

THE
GENERAL BAPTIST MAGAZINE,
AND
MISSIONARY OBSERVER,
FOR
1860.

‘JESUS CHRIST BY THE GRACE OF GOD, TASTED DEATH FOR EVERY MAN.’
Heb. ii. 9.

‘GO YE THEREFORE, AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME
OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.’ Matt. xxviii. 19.

L O N D O N :
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P R E F A C E .

THE Editor has great pleasure in handing to the subscribers the completed volume for 1860. A change, and as we ventured to predict, an improvement in the 'getting up' of the Magazine was commenced with the new year. Two important advantages have been gained by the chief features in that change, with which all have now grown familiar: namely, greater facility in reading our pages, and greater readiness in finding whatever in them may be specially wanted. Additional interest in the general contents was also promised. As the best testimony that can be given to the augmented regard for our denominational organ, we confidently point to our enlarged circle of readers. To them, one and all, the Editor presents his hearty thanks.

The essays and narratives have already had their mead of attention and of praise. It would be invidious to refer to them more particularly. We may, however, be permitted to remind our readers that in looking through the essay department in the successive numbers of the past year, they will perceive that some regard has been paid to what many consider the chief canon of periodical literature—variety in style and in subject. The Editor tenders his best thanks to those brethren, lay and ministerial, who have cheerfully placed at his disposal their contributions, and have always shown a generous confidence in his judgment.

Greater prominence has been given to the new section of the Magazine entitled 'Scripture Illustrated.' It is hoped that occasional

help has thus been supplied to two most useful classes of men—lay preachers and Sunday-school teachers. We invite the assistance of our brethren in the ministry, to make this department increasingly attractive and profitable.

Our 'Wayside Gleanings' have been mainly arranged for those odd moments in every man's life, when he has neither time nor inclination for the perusal of larger pieces. Some 'corn of wheat' may thus have fallen at the right season, on suitable and unoccupied soil, and may by and by show that instead of 'abiding alone,' it has 'borne much fruit.'

More than ordinary space has been allotted to correspondence. Topics of historical or pressing interest on political, social, denominational, and religious questions have been discussed, some of them at great length. Whatever difference of opinion may exist on any one of the subjects brought under their notice, the Editor feels that he is expressing the latent thought of many readers when he says, that certain portions of this year's correspondence will not be without permanent and beneficial influence on the denomination at large.

Many readers turn first to the intelligence. We have not forgotten this fact. The baptisms and special services throughout the Connexion have been reported with as much fulness as our means would allow. No intelligence that arrives in any reasonable time is ever kept over for the next month. It is encouraging to find, on a review of this part of the Magazine, that during the past year many churches have enjoyed an unusual measure of prosperity.

The Missionary Observer, under the conduct of the Secretary for the Orissa Mission, has furnished its quota of information. The letters and journals of our brethren in India have afforded, as they invariably do, no small share of interest.

November, 1860.

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THE
GENERAL BAPTIST
MAGAZINE.

JANUARY 1860.

MEMOIR OF THE LATE REV. JOSEPH WALLIS.

THE memoir of the late Rev. Joseph Wallis, by whose death our Academy was, more than two years ago, deprived of its beloved and venerable Tutor, has been long due to our readers and the public. Circumstances, however, which could not be foreseen, and over which those most anxious to do justice to his memory had no control, have hitherto delayed its production. Not the least important of these was the want of a writer who, by equality of standing and personal friendship, was qualified for the task. For, since his removal, death has added other trophies to his dominion, from our already thinned and impoverished ranks; and there is now scarcely one veteran left to us, who, from close and long companionship, is authorized to answer the appeal of general curiosity, and to pay the long-owing tribute to his merits. Nor is this defect now supplied; and the author of these lines would not have ventured upon any attempt to produce even such a faulty memorial as he knows the following imperfect sketch must be, had he not received the kind and able assistance of one highly qualified and nearly connected with the venerable departed in the execution of his design.

The Rev. Joseph Wallis was born at Loughborough, August 29, 1796.

His parents were Unitarians. His father especially adhered closely to the tenets of that body, and it was 'only in the latter years of her life that his mother followed the example of her children in the profession of a more

orthodox and sanctifying faith.' Their moral character and social position were highly respectable. Of their individual peculiarities it is not in the power of the writer to furnish more information than is contained in the following quotation from the excellent authority to which allusion has been already made:— 'I have the vaguest possible recollection of my grandfather. At the time I saw him he was a blind old man, whom I cannot dissociate in idea from the violincello, which seemed to be always between his knees. He was, I believe, a skilful player on that instrument; but I am sorry to say that the musical talent of the family was quite absorbed by my uncle John.* Not a particle of it descended to my father or his children. I always had a wholesome dread of my grandfather and of his fiddle-bow, the final cause of which seemed to me not wholly musical; and if it be true, as I think it is, that children are good judges of natural disposition, he must have been a somewhat austere man. But I have always heard of him as a man of much intelligence, of great conversational powers, and the strictest integrity. In these respects his children closely resembled him. His harshness, if this were really more than a child's fancy, not one of them inherited. My grandmother was the most loving and gentle of women.' They were blessed with a large family. The subject of our memoir was one of eight children; and it may be truly added that, on other

* General Baptist Magazine, 1856, p. 334.

accounts besides their number, they were a remarkable family. It must be seldom indeed that three men like the late Messrs. Joseph, John, and Thomas Wallis are found in one family. With characteristic varieties of genius and temperament, which impressed a strong individuality upon each, they yet resembled each other by their superiority in intellect above the average of men, and for power of discriminating thought; and for true affectionateness of heart they probably stood side by side. Every one of the brothers and sisters in their time stood at the head of the school to which they belonged. We have the happiness to know that some of the female members of the family, in after life, met with congenial partners, the eldest being united in marriage with the late Mr. John Chapman, of London. Mr. Wallis was educated at the Grammar School, Loughborough, where he became the foremost pupil, and attracted the interest and approbation of the master, the Rev. T. Stevenson, strongly. He often afterwards spoke gratefully of his assiduous attention to him in giving him evening lessons, and urging him to accept a valuable scholarship attached to the foundation, which would have enabled him to pass through his University course at Jesus College, Cambridge. But that would have involved conformity to the established church; and though his theological views must have been then unformed, he never in his life felt the slightest attraction towards the Church of England.

His early religious history is given so touchingly by one who had the best opportunity of knowing it, that we must quote his own words.—‘I have several times heard my father relate the circumstances under which the first religious impressions were made upon his mind. He was standing at the door of his father’s house on Sunday morning, opposite to the chapel in Woodgate, when his attention was drawn to the congregation assembling there, and he felt impelled to cross over and see what was going on. They were just beginning to sing the hymn,

‘Another six days work is done.’

The peacefulness and devout bearing of the congregation harmonizing so well

with the opening hymn arrested his attention even more than any words of the preacher.’ It is not known whether he immediately attached himself to the congregation at Woodgate. He used often to speak of his early excursions into the villages round Loughborough with the Wesleyans, and of their ministry as being very useful to him, especially that of Dr. Newton. ‘There are also among his papers a good many sermons in a youthful hand, whose theology is of a very neutral tint, which he used to read at the request of Mr. Paget, in the Unitarian Chapel, about this time. These sermons do not appear to have been his own composition. This may indicate that he still hovered for a time in uncertainty between the different religious communities with which he was brought into contact. It was not long, however, before he finally settled down in the Connexion, with which he remained in hearty co-operation till the day of his death.’

The superiority of his talents, which had attracted notice from persons not definitely associated with him in religious opinion, was soon observed by the Christian brethren with whom he united. His efforts in the villages were continued and encouraged; and as they met with cordial acceptance, the idea of preparing himself for permanent devotion to the ministry gradually arose in his mind to a solemn conviction of duty, strengthened, as it was, by the opinions of his most esteemed friends. For this work he considered time and means for the acquisition of learning, and the culture of the faculties, indispensable. He, therefore, naturally desired the advantages of a college education, but as he was excluded by his non-conformity from Oxford and Cambridge, he turned his thoughts to Scotland. ‘It was partly through the assistance of the friends at Loughborough that he was enabled to prosecute his studies at the University of Glasgow, where he remained for two sessions.’ Here we have every reason to believe he profited as largely as the antecedents of his career had promised, and his frequent testimony in after life, was that his pleasure was equal to his profit. Of all the professors whose lectures he attended there, he spoke most enthusiastically of

Professor Young; whose genius seemed to have gained an entire ascendancy over his taste, and to whom he ever referred in glowing terms of admiration. He also attended the Theological lectures of the late Rev. Dr. Wardlaw, whose reputation as a thoughtful and learned divine had already been established by his book on the Socinian controversy. Although Dr. Wardlaw's Calvinism, moderate as it was, never shook his earliest convictions of the boundless freedom of Divine love, yet there is reason to believe that the instructions of that eminent theologian had great influence on the form and consistency of his doctrinal scheme. He also followed with much interest a course of lectures on the Belles-Lettres. Mathematics had no attractions for him, or he could hardly have avoided the fascination of the eminent Professor Playfair, who was at that time exciting universal wonder and applause, by the singular skill with which he invested even "the hard-grained Muses of the cube and square" with the graces of poetic fancy. But he was, much against his will, and to his lasting regret, withdrawn from the University before taking his degree, by the earnest invitation of the church lately under the pastoral care of the Rev. Dan Taylor. This took place in October, 1819. 'It is a great testimony to the high esteem in which he was held, that he should have been selected at so early an age, and with no experience of pastoral work, to succeed such a man in the supervision of such a congregation. For though the church had been decaying rather rapidly in the late years of Mr. Taylor's life, it was still both "potentially and actually" a situation of great importance. It then assembled in a quaint old chapel in Church-lane, Whitechapel.'

Of the temper in which he undertook his new and arduous duties, the following extract from his diary gives us a most affecting representation.

'Oct. 13, 1819.—After serious deliberation and consultation with my friends, I am inclined to comply with the invitation of the church at London. May the Lord perfect his strength in my weakness! The Lord animate me with zeal and fill my mouth with arguments! O! that souls may be born to glory! O Thou, without whose grace

no enterprise can prove successful, prosper me in this undertaking; suppress the emotions of pride and vanity, weaken every inordinate attachment to this world, and render me humble, spiritually-minded, and devout!'

We cannot dismiss this first quotation from his diary without making the remark, that its perusal has reminded us strongly of similar records in the lives of Brainerd, Pearce, and Martin; whose biographies began about this time to become a popular branch of evangelical literature. Not that we would be understood to attribute to the subject of our notice the same heroism which forms the inseparable association of some of the names we have mentioned. Heroism, as such, we mean spontaneous power and love of daring—in governing men—and the energy and skill required in mastering great difficulties, probably never formed part of his character, natural or acquired; and no one could be more averse nor incapable of *affecting* what was not genuine to himself. But there is the same habit of systematic introspection; the same mode of dealing—with metaphysical strictness—with his frames, feelings, and passing states of mind; the same constant recognition and consciousness of the presence of God; and, above all, the same ever-present implication to a degree which excludes or absorbs all contrary ideas, *of religion being wholly spiritual*, which so strongly marks the recorded experiences of these men. 'Self-examination' seemed with the men of that generation a most important portion of their daily spiritual discipline: and if, in the rigorous practice of it, they sometimes fell into the error of superfluous refinement or morbid sensibility, we, who are privileged to make the criticism, have much more need to admire and imitate their fidelity, than to triumph in their flaws of judgment. *We believe this Christian duty to be now sadly too much neglected, both by ministers and people;* and it is with a feeling of earnest expostulation that we would recall their attention, though in retrospect, to so worthy an exemplar of this virtue, as the author of the manuscript before us. Mr. Wallis had an intelligent apprehension of the objects to be sought in the preservation of such memorials of the personal religious life; and a few

words from an entry, somewhat earlier than the one already given, lucidly state them.

“Nov. 21, 1818.—Objects in commencing this diary:—

I.—To become acquainted with the dealings of Divine Providence.

II.—To preserve myself from fluctuations in respect to my confidence in the love of God.

III.—By observations of my own heart, and of the workings of my spirit, to lay the foundation of an experimental mode of preaching.’

Shortly after he gives us his ‘Plan of Study for each day.

I.—To read a portion of Latin, French, Greek, and English, with a view to increase my critical knowledge of the languages.

II.—To read a part of some useful history, ecclesiastical or civil.

III.—To read a chapter out of the Old, and one out of the New Testament, with a view to remember the facts: a section for religious improvement; and a few verses to increase my critical knowledge of the Bible.

IV.—To employ four or five hours every day in composing, or in the study of composition.

V.—To keep a diary, and to note what part of these studies I have omitted, and the reason of the omission.

VI.—To solve a mathematical problem every day.

VII.—To make one observation on the principles, the characters, or the manners of men.’

With such a programme he went to

work; and surely no one can say that the state of mind which could suggest the outlines of such a life was mean, unwise, or unbecoming the lofty and solemn calling he had accepted. He found the position one of difficulty. The church, unanimous in inviting him to the office of pastor, contained many members who, after the demise of Mr. Taylor, and during the interregnum of ‘supplies,’ had become used to a degree of authority scarcely consistent with order and Christian harmony. Though much declined, it was still Dan Taylor’s church; and those who had shared in the glory of this distinction could scarcely part with the rays of borrowed splendour they had been accustomed to wear. The dove-like meekness of the new pastor was perhaps not the most apt instrument for reducing to their appropriate level the unwarrantable assumptions of those who forgot themselves, and his mind was occasionally pained by approaches to irregularity. But, in all his troubles, he found great support and comfort in the hearty friendship and co-operation of the son of his predecessor, Mr. Adam Taylor, who, in every perplexity, assisted him with his advice, and under whose rough energy of character he found a shelter from assaults, which his constitutional mildness of disposition little qualified him to repel. Still, the cause of Christ prospered under his ministry, and in a few years the congregation removed to the larger chapel in Commercial-road.

(To be continued.)

BIBLE WOMEN IN THE HOMES OF THE LONDON POOR.*

Few strangers in London care to explore the region known as St. Giles’s, except under the safe guidance of one well acquainted with its ins and outs. And yet no visitor to the metropolis should leave out this locality in the list of ‘places worth seeing,’ for in no other is an equally striking contrast to be found as to its wealth and magnificence. One sharp, crisp, frosty morning in early winter, now some years ago, prompted by this desire, and piloted by a friend, we snatched a hasty glance at St. Giles’s. The impression then made

will not soon be erased. Here were thoroughfares literally lined with gin-palaces and pawn-shops, in dreary and almost endless succession, telling a gloomy tale of the habits of the people thereabout. Abutting on these thoroughfares were blind alleys, narrow by-streets, full of dingy courts and dingier houses, crowded, as we learnt, from the squalid and slimy cellar to

* THE MISSING LINK; or *Bible-Women in the Homes of the London Poor.* By L. N. R., author of ‘*The Book and its Story.*’ London: Nisbet & Co.

the windy garret, with wretched human beings: old clothes men, dog's meat men, crossing sweepers, costermongers, patters, chanters, song-sellers, sweeps, knife-grinders, door-mat makers, scavengers, thieves, and the vicious of both sexes. Scarcely a husband kind, a wife sober, or a child with a child's face among them, all. At the early hour of our visit, the tattered, shoeless, haggard, woe-begone denizens were crawling forth on their road to the gin-palace and 'the chequeres,' for a morning dram. The only warmly-clad and well-fed men we met were the police, on the look-out for suspicious characters who had been tracked to their familiar haunts. The keen air had laid the ghost of fever for one day at least; but his miserable victims lay writhing in agony on many a pallet of straw or litter of rags; and thousands more, hunger-pinched and desolate, huddled together in close and dangerous nearness to the reeking cesspools, were ready to catch the first breath of poison certain to arise when the frost was gone. Who can wonder, with sights and miseries like these still fresh in our memories, that in the whirling train, as it hurried us rapidly from the great city, and carried us once more through green fields, and amidst the pleasant sights of the country, we should find ourselves repeating, almost mechanically, the well-known line, 'God made the country, and man made the town.' Since that stray visit the very name of St. Giles's touches a spring of saddest and mournfullest feeling; rendered the sadder and mournfuller by the thought that any chance of improvement seemed hopeless.

Some two years ago, a country lady, now come to dwell in London, walked through St. Giles's, leaning on the arm of a retired physician, who in the days of his early practice had known the secrets of the Seven Dials. The question arose, how far the countless multitudes, hid away in the courts and alleys of St. Giles's, would be found supplied with the Bible? And then, another question, In what way could they be best supplied? A city missionary was consulted, who at once recommended a poor, good, grave, middle-aged woman, Marian B. by name. She had lived since a young girl of fifteen

in the purlieus of the Seven Dials, and was now forty-eight. In brief, this was her history. At eighteen, with no shoes or stockings, she had been married to a man, without a coat on his back; was thus snatched from the taint of early shame; learnt the blessedness of home, though that home was nothing better than a single room, changed from time to time; accidentally, or say rather, providentially fled for shelter in an alley to a little Mission-hall in Dudley-street; heard at the close of an address then being given there, a few verses quoted from the eleventh chapter of the Hebrews, and heard also that books would be lent out the next evening; treasured up the words that had struck home; first appeared the following day at the lending library; thought she would borrow 'Uncle Tom's Cabin,' but heard an irresistible whisper, saying, 'Don't borrow "Uncle Tom's Cabin"; borrow a Bible;' startled the missionary by her request, and was presented with a Bible as a gift; suffered severe and grinding poverty, and sickness, but clung fast to the truth which now she had learnt to love. This was the woman who, in gratitude for what the missionary had done in her sickness, had written as follows:—'I would wish to dedicate the time I have to spare—it might be two or three hours a day—not so much to the decent poor, who have a claim on the sympathy of their neighbours, but to the lost and degraded of my own sex, whom, from their vicious lives, no tenderly reared female would be likely to approach; but to me, who by God's mercy, was preserved in my youth from a like fate, such scenes will have no terror; and I shall esteem it another benefit received from you, if you will at any time let me know where such a sufferer lies. No matter how degraded she may be, it will be enough for her to require my aid—such as cleansing and washing her, and repairing her garments. If she can, by your means obtain admission to a hospital, I will, by frequent visits, take care that she has a change of linen, and in all ways endeavour to win such erring sister back to virtue and to peace.' The offer was made to this noble woman thus ready for the work, and living in the midst of St. Giles's, and she replied:

'I know nothing of the customs and manners of the rich. I could not undertake the most menial service in a gentleman's house; but I can talk to the poor outcasts among whom I dwell; my deepest sympathy is secured to them by the sad history of my own early days. I may help the poor untended wife and mother. I may send young children to school. I may have a word in season for the drunken and infidel husband. It will be a privilege to me to obtain admission to those miserable homes; and on what an errand! with the Word of God.'

Marian now sets out on her mission of Bible-selling amidst the filth, poverty, and crime of St. Giles's. The work would have appalled a less heroic, a less Christian heart. Here were, following the motley callings already enumerated, swarms of dirty Irish, every seventh family Irish, and as foud of dirt, and so 'to the manner born,' that scores were like one ancient gentlewoman among them, who, when washed and clad in fresh garments, and asked if she did not feel comfortable, replied, 'Yes; thank yer honour; *I'm horrid clean!*' Here were small rooms inhabited by sixteen persons, men, women, and children; lighted with one pane of glass, the rest stuffed with broken rags; a heap of shavings or filthy straw for a common bed; hare and rabbit skins piled up for sale in one corner, emitting fetid odours; men slouching, drinking, swearing; women unwashed and unkempt, with clothes never taken off day or night for weeks together; children, tossing, in imitation of their seniors, and using the vilest language, or screaming out, at the door of the room, when Marian wished to enter, the dolefullest cry—'*Mother's drunk!*' And notwithstanding all this, a people having their own pride, and their own reserve; not liking the visits of ladies, least of all, of clergymen, and inaccessible even to the plodding and patient city missionary; saying biting things when Marian first calls with her bag of Bibles, 'What use is it to come with Bibles here? It's not for such as we.' 'Give us bread, not books.' A thrifless people, and yet neighbourly withal; lending articles of household use freely, from room to room, one of a kind, a pair of bellows,

or a pot, thus doing service for a whole court; a people, nevertheless, among the very lowest and worst of them, holding, though ignorant of its contents, some vague notion of the Bible, as a book to be respected because there was something in it intended to do them good; some even making curtsies to Marian as the bearer of so good a book; and all, by and by, receiving her visits with unfeigned and increasing pleasure. And why? Because, when the women complained, 'Ah, you do not know, mistress, what a struggle I have for a livelihood;' Marian could answer, 'Yes, I do. I am quite as poor as you are. I know it all; but get this book. It is the balm for all your sorrows. I bring it you because I have found it so myself.'

Here, then, is the basis. Marian calls for their pence; but as they are a vagrant people, often calls half-a-dozen times at one place. Saving up odd pence for the purchase of Bibles teaches them habits of thrift. Then Marian, knowing their wants and vices, plans other ways whereby these people, who think their condition too bad to be mended, are taught to help themselves. The frequent dram is a substitute for warm food, and so to check this wasteful and dangerous habit, saucepans are bought, and lent out with printed receipts for good soup that can be made at the rate of six quarts for sixpence. The women are taught to make soup for themselves, and gin-drinking becomes less frequent, or ceases altogether. Other ways of self-helpfulness are suggested by this cheery and indefatigable woman. The mothers are encouraged to subscribe by weekly pence for materials, out of which to get warm and comfortable garments; are taught how to make the garments by Marian; and cleaner garments beget a desire for cleaner rooms; soap, scrubbing-brushes and little articles of furniture follow and last of all, the luxury of beds. Thus, step by step, the poor of St. Giles's, without any charitable doles, indiscriminately given, which always do more harm than good, have lifted themselves up from squalour, and filth, and vice, to cleanliness, decency, self-respect, and the fear of God; and as Marian says, '*All this good has come out of Bible-visits.*'

Marian's success was astounding, even to herself. Other women were engaged to visit with her, as a preparation for duties elsewhere; but the pride of St. Giles's resented the intrusion, and indignantly asked, 'If they were going to be made a puppet show?' Martha began a similar mission among the dust-heaps of Paddington; Sarah, another in Clerkenwall, where a poor fish-hawker, with a few leaves only of the Gospel of St. John, was found acting as a Bible-reader among his neighbours on his own account; Lydia, in Gray's Inn Lane; Hannah, in Spitalfields; and others, amounting in all to twenty-eight, scattered through the great postal divisions of the metropolis. The mission to St. Giles's is the oldest, the best conducted, and the most successful; but others are fast rising into efficiency. The sale of the Scriptures is paid for by the Bible Society, and various branches of the 'Female Domestic Mission,' supported by voluntary aid, and managed by lady superintendents, furnish the requisite funds for establishing depôts for clothes, beds, and the like. It should not be forgotten, however, that the two missions are totally distinct. The Bible-woman leads the way, teaches habits of economy; and then, not as a bribe, but purchased by their boarded pence, material comforts are gradually obtained.

We have merely glanced at the varied contents of 'The Missing Link,' and must refer our readers for fuller information to the book itself. But the question arises, If so much has been done in London, with means so simple, is it not easy, and desirable as easy, to establish similar societies in every part of our land? If the homes of the lowest poor, and the habits of the people who are crowded in them are to be improved, it is not by visits from sanitary officers; not by visits from city missionaries; not by visits from ladies, whose presence in every case would

lose its effect because likely to be looked upon as impertinent, or inquisitive, or solely as a favourable opportunity for asking charity; but by agents such as Marian B. Mothers make homes, and mothers make dens. Reach the mothers by means of a managing, cheerful, pious woman of their own class, who, starting with the Bible as the book that has relieved her own sorrow, and can relieve theirs, gradually grows familiar with their necessities, trains them to see how much they have it within their own power to help themselves; and you will go a long way towards effecting the elevation of large classes of our countrymen hitherto accessible to no known reformatory or religious agency whatever. Such visitors will open up for themselves, as the London visitors have done, many new sources of pleasure, among the purest of these will be the eager and fixed attention with which numbers of their own sex listen when Bible-stories are read out in their hearing, furnishing another to the ten thousand proofs, that those stories, so full of humanity, so simple, and yet so grand, are as fresh and as fascinating as when they were first penned. 'O ma'am,' said one poor mother, 'please don't stop just there. I so want to hear. Was the poor child (Benjamin) punished for stealing that cup he never touched? How hard!' 'Do pray go on,' said another, 'I hope those frightful great beasts (crocodiles) did not eat the baby' (Moses). They will find that the tale of another babe in Bethlehem, and the matchless story of his life, his sufferings, and his death, will dim many an eye with tears, and gush with noblest feeling, hearts once thought to be hard as the granite rock in Horeb; and 'the blessing of him that was ready to perish,' will fall in sweetest accents on their ears, and the blessing too of Him who came to seek and save that which was lost, will descend with hallowing power upon their hearts.

TRUE TRUST.—One evening, after a weary march through the desert, Mahomet was camping with his followers, and overheard one of them saying, 'I will loose my camel, and commit it to

God; on which Mahomet took him up. 'Friend, tie thy camel, and commit it to God;' that is, do whatever is thine to do, and then leave the issue with God.

NEWNESS OF LIFE.

Mean that passes in the world for religion is not worthy of the name. It is often nothing more than morality dependant on the approbation of men, or an outward adoption of the forms of religion solely to secure some selfish ends. It is expedient to be thought religious, for the good name it earns, for the entrance it gives into desirable circles of friends, for establishing a trade or speculation. It is as easy as it is expedient. Pious words cost no painful thought; pious acts may be simulated without any costly sacrifices; and pious men counterfeited, if one has but the knack of imitation. But no words and acts are of value that do not represent experience; and 'by much tribulation we enter the Kingdom.' The religion of seeming, however, cannot advance beyond a certain height, as the stream never mounts above the level of its spring. It gives no burning thoughts. It kindles no hallowed fire. It supplies no ennobling pleasures. It endureth for a time, and then vanisheth away.

The religion which cometh from above is one of principle, not expediency; of benevolence, not of selfishness; of reality, not of seeming; of newness of life, not merely of newness of form. It takes its origin in new perceptions. Every man possesses the power of 'seeing with the mind's eye;' a power which may be strengthened by use or weakened by neglect; a power, for the cultivation of which all are responsible unto God. It is the glory of a man's nature that he can think, but very many shirk the trouble thinking demands, or content themselves by comparing their condition with men less thoughtful than they. The greatest and noblest achievements of men were once ideas in the brain. The inner eye first beheld in shadow form the grandest works of art and the mightiest products of mechanical ingenuity. By this power science has weighed the stars, described their orbits, and calculated their distances. But for the noble use made by Newton of this precious gift the world might now have been in ignorance of the great law of gravitation. The idlest man possesses around him the valuable fruit of other men's thoughts. But pass now from science to religion. The 'natural man'

has distorted views of himself, and of God. The Spirit of God relieves this darkness, not by creating new faculties, but by waking up those which have long been asleep. Truths are made luminous to the mind which, but for His divine aid, would ever have remained dark. The holiness, purity, and truth of God are brought before the opened eye of the understanding; and with these invariably follow new views of the man's own character. The great law of mediation which pervades all things becomes a preparation for the doctrine that there is 'one mediator between God and man;' but the law would never have been seen in all its beauty if God had not revealed it in the plan of salvation. New thoughts then spring up of the book of God. Excellencies unseen before are revealed; and a love unfelt before, like no other, surpassing all other, even the love of Christ, aids him in their right interpretation. He does not despise other books; he welcomes truth in whatever garb it may come, and from whatever quarter it may approach; but is always discovering the indebtedness of literary men to the Bible. He has felt how fascinating is that plan which the entire range of revealed truth opens before him,—man's less of purity, and love, and God, and the gracious all-loving Father's way of bringing them back again. He has found deep, pure, and sacred pleasure in listening to the whole chorus of prophets, as with one voice, according to the spirit of Christ, which was in them, they speak of the sufferings and the glory that should follow. He has no biography so precious as that which depicts Jesus of Nazareth, the Saviour of the world. How different now his views of life. There is nothing common or unclean. Out of the present grows the future, for what a man soweth that shall he also reap. Life has, then, responsibilities grave and pressing; should be crowded with deeds of goodness, and hushed with miserly carefulness. He has different thoughts of the world to come. Hell grows denser in darkness and more awful in misery as he remembers the anguish of remorse. No serpent bites with keener tooth, no aspic stings

with deadlier poison. Hell is no fiction, no chimera of priests, no bugbear of fanatics. The sting of conscience has but to be self-caused, self-accusing, and hopeless to make hell indeed. He has new views of heaven. It is no place wherein to rush unprepared. It is no state growing up in the future, and disconnected with the present. The 'fulness of joy' is for the people of God, and the New Jerusalem for those 'who have washed their robes, and made them white in the blood of the Lamb.'

The Christian enters on a new life of feeling. The soul is the seat of life and happiness. Satisfy the soul, and you have satisfied the man. The truth as it is in Jesus floods the soul with new feelings. Earthly affections become ladders by which to climb up to heaven and God. Higher and yet higher may he mount; but all ladders are too short till Christ comes. He is the medium of God's love flowing out to us. He also is the way of access to the Father. 'No man knoweth the Father, save the Son, and he to whom the Son revealeth him.' The Lord Christ is the source of that love which 'constrains;' that love which makes its possessor the dwelling-place of God. 'If a man love me, he will keep my words, and we will come unto him, and make our abode with him.' The Christian loves God's people; not with bigoted preferences, but with large-hearted sympathy and affection. His is not the questionable charity that wishes all slain that cannot stammer out their Shibboleth; but the charity 'that thinketh no evil.' 'If any man be in Christ, he is a new creature;' and as such his friend and brother, of which family Christ is the head. The Christian has new feelings towards the unbeliever. He does not condemn men because he is a Christian and they are not. He prays for them earnestly, and with great importunity. He seeks, with patient endeavour, to lead them into the right way, and goes before them himself in it. But who shall speak of those new delights that spring up in the Christian's soul? How his heart gushes forth, when no eye seeth, in prayer to his Father! How light and elastic his pace when going to the house of prayer! He enters with thanksgiving, and the voice of

melody.' He listens with eager appetite to the word of life. He rejoices, as on the day of his own dedication, when men follow Jesus through the waters of baptism. He commemorates, with holiest pleasure, the Christian passover. Every day is a Sabbath, and every Sabbath 'a feast of fat things.' And when there are any waves sweeping over him, it is not with murmurs that he speaks of them, nor in plaintive and funereal strains; but as a chastened son, as the sharer of the peaceable fruits of righteousness. His losses, his poverty, his bereavements, his personal sufferings are so many springs that touch the divine rapture of that feeling that can breathe the prayer as the sincerest utterance of the soul—'Not my will, but Thine be done.'

The Christian lives a new life before men. His new perceptions and feelings have given him a distaste for the 'former things.' Places, persons, pursuits, that once threw the spell of their enchantment over him, are now powerless to fascinate. The tendencies to which they were wont to appeal have been weakened by the attraction of Christ. The old portrait has faded out from his heart, and the new portrait appears, whose image and superscription is God's. Once possessing many points of resemblance with the men of Corinth as Paul first knew them; he is now as changed as they—'washed, sanctified, purified, in the name of the Lord Jesus, and by the spirit of our God.' He is every way a better man than before,—lifted upon a higher plane of being, filled with a nobler purpose, and breathing a diviner spirit.

Is this portrait overdrawn? Have we coloured any feature too highly? And yet, does it describe the state of your heart, my reader, and the character of your life? The new year has at length dawned upon you. You have not gone this way heretofore. Enter its duties with this purpose—to honour God in all things; not to be self-satisfied with attaining the excellence we have imperfectly delineated, but to reach on to that lifted up for your imitation in Jesus Christ.

But if your religion is mere form, your hope is a spider's web. You shall lean upon your house, in reverses, in sorrows, in death, in judgment, but it

shall not stand. You shall hold it fast, but it shall not endure. Renounce it for 'the power of godliness;' for the 'good hope through grace;' for 'the anchor of the soul.' Begin the new year with new thoughts and new feelings, such as Christ only can give, and you also will by and by 'walk in newness of life.'

AUTOBIOGRAPHY OF A VILLAGE CRIPPLE.

HOW I CAME TO WRITE MY LIFE.

As I sat in my old seat in the porch this morning, musing over an autobiography kindly brought me from the Hall, the thought suddenly struck me, that my own, although containing nothing of perilous accident or adventure, and but little embellished with the grace and feeling of a scholar, might please such as take an interest in human nature in any of its shifting phases. Every human being, I thought, had something in his life peculiarly his own, and, therefore, sure to interest another. Often, too, I have endeavoured, in my own quiet way, to read the little histories of insects and birds, as revealed in their various movements and tones. In such moods, the notes of the thrush, the linnæus, and the lark, have spoken to me of quiet, snug nests, little young ones, and happy skies. The quick darting of the butterfly, and fluttering of its many-tinted wing, the rush of its dragon-brother, the whirr of the grasshopper, and the humming of the bee, have been so many eventful histories unrolled before me,—pages, illuminated by the hand of nature herself. I cannot promise any such interest for my own brief record, and he, who looks for the development of some striking passion, or wonderful character, must pass me by; for I am no writer of romance, and it is with some misgivings that I thus venture to write of myself. My narrative, however, may induce those to whom Providence has given bodily strength and perfection, to look more tenderly upon those, who by a freak of nature, or by circumstances beyond their own control, are hopelessly disqualified for the ordinary duties of life, and thrown upon the kindness and charity of others.

Before I begin my story, let me first and briefly describe the village of Hawthington, in which I live and was born.

It is situate at the foot of a little hill in ———shire, and consists of one main street, with a little grassy side-path, leading to the low, ivied church, with its quaint windows and mossy graveyard. So far there is nothing in it to claim the title of picturesque; but when I add, that almost every house is thatched, with a gable-end in front, and a rude, wooden door-porch smothered in creepers, with little garden plots on each side, and low, closely cut hedges; and that the Hall, a red-brick, Elizabethan building, overlooks it from the hill, up which winds the white highway; and that there is a beautiful wooded valley, sloping down from the church to the quiet stream we call 'our river,' it may be allowed to be as secluded and rural a spot as heart of man could wish.

At a small cottage near the Hall my father lived many years as game keeper, occasionally being entrusted by the squire, or his lady, as she was called, with orders of a more confidential character; and much esteemed for his sobriety, kindness, and industry. Before he married my mother, she had officiated some years as housekeeper. The family of the Hawthingtons, from whom I scarcely need say the village was named, consisted of the mother of the present squire, his wife, and self, a sister and five children, viz.:—three sons—Robert, Henry, and Charles, and two daughters—Margaret and Millie. The eldest son had a commission in the army, and, at the time to which I refer, the other two were at home; Henry intending to be a naval officer, and Charles still under the care of a governess. This Harry, for so he was ordinarily called, was a graceless young scamp, and by his tricks and manoeuvres put the whole village in alarm. He would tie their doors, break their windows, set the 'old gong'—the church

bell—a-ringing, and disturb their cattle and poultry, with all the cool assurance of a man who had his duty to do, and would do it at all hazards. His cleverness brought many a long bill for damages, but, Spartan-like, while always known to be a rogue, he was never caught in any felonious act. As he grew older, he took to manlier sports, and my father frequently attended him with his gun, although he was too grave and sober a man ever to become a close friend with his frolicsome master. They were returning late one evening by themselves, and had nearly reached the Hall, when, it is supposed, that my father, expostulating with him for some wanton act he had committed, as high words were heard in the distance, he asserted his right to do as he pleased, and the trigger of his gun catching the button of his shooting coat, it went off, and to his agony and amazement, shot my father dead on the spot!

Great was the excitement that pervaded the Hall and village that fearful night, and great was the sympathy expressed by every one for my unfortunate mother. Upon her the stroke fell with most stunning force. Deeply loved by her husband, to whom she had not long been united, and with the full consciousness that she must soon be a mother, she almost sunk under the blow. With kind care she recovered, but not before she had first brought me into the world, prematurely and deformed. All that generosity and human kindness could do to alleviate the sorrow of the widowed mother and her mis-shapen child, was done by the family at the Hall. They removed her to one of their prettiest houses in the village, settled a sum of money upon her, sufficient to enable her to live the rest of her life in unlaborious contentment, and by a thousand nameless gifts and attentions to herself and child, relieved the loneliness of her condition, and made her feeling heart grow eloquent in tears. My puny childhood, that disdained the common nutriment of our race, they fed with delicacies and dainties that were not to be despised by a prince. They brought me toys and picture books, full of mysterious

killers of giants, tapers of oaks, and wonderful animals generally; and called almost every day to inquire after the well-being of one who was fast becoming the village-wonder.

One of the earliest reminiscences of my childhood, is a ride in the carriage to the Hall, the deer I saw in the park, and the bright fountains leaping so spiritually in the sun amid a dream of statuary and flowers. Since then, I have often seen them, but never without a bright memory of my first visit, and the rainbow that sprang around it, and seemed reflected in the merry fish that gambolled in its basin. Another early remembrance of mine is the death of the old Squire, and the return of his warrior son to succeed to the family inheritance. With him, also, came the sailor, who always looked very sorrowfully at me, but whether it was from pity towards myself, or from some private cause, I then knew not. He told me of the mighty ocean, of the ships that proudly ride its waves, and the monsters and wonders that peopled its waters. For days and nights my awakened imagination feasted on the sights he told me of in his brief graphic way; I could almost hear the roll of the sea and the dash of its hungry waves as I closed my eyes in thought; and had I been strong and buoyant, instead of feeble and sickly, my destiny would have been decided from the very hour in which this El Dorado was first opened unto me; and, instead of now dreaming of things that are past, I might have been climbing the ladders of some mighty man-of-war, or flying from port to port in a gallant merchantman. Yet I do not grumble at my lot, for while it has saved me from many trials and ills, it has brought me many friends that might else have been denied me. Had I been strong and hearty, like other children, I might have passed, in some respects, a happier and more gratifying life; but I question whether I could have tasted more of the milk of human kindness, or discovered its existence so often, in persons whose known natures, or forbidding exteriors, would least lead one to expect any tenderness or exuberance of feeling.

Scripture Illustrated.

THE SUICIDE OF JUDAS ISCARIOT—ACELDAMA.

Matt. xxvii. 5, 10; Acts i. 18, 19.

THERE is only a seeming discrepancy between the two accounts here given of the end of Judas. One writer describes the act of suicide itself, and the mode in which it was effected; the other describes what followed after its accomplishment. Matthew tells us that Judas 'went out and hanged himself;' Luke tells us, by implication, that the cord upon which he was suspended broke, and 'falling headlong,' or 'falling prone,' the catastrophe happened related in Acts i. 18. The difference between the two writers as to the purchase of the 'potter's field' is easily explained. Matthew says the chief priests bought the field; Luke, 'this man purchased it with the reward of iniquity.' In both the Old and New Testaments things are often said to be done by men which they have furnished the means of doing. So in this way Luke speaks of Judas as having bought the field, since his accursed gains supplied the chief priests with the purchase-money.

Matthew says that the act itself 'fulfilled that which was spoken by Jeremy the prophet.' As the quotation which follows in Matt. xxvii. 9. is from Zech. xi. 2, many ingenious explanations have been offered. The best, and as it appears to us, the only satisfactory one, is this:—The ancient Jews divided the Old Testament into three great sections or rolls, (1) *the law*, containing the five books of Moses; (2) *the prophets*, also divided into (a) the former, embracing Joshua, Judges, and the two books of Kings and of Samuel; and (b) the latter, Jeremiah, standing first in order, Ezekiel, Isaiah, and the twelve minor prophets; (3) *the holy writings*, the Psalms standing first in order, and the rest of the books of the Old Testament not included in the two former divisions, following. The popular Jewish way of quoting from either section was to mention the *first name* in the section, by which the remaining part was designated. Matthew was a Jew, and fol-

lowing Jewish custom, speaks of that uttered by the prophet Jeremiah which is found in the second division of the prophetic roll. Our Lord also uses the same mode of speaking of the *third* great section, calling the whole section by the name which stood first in it. 'All things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the *Psalms* concerning me;' Luke xxiv. 44. This third division included the book of Daniel.

Aceldama, 'the field of blood,' is generally thought to lie on the slope of the hills beyond the valley of Hinnom, south of Mount Zion. It was a bed of clay, exhausted by 'the potters,' whence its original name. In the superstitious era of the Christian church, the earth in this spot was said to possess the power of rapidly decomposing all bodies buried therein. More than two hundred years ago George Sandys wrote, 'They say, (and I believe it) that the earth thereof within the space of eight-and-forty hours will consume the flesh that is laid thereon.' 'No boundary now distinguishes this field,' says Dr. Robinson, 'from the rest of the hill-side.'

ON ANSWERING, AND NOT ANSWERING, A FOOL ACCORD- ING TO HIS FOLLY.

Prov. xxvi. 4, 5.

A 'FOOL,' in the sense of Scripture, means a wicked man, or one who acts contrary to the wisdom that is from above, and who is supposed to utter his foolishness in speech or writing. Doubtless, there are different descriptions of these characters; and some may require to be answered, while others are best treated with silence. But the cases here seem to be one. Both have respect to the same character, and both require to be answered. The whole difference lies in the manner in which the answer should be given. The terms, 'according to his folly,' in verse 4, mean, in a foolish manner, as is manifest from the reason given, 'lest thou also be like

unto him.' But in verse 5, they mean, in the manner which his folly requires. This also is plain from the reason given, 'lest he be wise in his own conceit.' A foolish speech is not a rule for our imitation; nevertheless, our answer must be so framed by it as to meet and repel it.

Both these proverbs caution us against evils to which we are not a little addicted; the former, (verse 4) that of saying and doing to others as they say and do to us, rather than as *we would* they should say and do; the latter, (verse 5) that of suffering the cause of truth or justice to be decried, while we, from a love of ease, stand by as unconcerned spectators.

The former of these proverbs is exemplified in the answer of Moses to the rebellious Israelites, the latter, in that of Job to his wife. It was a foolish speech which was addressed to Moses; 'Would God we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?' Unhappily, this provoked Moses to speak unadvisedly with his lips, saying, 'Hear now, ye rebels, must we fetch you water out of this rock?' This was answering folly in a foolish manner, which he should not have done; and by which the servant of God became too much like them whom he opposed. It was also a foolish saying of Job's wife, in the day of his distress, 'Curse God, and die!' Job answered this speech, not in the manner of it, but in the manner it required. 'What, shall we receive good at the hand of God, and shall we not receive evil?'

In all the answers of our Saviour to the Scribes and Pharisees, we may perceive that he never lost the possession of his soul for a single moment; never answering in the manner of his opponents, so as to be 'like unto them;' but neither

did he decline to repel their folly, and so abuse their self-conceit.—*A. Fuller.*

THE HARDENING OF PHARAOH'S HEART.

Exodus, vii.—xi.

THE 'hardening of Pharaoh's heart' is often triumphantly appealed to, as a recorded instance in which, (according to the hasty interpretation sometimes adopted,) God made the king of Egypt what we call hard-hearted; that is, cruel and remorseless, on purpose to display his almighty power upon him: whereas a very moderate attention to the context would plainly evince that this, (whether true or false) is very far from being revealed in Scripture; but that, on the contrary, the hardening, or as some translate it, the strengthening, of Pharaoh's heart, must mean a judicial blindness of intellect as to his own interests, and a vain and absurd self-confidence, which induced him to hold out against Omnipotence. For it is remarkable that the cruelties he had practised had all of them taken place *before* any mention is made of God's hardening his heart. The tyrant who had subjected to grievous slavery, and attempted to extirpate the Israelites, could scarcely, after that, be made cruel; but the most unrelenting miscreant would have let them go, through mere selfish prudence, had he not been supernaturally infatuated, when he saw that they were 'a snare unto him,' and that 'Egypt was destroyed' through the mighty plagues inflicted on their account.—*Archbishop Whately.*

* The 'heart' is continually employed by Sacred writers to denote the understanding; as when our Lord is said to 'upbraid his disciples for their unbelief and hardness of heart,' &c. They never, I believe, employed *sklerokardia*, to signify cruelty. The same appears to have been anciently the usage of our own language also; of which we retain a remnant, in the expression of 'learning anything by heart.'

Wayside Gleanings.

BLIND JEMMY.

As Shaw, a Bible-seller, was passing a book-stall one afternoon in Gray's Inn Lane, he observed a blind man, led by a dog, turning over some little books,

which the boy in attendance appeared to have reserved for him as a well-known customer. They were small religious books for children, and the blind man, from time to time, requested the boy to

read him a paragraph here and there, selected for purchase those from which a sentence seemed to please him.

After watching him for some time, Shaw addressed some questions to the blind man on the nature of the books he was buying, and a smile brightened over his face, though not in his eyes, as he recognized the dialect of a fellow-countryman. 'Do you know Stalybridge and Dukinfield?' said he in reply. 'How came you to know that I did?' said Shaw. 'Oh I knowed you by your tongue. I came myself from thereabouts. Let's come and talk over a cup of tea, and then you can read me some more of these books. Stay; said he, 'how do you get your living?' 'I, too, sell books,' said Shaw; 'but they are all of one kind. I am a Bible-seller. I sell this book for tenpence, (putting one into the man's hand.) It is a beautiful-looking book, as you can feel, perhaps; but not one that you can read. You have not a Bible, I suppose?' 'O yes, I have the Gospels in raised letters, and sometimes I carry one with me, and sit down to read it to the children in a quiet place, and they gather round and listen; and I want these little books to sell to them. I sell a great many, and so do some good, and turn a penny for myself, which I sadly want since poor Fanny died. Fanny was my wife, you know, and I lost her last Christmas.'

So Shaw went home with him to tea, not for the sake of the tea, but the companionship. He found he lived in a little back room in Portpool-lane. The tea was only herb tea, but it was given with a welcome. The man said he was well known in London as 'Blind Jemmy,' and that he had many friends. He had lost his sight twelve years ago, having been an engine-fitter on the London and North Western Railway, and, in chipping metal, facing another man, one of his eyes had been struck out, and the other not long after had decayed away. He had had the best medical aid afforded him by the Company, but the sight was hopelessly gone.

'I had lost my working sight,' said poor Jemmy; 'but not long afterwards God gave me my spiritual sight. I lived then with some uncles and aunts down in your parts, and were pious people, and taught me the true comfort.

I remember well a solitary place—a little running brook in Rochdale—where I first knelt down and could say, "Thy will be done, O Lord, not mine;" and He has cared for me ever since. Soon afterwards He gave me Fanny, and He has never suffered me to want my humble crust. People often say to me, specially since I have lost Fanny, "Jemmy, why don't you go into the workhouse?" "I do go there," I answer "once a week, but it is to carry sixpence to a man who used, when he was able, to give me my two shillings, so I never forget him;" but may God keep me from abiding beneath that hard and heavy knocker.'

'Your place is very clean, Jemmy,' said Shaw. 'You tell me you're out all day going your rounds with Blucher, (his dog;) how do you have it so clean?' 'I am always up by five,' said Jemmy; 'I can't sleep any longer. I have to wash myself, and say my prayers. I clean it, as Fanny did, on a Friday, that I may not have so much to contend with on a Saturday, and that I may be ready for Sunday. I tie a cord across the floor, that I may know how far I have scrubbed, and not do it over again; but Oh! since Fanny died, I've often been in my difficulties. If the button-holes of my coat are worn out, I have to mend them myself.'—*The Missing Link.*

WOMAN'S TRUE GLORY.

MANY of the best men have attributed their future excellence to a mother's influence; and now there are thousands, and tens of thousands, ready to join in the exclamation,

'O mother, sweetest name on earth,
We hush it on the knee,
And idolize its sacred worth,
In manhood's ministry.
And if I e're in heaven appear,
A mother's holy prayer,
A mother's hand and gentle tear,
That pointed to a Saviour here,
Shall lead the wanderer there.'

And not only does her influence affect us thus powerfully in our early years, but all through life it meets us at every turn. How often have sisters proved guardian angels to a wayward brother, surrounded him with gentle influences,

awakened old memories of home, appealing to his better nature by the exhibition of a beautiful life, following him with their solicitude and their prayers, and so preventing the excesses to which he was tempted, or persuading him to forsake a ruinous course, and to walk in the paths of righteousness! How many a wife has saved, and as we say, *made* her husband—awakening in him the consciousness of power, and by well-timed encouragement, inducing him to cherish lofty aspirations and to attempt noble deeds! Woman's influence restrains and subdues our passions, and soothes our temper when chafed or irritated—her kind words animate us under disappointment—her constant friendship and undying faith are our refuge when slander assails us—her society is our refreshment when weary—her gentleness is our nurse in sickness—her quick eye to perceive the wants of others is our sight when vision fails—her ready and self-denying services compensate for the infirmities of age, and are both feet and hands to us when the keepers of the house tremble, and the strong men bow themselves—her soft hand smooths, while her sympathising tears wet our pillow—and her kiss dismisses us from, even as it welcomes us into, the world. She is the first to take us by the hand at our coming, and the last to bid us farewell when we go—she is the nurse of both our childhoods—she is the queen of our home, and the friend of our heart; yea, she is, under God, our life's best blessing, and there is none to compare with her for the comfort she ministers in a dying hour. Oh, the woman must be strangely infatuated who, deeming such work unworthy of her, seeks to fill the place, and become the rival of man. She talks of the enfranchisement and elevation of woman. That enfranchisement would be the veriest thralldom, and that elevation the deepest disgrace, which would lessen or interfere with the influence which woman exerts, or the offices which she performs, within the sacred precincts of home. Beware, my sisters, how you listen to those who would turn you aside from a work which even angels might covet, and rob you of that which, after all that may be said, constitutes your true glory.—*Landels.*

TAKE CARE OF THE LAMBS.

A GENTLEMAN was walking over his farm with a friend, exhibiting his crops, herds of cattle, and flocks of sheep, with all of which his friend was highly pleased, but with nothing so much as his splendid sheep. He had seen the same breed frequently before, but had never seen such noble specimens—and with great earnestness he asked how he had succeeded in rearing such flocks. His simple answer was, 'I take care of my lambs, sir.' Here was all the secret—*he took care of his lambs!*

Reader!—father, mother, teacher, need we make the application?

NEARLY HOME.

'ALMOST well, and *nearly at home,*' said the dying Baxter, when asked how he was by a friend. A martyr, when approaching the stake, being questioned as to how he felt, answered, 'Never better; for now I know that I am almost at home.' Then looking over the meadows between him and the place where he was to be immediately burnt, he said, 'Only two more stiles to get over, and I am at my Father's house.' 'Dying,' said the Rev. S. Medley, 'is sweet work, sweet work; home! home! Another on his death-bed said, 'I am going home as fast as I can, and I bless God that *I have a good home to go to.*'

GRAINS OF WISDOM.

THE best sacrifice to a crucified Saviour is a crucified lust, a bleeding heart, and a dying corruption.

It will little avail us, that Christ rose from a temporal death, unless we also rise from a spiritual; for those who do not imitate as well as believe Christ's resurrection, must expect no benefit from it.

Would a man keep the devil out of his life and actions, let him keep him out of his thoughts and desires.

A praying heart naturally turns into a purified heart.

Our way to happiness does indispensably lie through holiness, and God has so ordered things that we cannot arrive at one but through the other.

No hope can give us a title to heaven but such an one as also gives us a fitness for it.

No man ever went to heaven whose heart was not there before.

Poetry.

A CHRISTMAS RHYME.

The time of holiest memories draws on ;
 The time of wise delight and godly cheer ;
 The blessed daybreak of the Christian year ;
 Ghost of a festal midnight long ago,
 When the sheen doors of Heaven wide open swung
 And a bold peal of pæans straight outrung,
 As the glad seraphs of good tidings sung
 To startled hinds ; while the poor Virgin hung
 In her strange richness, o'er the mangor nest,
 Mysterious-happy ; and those sages gray,
 Star-steered, who came their far-brought gifts to pay,
 Piously glad for their accomplished guest,
 Bowed lowly where the Babe-Redeemer lay ;
 And offered of their costliest and best.
 Hush thee, O busy life, world-voices die,
 Fly slowly, softly, nobler moments, fly,
 That I may dream a blessed strain I hear,
 Something like that which thrilled the Bethlehem sky,
 What time the angels rolled their anthem high ;
 And haply knew the living Saviour near.

JOSEPH TRUMAN.

PRAYER FOR STRENGTH.

HEAR, Lord, above the song
 Of all the ransomed throng
 Whose music swells along
 Heaven's vast arch ;
 Hear, Thou, amidst the band
 Nearest Thy throne who stand,
 Voices from our dark land,
 Praying for strength.

Those who have won the palm,
 And now serene and calm,
 Sing but the victor's psalm,
 Pray not as we ;
 We who in darkness fight,
 Resisting Satan's might,
 Still through the awful night,
 We pray for strength.

Many a brave heart falls,
 And from its prison walls,
 Up to Thy throne it calls,
 Weary and faint ;
 And, lest we cast away
 Our shields in sore dismay,
 With faltering ~~hands~~ we pray,
 Grant us Thy strength.

So when the conflict's o'er,
 And on a brighter shore,
 Sorrow and sin no more
 Trouble our rest ;
 Loudest our song shall be,
 Saviour and Friend to Thee,

† ~~MAUDE.~~

MAUDE.

Notices of Books.

THE PRECIOUS THINGS OF GOD. *By*
OCTAVIUS WINSLOW, D.D. *Fcp.* 8vo.
pp. 424. London: Nisbet & Co.

Dr. Winslow ranks high as an 'experimental' preacher. However widely you may yourselves diverge from some points in his theology, it is impossible to listen to his fervid and impassioned addresses without spiritual refreshment. Like many other popular preachers in the present day, he has published several volumes of sermons delivered in the ordinary course of his ministry. The one before us belongs to this class, and is sent forth in a style thought to be best adapted to those peculiar seasons in the 'Christian experience of the believer,' in which profound discussion and laboured thought would not only be distasteful, but out of place; and is sure to prove a welcome companion. The preciousness of Christ, of faith, of trial, of God's thoughts, of the Divine promises, of Christ's blood, of God's children, of God's word, of prayer, of Christ's sympathy with our infirmities, the precious anointing, and the death of the saints precious, present a class of subjects full of attraction to the devout heart.

In reading a book like this one feels reluctant to criticise; but we cannot help saying that one great blemish appears in the opening of the sixth chapter. It is the play upon the word 'blood.' Yielding to none in the firmness of our belief in 'the preciousness of the blood of Christ,' we submit that to repeat the word 'blood' in the way that Dr. Winslow has done in that chapter, is neither warranted by Scripture usage, nor adapted to awaken such a class of ideas in the mind, even of the most devout, as will best prepare for profitable meditation on the great work of expiation by the Son of God. Nor do we accept his interpretation of those passages wherein his leaning to Calvinistic notions most unmistakably appears. These blemishes apart, we heartily commend his book to all whose means will allow them to put it among their favourite helps to devout meditation.

THE UNSEEN. *A Series of Discourses.*
By WILLIAM LANDELS, *Minister of*
Regent's Park Chapel. *Small crown* 8vo.
pp. 274. London: Nisbet & Co.

The subjects of this series of Sunday morning lectures are well expressed by the title—"The Unseen." There is so much chasteness and quiet beauty in the manner in which Mr. Landels clothes his thoughts, that no analysis of any one lecture will give a just idea of its peculiar charms. Twelve lectures are given, beaded, respectively:—The Invisible God; Ministering Spirits; The Soul; Hades, or the Unseen State; The Sleep of the Departed; The Resurrection; The Judgment; Endless Life; The New Heavens and New Earth; Our Father's House; Our Friends in Heaven; Our Ignorance of Futurity. In such a series, it will of necessity happen that the same thoughts are occasionally repeated in several discourses; but never in Mr. Landels's case, without some new setting or happy expansion. We give one quotation, from the discourse entitled, 'The Sleep of the Departed.'

'Between us and the departed, the difference is simply as to the time of our reaching home. The advantage is all on their side; they have been more highly favoured than we,—that is all. And shall we bewail their lot because they have reached home first? Shall we deem them fit subjects of our condolence because they rest while we toil? because they are free from the conflict with evil, while we have to fight the battle still? because they have laid aside their infirmities, while we still bear the load? because they have obtained their enlargement, while we are prisoners still? because they are with the Saviour, and see him face to face, while He is still absent from us? because the twilight has risen into perfect day? because faith has been lost in sight, and hope has risen into full fruition? Strangely inconsistent that we are! We pity where we ought to envy; we condole where we ought to congratulate; we say, "My poor father," or "My poor wife," or "My poor sister," or "My poor child," when we ought to

say, "Hail, ye that are so highly favoured! Hail, all hail, ye ransomed ones!"

THE ULSTER REVIVAL, in its Religious Features and Physiological Accidents. Papers read at the Evangelical Alliance, Belfast, Sep. 22, 1859. With a Preface by DR. STEANE. London: Nisbet & Co.

The independent and yet concurrent views of the distinguished persons who wrote these papers, 'their moderation and caution,' are all adapted to increase their value.—THE REVIVAL, or what I saw in Ireland. By REV. J. BAILLIE. London: Nisbet.—This pamphlet is the result of two personal visits to the sister country during last year by a clergyman. Most of the facts have already been published in newspapers or religious magazines; but it is useful to have them here gathered together for future reference.—THE CONGREGATIONAL PULPIT. Judd and Glass.—A monthly magazine, containing sermons and outlines from MSS. of Independent and Baptist ministers.—LETTERS ON COOLIE EMIGRATION TO THE WEST INDIES. London: Effingham Wilson.—Letters between Otto Weukstern and the Secretary of the Anti-Slavery Society, in which the former endeavours to set aside the views propounded by the latter, and to weaken the facts adduced for the evils complained of. But no special pleadings can justify the trickery, cruelty, and injustice associated with Coolie emigration.—The Long-Bow of the Past; the Rifle of the Future. Cambridge: Naylor & Co.—An interesting series of papers, reprinted from the Cambridge Chronicle.—On Baptism; or who are to be Baptized, and how? By Rev. T. Moore, of Margate.

—Mr. Moore is a very liberal and yet a very illiberal man. He thinks sprinkling, pouring, or immersion, is right (p. 27); calls Baptists illiberal and uncharitable because they refuse to recognize each mode as valid; quotes the commission as the command of Christ to baptize infants (sic!); gives us his word for it that baptism should be received by those 'who ought to be converted and must be converted before they can enter the kingdom of heaven!' affirms that we have no more right to baptize the children of Christian parents as adults than he has to do the same for infants,—as if their relationship was the ground of baptism; and in his little catechism seems bent on putting as much nonsense together as can be conveniently packed into a small compass. It is well it is addressed to children: no man would ever be gulled with such flimsy sophistries.—A Lecture on Christian Baptism. By Rev. Thomas Lovekin, Crowle. A very suitable lecture for a baptismal service; clear, scriptural, and well-expressed; not half the childishness of Mr. Moore's 'catechism for the young,' but then it is addressed to men who read their Bibles for themselves, and without the aid of such spectacles as the Margate divine supplies children for threepence.—The Faithful Servant; his Life and its Lessons. By W. Landels. A tribute to the memory of Rev. J. A. James.—Run, speak to this young man. By Rev. J. P. Chown.—I cannot say 'No!' By Rev. S. Martin.—Revival; an address to the Unconverted. By Rev. R. Maguire.—How to spend a Happy New Year. By Rev. W. Lincoln. London: Book Society.—Very useful tracts.

Correspondence.

CHRISTIANS AND THE BALLOT.

ANSWER TO A QUERY.

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—The query of a 'Sincere Sceptic' is, I expect, one of the first fruits

of Mr. Liggins's Association letter. If we are to mix up religion and politics, as he would have us, we shall see no end to such controversies. It is well sometimes to nip such inquiries in the bud: and, in this instance, shew our friend the folly of his doubts, not by abstract reasoning, but by plain facts and common sense.

For example. The servant of a Railway Company told the writer the other day (and I believe he was a professor) that he should have some pleasure in exercising his political rights if he had the ballot; but his masters, who were very good to him, asked his vote, and he did not like to refuse; whereas if he had the ballot he could please them and himself too. Now, I ask the 'Sceptic', is a man in such a situation required by religion to make the sacrifice he might have to make by voting according to his conscience? Is he? Take another instance. A member of one of our churches, an old tenant of a large farm, was strongly urged by his landlady to vote contrary to his opinions. For some time he stood out. All others had yielded, and at length, rather than risk his farm, he felt bound to vote against his conscience, and the liberal candidate lost the election by only one vote. Who will say that our friend was bound to witness to the truth by running the risk, or that if he had the ballot, he might not have resisted and defeated this improper trial of his opinions under the secrecy of the vote? It may be true that his landlady would not have braved public opinion by ejecting him. It may be true such men as Thoroughgood and Baines have, as our abstract friends say, made their names historical by risking comfort and property to gain the abolition of Church Rates, and have nearly succeeded. But all men are not made of the same metal, and it remains to be proved that in this age of intelligence and freedom we are called to risk and loss in the same way. If by resolutely holding out you knew you could inspire all servants and tenants with a similar spirit, you might do some good. But how am I to know whether my neighbour votes contrary to me through compulsion or choice? Opinions vary like faces. It may be true that all men living on land are constitutionally conservative, and trades-people, liberal, as a rule: but not uniformly. Besides, what right have you to know how I vote? It is my right, not yours, or my wife's, or children's or neighbour's. What have the laws to do with religion? And what is it to me that others who pay taxes and have no vote, appeal to me to

get them the franchise? This trust ~~is~~ is inconsistent with abstract right.

The use of the ballot in electing church officers (was not Matthias so elected? Acts i.) prevents jealousy. You may suspect a declared enemy of voting against you, but this mode keeps you in blissful ignorance of whether he may not have relented or repented before voting. It is trying and unpleasant to come into collision in cases of discipline where duty calls you to act against a brother. This plan relieves one of unnecessarily confronting him. It does not follow that if you confess your faith before many witnesses you should be equally conspicuous in withdrawing from disorderly brethren.

Your correspondent seems to think witnesses for the truth must be martyrs. May not a man be a Christian without proclaiming his politics, and so perhaps offending his customers or congregation? Under the open system he is exposed to this liability if he 'does battle,' as the cant is, for truth in politics, as well as religion! Surely our 'Sceptic' sees by the light of common sense, what is wrong in practice must be faulty in theory.

A BALLOT CHRISTIAN.

AGED MINISTERS, AND THEIR WIDOWS AND ORPHANS.

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—Your reviewer in the December Magazine introduces some very appropriate and serious inquiries in his notice of the First Report of the National Society for Aged and Infirm Baptist Ministers, and their Widows and Orphans.

It is stated that there are twenty-four ministers of our own denomination among the list of members; and the wish is expressed that the number were trebled. I believe, with the reviewer, that if the question be asked—why is not the number trebled? the answer must be—inability to pay. Our pastors, as the reviewer intimates, hardly dare

look into the future because of feeling themselves utterly incapable of providing for it. A great number of them cannot give the sum which this National Society requires.

Now, while our deacons and leading friends know, being men of business, that our pastors cannot provide for their own old age, and a widow's necessities, is there not an urgent call to some practical step? Many of them are not at all indifferent respecting a minister's comfort. They shew this by varied acts of personal kindness. But the greatest kindness would be to give assistance on that point where the pastor feels the most anxiety; and to be forward to do it, just because the pastor feels the most sensitiveness and tendency to shrink from the task of speaking for himself. But for this double difficulty, inability to pay, and inability to ask for assistance, no doubt the number of ministers in the National Society would have been more than trebled a long time since.

Is it asked, what should be done? My suggestion is very brief. Let one of the deacons, or one of the leading friends of each church attend to his own pastor's case, by giving a subscription, and collecting, or by engaging some female member to collect other subscriptions. In addition to these subscriptions, obtain where possible a public collection. The Wesleyans do this for their aged ministers throughout the community every year. In this way most of the pastors might be brought into the Society, and kept in, without anything being deducted to secure the advantage from their small salaries.

And for such services there is One who would say, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me."

I am, Dear Sir,

Yours, very truly,

A FRIEND.

HOME MISSIONS.

MANCHESTER, &c.

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—At one of the very interesting meetings held at Leicester,

in September last, I ventured, when the subject of Home Missions was under consideration, to say a few words in favour of Manchester as a suitable place for our next Home Mission effort; and since then it has been thought by some friends that a few lines in the Magazine on the subject might do good.

I have no doubt that Birmingham, which has been much thought and talked of, would well receive any effort that might be made there. That a good Church might be raised there, under Divine approval, I fully believe; and no one would rejoice in such a circumstance more than myself. But still I think there are other places which have far greater claims upon us than my own native town: for while there are places where the General Baptists are quite unknown, and the Baptists of any sort very inadequately represented; in Birmingham, on the contrary, we are respectably (I use the word in its best sense) represented by our beloved and venerable brother, the Rev. G. Cheate and his flock, and the Particular Baptists who, as some one said at the meeting, 'thrash with our machine,' and must therefore be doing our work, are sufficiently numerous and powerful to meet all the denominational demands of the rising suburbs of the town. Now, as our Home Missions should aim at cultivating unoccupied ground, are there not other places that have a prior claim to the one named? I think there are, and would mention Manchester as an instance where, on the census Sunday, there were not 2,000 Baptist hearers; while at Birmingham, with a much less population, there were upwards of 4,000. The writer is quite aware that there is, in the minds of some excellent General Baptists, a prejudice against Manchester on account of the many failures which have taken place there. But have not those failures arisen from the efforts which have been made having been unworthy of the place? Surely it cannot be that our principles are so impracticable, so ill adapted to the masses, that we cannot, how worthy soever we try, succeed in the second commercial city of the kingdom, when every other section of the Church, from the Establishment down to the last chip of

Methodism, can plant itself and thrive. Nay, nay, we can succeed in Manchester, with our untrammelling principles, if we make an effort worthy of the place, and at the same time humbly depend upon the blessing of our Divine Head. Why not?

But if Manchester *must* be given up, which God forbid, why not try Liverpool, where, with its half-a-million of souls, there are but two flourishing Baptist Churches, all the rest being, as a Liverpool minister once assured the writer, to use his own expression, 'small fry'; or Hull, with its hundred thousand people, and one small Baptist Congregation?

The General Home Mission Committee have been requested to take immediate action somewhere; and this, I am quite sure, the brethren of that committee are disposed to do; and therefore I venture very respectfully to solicit their consideration for poor Manchester and the other places named. And hoping they will be greatly blessed wherever they may choose to do their first work,

I remain, yours truly,

H. ASHBERY.

Sheffield, 1859.

WEEKLY OFFERING, HOME AND FOREIGN MISSIONS, &c.

To the Editor of the *General Baptist Magazine*.

MY DEAR SIR,—At our Foreign Missionary Services held in October, on which occasion the Rev. H. Wilkison preached, I am happy to say we realized above one-third more money than was ever before obtained; and on the same day our weekly offering receipt, which is devoted solely to our own cause, was a full average one; so that while on our new system we are raising upwards of forty per cent. more for our own Church, our contributions for foreign purposes are also increased. I attribute this pleasing change, not so much to any increase in the pecuniary resources of the people, but partly to the influence of the Rev.

John Ros's visit and lecture; and still more to the happy effect which the introduction of the weekly offering plan has had in promoting a benevolent spirit.

Now I am writing, allow me to say a few words on a resolution for which I was anxious to have had the sanction of the last Conference. It has long been my conviction that our present limited number and influence as a religious body is mainly attributable to a want of union and combination of effort, and I should have been glad if some such resolution as the following could have had the approval of Conference. 'That we recommend the Association to take into consideration the propriety of passing a resolution to this effect—That every church be expected to have an Annual Public Collection for our Connexional Institutions, comprising Foreign and Home Mission, and College, as a condition of union with us as a body. Such a resolution would not interfere with the independence and conscientious scruples of individual Christians; each member would be at liberty to give or not give, but the advantage of the plan would be that those who are inclined to give, would have the opportunity, and there would be a solid basis on which our different institutions could be efficiently worked. With our present system it does appear to me the Home Missionary Committee will have no guarantee against being involved in difficulties and debt, in endeavouring to carry out the decisions of the last Conference. Without *real* union and mutual co-operation in the body, nothing great or noble in the way of extension of our borders can be accomplished. The success which has attended Home Missionary efforts in Sheffield and Leeds has been the result of the combination of about twelve of our churches only. What might not be accomplished if we could secure the union of all? We need a reform in our constitution. The fact that the great bulk of our Churches make no collections either for our College or Home Mission is painful to reflect upon, and very discouraging to those who are the most liberal supporters of the Saviour's cause. It is an injustice, an evil which would not

be allowed by worldly men who were associated together in any commercial enterprise, where each party were expecting to have a mutual interest. Our doctrinal sentiments are such as to commend themselves to all, unprejudiced Bible-reading Christians, and with combined action. I doubt not, would soon spread throughout the land. I have been engaged, more or less, in Home Missionary efforts now for more than thirty years, and do not expect many years longer to be able to do much in this way. If, however, I could be the means of leading to the change above referred to, I should feel that in this I had done more to promote the extension of the General Baptist body than by all my other efforts put together.

I remain,

Very sincerely yours,

Melbourne, 1859.

J. E.

MINISTER'S THORNS.

To the Editor of the General Baptist Magazine.

MY DEAR SIR.—Various opinions are entertained concerning the nature of Paul's 'Thorn in the flesh,' 2 Cor. xii. 7. I do not profess, Mr. Editor, to be able to say exactly what Paul's thorn was, perhaps 'something entirely personal, affecting him, not, as an apostle, but as Paul;' but I beg to remind your readers that ministers have *thorns* in their flesh now. And by your permission, I will mention a few, and leave them to the serious consideration of those whom they may concern.

It is a thorn in the minister's flesh when tract distributors neglect to change their tracts for weeks and sometimes months together.

It is a thorn in the minister's flesh when classes of promising young men and women in our Sabbath-schools are allowed to become extinct in consequence of the irregularity and half-heartedness of their teachers.

It is a thorn in the minister's flesh when only one-fourth of the members of the church attend church meetings,

and meetings for prayer on a week-night.

It is a thorn in the minister's flesh when the most qualified members of the churches will not teach in Sabbath-schools, nor do anything to extend the interest of Christ's kingdom.

It is a thorn in the minister's flesh when the leading men of the churches absent themselves from prayer, experience, and other meetings, and then complain that such meetings do not prosper.

It is a thorn in the minister's flesh when members of churches take trips on the Lord's-day, allow visitors to keep them from the house of God, or spend the holy day in their own gardens and fields.

It is a thorn in the minister's flesh when members of churches will not support our Home and Foreign Missions, our College, and our Magazine.

It is a thorn in the minister's flesh when churches, who only pay for five talent pastors, expect them to preach and labour like ten talent pastors.

It is a thorn in the minister's flesh when those churches who only give their pastors £60 or £80 a-year, expect them to make a similar domestic appearance, occupy as high a literary position, and command as much influence in a town, as those pastors who receive £300 a-year.

It is a thorn in the minister's flesh when the churches are not peaceful and united, or when the most perfect understanding does not subsist between pastor and people.

Mr. Editor, Paul prayed that the Lord would remove his thorn. I think however, that those thorns which I have named, can, at least in most instances, be removed by the Lord's professed people themselves; and, therefore, I trust that they will proceed to remove such as they are able at once. Why not? Are the Lord's anointed servants to be always subjected to a species of mental crucifixion, and that too from professing Christians? God forbid.

I remain, Mr. Editor,

Yours truly,

A MINISTER WHO HAS HIS THORNS.

Obituary.

Mr. WILLIAM ANDREWS, of Chesham, died May 16th, 1859, aged forty-six. His father died while he was very young; but his aged mother, to whom he was greatly indebted in the formation of his character, still survives him. His religious history commenced comparatively early; and the writer has often heard him say that the mental anguish through which he passed at the period of conviction was so intense, and continued so long, that he was sometimes driven almost to desperation, and was even tempted to think of self-destruction. There was thus given him such a deep experience of his own emptiness and unworthiness, as most clearly proved to him, that if saved at all it must be 'by grace.'

Having at length found peace through pardon, he sought union with the church. He was baptized and received to fellowship on the 1st of January, 1836. He was highly esteemed by his brethren, and promptly engaged in various acts of service which were properly appreciated by the entire community to which he belonged. At a church meeting held Aug. 4th, 1837, it was unanimously agreed 'to sanction and encourage brother W. Andrews in his endeavours to preach the gospel in the villages.' His labours in this direction were abundant and useful: there are not a few who attribute their conversion chiefly to his instrumentality. In the month of Dec. 1843, he was chosen, with two others, to the office of deacon, in the discharge of which office he truly 'purchased to himself a good degree.' Under date of the same month, there is an entry in the church book to this effect,—'The Lord having recently, by the decease of a beloved uncle, put our brother, W. Andrews, in possession of a considerable amount of property—as a thank-offering to the Lord, he proposed to the church to erect a chapel in a neighbouring village at his own expense.' Our brother was a kind and generous helper of the poor, and a liberal supporter of the institutions of the church and of the Connexion. His friends fondly anticipated for him a long career of activity and usefulness; but his once robust frame became the

prey of a lingering and painful disease; his 'strength' was 'weakened in the way,' and his 'days were shortened'; his God 'took him away in the midst of his days.' His death was improved at Chesham, on Lord's-day evening, May 22nd, to an overflowing congregation, from 1 Cor. xv. 10—a text selected by himself; and also on the following Thursday evening, in the chapel which he built, from Prov. xiv. 22.

There is much of mystery in the event to us; that so devoted a labourer should die, when so many loiterers and idlers live; that one so useful should be cut down, while so many worthless professors cumber the ground, is, indeed, perplexing. But there is an appointed time to man upon earth; and the Christian cannot die before his time, for the appointment of the Master is the hour of the servant. Good is the will of the Lord. Our friend sleepeth.

Could there have been an exemption from a subjection to the power of death, many would have pleaded it for *him* whose loss we mourn. Could the painful stroke have been averted by human effort, many arms would have been raised to rescue *him* from a comparatively early grave. Could the purpose of heaven have been even delayed by earnest supplication, the prayers of many, who see but parts of the Divine ways, and who appreciated the worth of what God had for a season lent, would still, and to a far distant day, have retained the possession of *him* who is now called to move in a higher and brighter sphere: but no; of the excellent of the earth, as well as of the mere burdens of society, it is written, 'Dust thou art, and unto dust shalt thou return.' Our departed friend possessed qualities of mind and heart which made him no ordinary man; and this renders his removal from his family, which seemed still to need his counsel and protection, from the church with which he was officially connected, from the town and neighbourhood, which he benefited by his example and labours, no ordinary loss. 'To die' has been 'gain' to him; and to wish him back were selfish; it would, more-

over, betray an unwarrantable distrust of His power and beneficence 'who was dead and is alive, and liveth for evermore,' and who is 'head over all things to his church.' In our brother we beheld a striking instance of the power of the gospel—the triumph of Divine grace. It was this that made him to differ from many around him. It was grace earnestly sought, early received, highly prized, and conscientiously improved, which raised him to that standard of piety and wisdom to which he attained. We praise him not, nor waste in partial eulogy the breath we would consecrate to the adoration of Him who made him what he was, who kept him by his power, through faith unto salvation, so that 'being dead, he yet speaketh.' It was the language of his life on earth, and it would be the testimony of his spirit now, could it become audible to mortal ears—'By the grace of God I am what I am.'

In his family, as a husband and a father, he was a burning and a shining light. 'The devotional character of his daily life in the sanctuary of his own dwelling will never be forgotten by those dear children, who are honoured in bearing his name, and by her who, as a widow, mourns an irreparable loss. To them he has left a rich inheritance in his example and his prayers. May they always have the guidance and protection of that Saviour, who is the Father to the orphan and the Husband of the widow.

MILES BENTLEY was a member of the General Baptist Church, Birchcliffe. He had attended the chapel from his earliest years. Some time before he united with the church, he became less regular in his attendance on the means of grace, paying less and less regard for the Sabbath, and went anywhere, or kept away altogether. In this state he continued for a year or two, and having become entangled with other companions similar or worse than himself, he had some difficulty in 'coming out from amongst them' and separating himself from their wicked society; but during this period he was far from being easy: conscience often spoke, and spoke loudly, against his sinful course of life. Hence in his ex-

perience, read before the church, he said, 'Often when alone did I feel the bitter pangs of a guilty conscience, for I plainly saw that if I did not reform in my way of living I must be damned; and frequently on returning home when I had been breaking the Sabbath, did I pray that God would forgive me, and lay not this sin to my charge;' and thus he went on sinning and repenting. At length he determined, through the help of God, to break off his ungodly associates, and again attend the preaching of the 'word;' he accordingly began to attend the place of worship he had more or less frequented, and listened to the faithful appeals of the late Rev. H. Hollinrake, under whose ministrations he became more and more convinced that he was a sinner in the sight of a holy and just God, and felt, were death to overtake him he should be unprepared for that solemn event. On one occasion he was much affected by a sermon preached from 'Be ye also ready, etc.' His resolution to serve the Lord became stronger and stronger, though he was much cast down on account of his past sins, and was compelled to exclaim, 'O that I could but undo what I have done.' He felt a desire to attend the 'experience meeting' (to which those under convictions of sin were invited previous to their becoming members of the church) but had many objections. 'He was afraid that he was not good enough,' or that he might perhaps turn back to the 'weak and beggarly elements of the world;' and that, said he, 'would make my case worse than before.' However, he opened his mind to one of the members, who gave him encouragement, and he was admitted to one of the meetings; and 'found them,' to use his own words, 'very useful indeed;' these meetings were instrumental in revealing to him more and more of his own depravity, which discouraged him: but reading God's promises, and attending the means of grace, stimulated him to persevere, and ultimately he was brought to say, 'I trust I have seen that in Christ, and have felt that pleasure in religion, I would not part with for anything. When I look back at my old ways, I am ashamed of myself—they give me no satisfaction; but I can look at the ways of God without a blush, and can truly say, have found

great satisfaction therein. I love God and his people above all things, and those words of Christ, "Come unto me all ye that labour and are heavy laden, &c.," have often done me good. I can view Christ as my Redeemer and say, "Though thou wert angry with me, thine anger is turned away, and thou comfortest me." Such being his experience, he was considered a proper subject for baptism, and was accordingly immersed by his pastor at Littlewoods, in the clough adjoining, a short distance from Birobeliffe, being then about nineteen years of age. From this time his career was one of unblemished reputation. He zealously co-operated with his pastor in promoting the temporal and spiritual welfare of the church. In the removal of the debt he took a prominent part, gave liberally himself according to his means, and exerted his influence with others; and though his extinction extended over a space of twenty years, yet his readiness to assist was never lacking. He was no less anxious for the prosperity of the church spiritually. He became a teacher in the Sabbath school, was for many years a superintendent, and a conductor of one of the experience meetings, and in the year 1830, he, along with six others were publicly set apart to the office of deacon. Some years before his death he removed to Halifax, and soon after his health began to decline. For a season he was confined to his bed, and though he was permitted to rise therefrom, and again attend to his usual duties, yet his constitution had received a shock, from which it never afterwards fully recovered. His last affliction commenced with a pain in the head, which by the use of remedial measures was partially removed, but after a few weeks had elapsed it became worse, and though no danger was apprehended by his friends, yet he seemed conscious that his end was not far distant. When giving advice and counsel to a visitor, he said, 'I shall have soon done with this world of sorrow, and be taken to that brighter world, where I hope to meet with my two daughters.' 'Here,' said he, we are beset with difficulties, but in heaven there will be none,' and then repeated the beautiful lines,

'Tis religion that can give,' &c.

The pain in his head ended in congestion of the brain. Every means were tried which medical skill could suggest, but in vain. His existence terminated on the 17th of August, 1859, having been a member of the church forty-six years, and a deacon twenty-nine years. Being much respected, the hearse containing his remains was met at the chapel by many who were not invited to the funeral, and his fellow-deacons manifested their esteem by bearing the coffin to the grave. His death was improved by his pastor on the 28th of August from Heb. xi. 5, to a large congregation.

Our departed friend was distinguished by his piety: it was attractive, not austere, repulsive, or gloomy. To be religious, was not with him synonymous with being sad, low and dejected. His piety shed a genial influence around him. He had a smile for every one, and could sympathise with the distressed. His piety was steady; not exhibited in public, and discarded in private, not prominent on the Sabbath, and invisible during the week, not a 'saint abroad and a devil at home,' not sometimes all zeal and at other times all sloth; but uniform, steady, continuous. It secured the respect of the church and the world; and at home, he had this testimony that 'he was an affectionate husband and a kind father.' His piety was manifest in making the church, of which he formed a part, into his home. He was not wandering here and there and everywhere to hear better preachers better sermons, &c., and when he left the neighbourhood he did not forget the place he had made his home; it was his home still; he did not make the distance as an excuse for doing nothing either for home, or for anywhere else, but he made sacrifices both of time and money to promote the prosperity of home. His piety was manifest in the discharge of those duties which as a member of the church devolved upon him. He was to be seen at the church meeting, as well as at the prayer meeting; whether the meetings were public or private, relating to temporal or spiritual matters, he took a part in all. His place was seldom vacant; and at the ordinance of the Lord's supper, whoever might be absent, he was sure to be there. Even after his removal to Halifax, he made it a point

of always attending to this ordinance; nothing prevented him except indisposition. These are traits which were they exhibited by all professing Christians, 'Ichabod' would not be written on so many of our churches.

MRS. ANN HINCHLIFFE of Bradford, was for many years an honoured and useful member of the first General Baptist church in that town. Naturally of a strong and active mind, and prompt and earnest in all she did, she was able to accomplish more than many could have done. These rare qualities, combined with an ardent love to the cause of Christ, made her universally admired and beloved, and her influence and activity have contributed largely to the establishment of the General Baptist interest in Bradford. Her memory and works are had in affectionate remembrance by a large circle of Christian and ministerial friends.

Her parents, Reuben and Ann Calvert, were both pious, and occupied an important position in the Independent church at Booth, in the parish of Halifax. Ann Calvert was born on 3rd Dec., 1775. In early life she was brought to know the word. Before she was twenty years of age, Rev. Jonas Hinchliffe, having just left one of the Independent colleges, became pastor of the church at Booth, and shortly after was united in wedlock to Ann Calvert. She found abundant use for all her gifts and graces as a pastor's wife. The life of her husband was a chequered one. His small stipend was eked out by the thrift of his wife. Disunion in the church at Booth led to his removal, and ultimately, after years of a blameless and devoted service, to the resignation of his ministry; the pastor's wife had to share in these trials, and had meanwhile become the mother of thirteen children, of whom several died in infancy. Still, her love to the cause of Christ, and her activity and usefulness continued. The Lord did not forget his faithful servant in these trials. A kind friend very opportunely left them a considerable legacy.

At this period they removed to Bradford, and while under the ministry of that holy man, the late Rev. Jonathan Glyde, Mrs. Hinchliffe was convinced of the duty of believers' baptism

by immersion, by a series of sermons which he preached on infant sprinkling. From that time her history is identified with the newly-formed General Baptist church in the town of Bradford. Her husband had already been publicly baptized and united with the same people. He was very suddenly called to his reward. Her trying course as a pastor's wife fitted Mrs. Hinchliffe for great usefulness to the infant church in Bradford. Her house was always open for the accommodation of ministers. She was the greatest minister's friend the writer ever met with. She could never do too much for a minister of the Gospel. Many of our Yorkshire brethren, and some now in heaven, can bear testimony to this. She had on her mind also the care of all the church. By labours, by prayers, by contributions, by example, by love unfeigned, by frequent visits to the sick, the negligent, and the enquiring, she sought to help on the work of God. In this capacity, the half she did cannot be told. Her conduct before the world was blameless. She was a living epistle of Christ, known and read of all men. The institutions of our body, as well as the church to which she belonged, were indebted to her for many a private contribution, and for many subscriptions solicited from others. Her attendance at the means of grace was most exemplary. Still, with all this native energy of character, love to God's house, and proper exemplary conduct during a whole life, she often walked in darkness, especially during her last protracted illness. The latter years of her life were much embittered by excessive care for her family, and solicitude for her temporal affairs, which were not in a settled and prosperous state. Her bodily and mental powers also began to fail, and these things, in connection with a strong leaning to Calvinistic theology, darkened and depressed her mind, sometimes to a great degree. She thought herself the greatest of sinners—sometimes feared she was beyond the reach of hope—grieved over her short comings and unworthiness, sometimes distressingly so. Still she clung to her Saviour.

She departed this life, June 3rd, 1858, in the 83rd year of her age, leaving two only of her many children,

a son and a daughter, the latter of whom tenderly watched over, and as far as she could, smoothed her passage to the tomb. Her death was improved by Rev. B. Wood, pastor of the church, on Aug. 1, 1858, from 2 Peter i. 13, 15, to a large congregation.

Mrs. H. is now no more, but the lesson of her life is before us. She being dead yet speaketh to all survivors, but especially to all church members. In her activity, regularity, and constant interest in the welfare of the church, she was all that we could wish a member to be. So long as health and strength permitted, none took a more lively interest than she did in church meetings. For many years she had a weekly experience meeting conducted at her own house. Were all church members like her, the joy of ministers would be full, and the church of God would soon become a praise in all the earth. T.H.V.

RUTH FAWSON was born at Market Harborough, in the year 1804. At the age of thirty she became seriously concerned for the salvation of her soul. At the time of her conviction, a few zealous men connected with the General Baptists opened a mission in Harborough, and commenced preaching in a small house. Our deceased sister attended these services, and under a sermon preached by Rev. J. F Winks, of Leicester, she found pardon through a crucified Saviour. She was one of

the first members of the Harborough church. In her twenty-five years' Christian experience, there were found many dark passages of affliction and trial, but relieved by genial rays of divine sunshine. However agitated by untoward circumstances, there was always an under current of meekness and happy reliance upon the faithfulness of her heavenly Father.

In her affliction, she required no exhortation to look to Jesus and to trust in God, for already her hope was firmly fixed upon the Rock of Ages. Her last days exhibited the excellency of religion.

When the physician gave her no hope of recovery, she responded, 'My time, I know is not long, Jesus will take me where I shall sing praises, and I shall groan with pain no more.' To the Christian friends who stood around her bed she said, 'The work is done! The conflict is finished.' She then prayed importunately for her children and relations.

She was sensible to the last minute of her life. With a smile on her countenance, and in accents of triumph she said to weeping friends, 'Rejoice: I am going to my heavenly Father.' She would have repeated her favourite sentiments, 'O to grace, how great a debtor,' but the happy spirit could not brook delay, for 'Angels beckoned her away, and Jesus bade her come.' She died 26th Oct., 1859. Her death was improved by Mr. Searson on the following Sunday, from John xi. 25, 26. G.R.S.

Intelligence.

CONFERENCE.

The Lincolnshire Conference was held at Sutterton, on Thursday, Dec. 8th, 1859.

In the *Morning* brother Cholerton read and prayed, and brother Mathews preached from 1 Peter, i. 1.

In the *Afternoon* the reports from the churches were of a cheering character, forty-six persons having been baptized since the last Conference, and nineteen remaining candidates for baptism. The following resolutions were unanimously passed:—

1.—That we are thankful to hear of

the prosperity now enjoyed by the church at *Whittlesea*, and hope that a suitable minister may shortly be obtained, and in the meantime, efficient supplies procured for the pulpit.

2.—That the ensuing Conferences shall be held in the following order:—

1860.	1862.
Bourne	Fleet
March	Peterborough
Coningsby	Gosberton
Wisbeach	Holbeach
1861.	1863.
Whittlesea	Boston
Spalding	Sutton
Long Sutton	
Pinchbeck	

3.—That we thank Mr. Mitten for his letter concerning the present state of the General Baptist Church at *Lincoln*, and hope the time is not far distant when that church may be resuscitated.

4.—That this Conference recommends the General Home Mission Committee to take up *Lincoln* as a Home Mission Station.

5.—That this Conference advises the churches in this district to comply with the request of many Christian ministers, both in *India* and *England*, to set apart the second week in 1860 for special prayer for the outpouring of the Spirit of God 'upon all flesh.'

6.—That the next Conference be held at *Bourne*, on March 8th, 1860, and that brother Watts, of *Wisbeach*, be requested to preach in the Morning.

In the *Evening* brother J. A. Jones read and prayed, and brother Hester preached from Acts xvi. 30, 31.

THOMAS BARRASS, Secretary.

BAPTISMS.

CHESHAM.—Two young friends, sisters, were baptized on Tuesday evening, Nov. 1st, and received to communion the following Sabbath.

BERKHAMPTSTEAD.—Six young disciples followed their Lord through the baptismal flood, on the evening of

November 2, when our pastor preached to an overflowing congregation, the chapel being filled in every part where standing room could be obtained, and many were unable to gain admission.

CONINGSBY.—On Lord's-day evening, Nov. 20th, a grandson of our oldest deacon was baptized, and was received into the church on the following Sabbath. We have several candidates.

PETERBOROUGH.—On Lord's-day, December 4th, two candidates were baptized in the General Baptist chapel, and were admitted into church fellowship.

STALYBRIDGE.—On the morning of Lord's-day, December 4th, 1859, after a sermon on the importance of Christian baptism, three beloved friends were baptized. In the afternoon, they, with four others, were received into the church by the pastor, who gave to each the right hand of fellowship. A deep feeling pervaded the assembly, and many were affected to tears. May such refreshing seasons be often enjoyed.

KEGWORTH.—We had a baptism here on Lord's-day, December 4th, when nine persons, five of whom were from *Diseworth*, 'professed a good profession before many witnesses,' in the morning, and were received into fellowship in the afternoon. It was felt by many to be a good day.

LEICESTER, Friar-lane.—On Lord's-day, Dec. 4, 1859, the ordinance of believers' baptism was administered to four friends. Our junior minister, Rev. J. C. Pike, preached in the morning from Ephesians iv. 5, and baptized the candidates, and in the afternoon our senior minister, Rev. S. Wigg, received them into the fellowship of the church.

ANNIVERSARY.

NOTTINGHAM, Mansfield-road.—On Lord's-day, Nov. 13, we had our anniversary services. Rev. G. A. Syme preached in the morning, and the Rev. J. F. Stevenson in the evening. On Monday, Nov. 14, after a crowded tea

meeting, Rev. G. A. Syme gave a very graphic and interesting lecture entitled, 'A voyage round the world, with a glance at the gold diggings.'

RE-OPENINGS.

DERBY, *Mary's-gate*.—This beautiful chapel having been closed for repairs in the roof was re-opened, Dec. 18. Our pastor preached in the morning, and Rev. J. F. Stevenson, of Nottingham, in the evening. On Monday evening, Dec. 19, we had a large and interesting tea meeting. Addresses were given by Revs. T. Clements, H. Wilkinson, J. J. Goadby, H. Tarrant, J. F. Stevenson, and W. Jones. We hope by the end of next March to clear off the debt incurred by the repairs.

LEICESTER, *Friar-lane*.—Our chapel has been closed for five weeks for cleaning, painting, and repairs. It was re-opened on Nov. 13, 1859, when Rev. J. B. Pike, of Bourne, preached two sermons, morning and evening, and Rev. J. Barker (Indep.), preached in the afternoon. On Monday, we had a tea meeting. Addresses were delivered by Revs. J. C. Pike, S. Wigg, T. Stevenson, and J. B. Pike, of Bourne. Collections and subscriptions, £80. The entire cost will be about £130. We hope by another tea meeting to clear the debt off.

MISSION SERVICES.

BEESTON, near Nottingham. — On Lord's-day, December 4th, two excellent sermons were preached in the General Baptist Chapel, Beeston, by the Rev. I. Stubbins, on behalf of our Foreign Mission Society; the services, particularly in the evening, were well attended. On the following Monday evening, a missionary meeting was held. Addresses were delivered by Wm. Felkin, Esq., chairman, Revs. I. Stubbins, H. Wilkinson, returned missionaries, and H. Hunter, of Nottingham. The meeting was well attended. Collections and contributions, £15 17s. 5d. T. N.

MISCELLANEOUS.

LEICESTER, *Dover-street*.—A social meeting was held on Nov. 22nd, to present Mr. Charles H. Brown with a massive and elegant silver watch and gold chain. He has for many years been the efficient leader of the choir and a devoted Sunday school teacher; and as he was about to remove to another part of the country, it was felt that he should be presented with some token of esteem and affection. His removal is a serious loss to us; but it is hoped that our loss will be the gain of some sister church. J. M.

On Tuesday evening, Dec. 6th, Rev. J. Holroyd, Barlestone, delivered a most comprehensive, eloquent, and edifying lecture on 'The Bible: some of its distinguished features,' in the School-room of Dover-street chapel, Leicester, under the auspices of the Young Men's Mutual Improvement Class. In the same place, and connected with the same class, on Tuesday evening, Dec. 13, Robert Scott, Esq., Leicester, delivered a most lively and entertaining lecture, giving an account of his voyage from Liverpool to Melbourne, and of his travels in Melbourne, Sydney, Australia, Wellington, Nelson, and New Zealand, in 1853. J. M.

MANSFIELD.—A benevolent lady recently called at the house of our brother, Mr. Wood, minister, and left him £50 towards the liquidation of the chapel debt.

REVIVAL MOVEMENT.

At Bath, Plymouth, Leicester, Nottingham, Stalybridge, Boston, Loughborough, and many other towns in all parts of England, special revival prayer-meetings have been held every week. We sincerely hope that while these extra efforts are being made, the customary prayer-meetings at the various chapels will not be neglected. Those who complain of the want of interest in these, do not show much genuine love for their own places, when they cease to attend altogether.

Notes of the Month.

ECCLESIASTICAL.

ROME makes saints out of very dirty materials. One Benedict Joseph Labre, filthier than the filthiest beggar to be found in the streets of Naples—who never changed his dress the year round, was driven by priests from confessionals and harboured no body knows how many million lice—has recently been canonized, with all due honours! Labre was like many other saints in the Romish calendar; a visit twice a week to some public bath would have made him all the more wholesome as a man, whatever it would have done to him as a saint. But in truth the Papist proverb seems to run, the dirtier the man the holier the saint. Cardinals, vicars-apostolical, bishops, priests, and friars, black, white and grey, with all their trumpery, seem in ludicrous consternation. The Pope's temporal throne is falling; and they preach, and bluster, and cajole, and threaten, but no burst of indignation arises from the Catholic church. In Ireland crowds throng to listen to exciting harangues; and little except frothy, manifestoes comes of their gatherings. In Italy Jesuits, and the Sisters of the Sacred Heart, Jesuits in petticoats, grow every day more odious to the people. Once start a liberal movement, and though nearly all the educated men have been trained in Jesuit seminaries, their first and universal cry is, 'Down with the Jesuits!' The poorer classes, idle, vagrant, ignorant, and superstitious, are in thralldom to the monks, who have been their nursing fathers. It will be a mighty blast that shall sweep out of the peninsular this cowed rabble. My lord Cardinal of

Westminster, is in Rome, and rumour says, intends staying there. As a special favour, he has sent over a valuable cameo, blessed by himself, to be raffled for by the faithful, for the church's benefit! The new religious movement in Tuscauy is provoking general attention. Men began to meet publicly in Florence for expounding the Gospels, and gathered in great crowds to listen to the addresses of their chief speaker, Muzzavella. He is said to have belonged to the Waldenses of Piedmont, then to have seceded and founded a sect called the Evangelical Society. The authorities have forbidden the assemblies, and 'the brethren' now meet from house to house. Many copies of the Scriptures have been circulated by them. We hope to hear again of this movement.

The Episcopalians are bestirring themselves in London. Exeter Hall will once more be occupied by clergymen on Sunday evenings. The Archbishop of Dublin has issued a pastoral inviting aid for the new mission to British Columbia. A large English population, and some 75,000 Indians inhabit this new territory. Miss Burdett Coutts has given £25,000 towards the mission, a noble example of cheerful liberality, worthy the imitation of professed voluntaries. The Dean of Cape Town, predicts the speedy end of state-churchism, and emphatically declares that the whole current of the world in every free country is dead against a church receiving state pay. Rev. E. H. Moreton, a clergyman, having recently embraced Baptist views, was publicly immersed in the Baptist Chapel, Stoney Stratford.

Our Free Will Baptist brethren held their last triennial meeting at Lowell, Massachusetts. Their present number of churches is over twelve hundred, (1,298,) the number of members 59,791, of ordained preachers, 1,044, and licensed preachers, 202. The increase of the past year has been, eleven quarterly meetings, and ninety-two churches, but what number of members we know not. Mr. Guinness is in America. With men like Cheever in New York, and Edward Ward Beecher in Brooklyn, he is not likely to attract permanently any great crowds in the empire city, when the public curiosity has been gratified by seeing him.

Mr. Spurgeon has left the Surrey Music Hall because the proprietors have thrown it open for Sunday evening amusements. He is now preaching in Exeter Hall. Mr. Brock preached to a vast crowd of working men in the Britannia Theatre, Old Hoxton, on Sunday, Dec. 18.

Biblical scholars will rejoice at the surprising success of Dr. Tischendorf's tour in Palestine. He has visited, under the protection of the Czar of Russia, the head of the Greek church, nearly all the Greek monasteries in Palestine, and has, after a year's absence, returned to St. Petersburg laden with very valuable manuscripts and palimpsests. Twelve palimpsests of the ninth century, containing, besides other things the Pauline epistles in Arabic; an entire manuscript of the Old and New Testament of the fourth century, found in the library of the convent of St. Catherine, Mount Sinai; and a very ancient manuscript of the Samaritan Pentateuch complete, from Sichem, are among the treasures. The whole have been exposed to public view in the city of Petersburg.

GENERAL.

This year opens less gloomily than the last. Rumours are afloat about the more peaceful intentions of Louis Napoleon, and all eyes are turned to the coming Congress at Paris. Cavour is to be the representative for Sardinia, which suggests a change in the schemes of the great French Sphinx. Antonelli, the robber peasant grown to be chief adviser of the pope, is the representative for Pio Nono. Neither Lord John Russell nor Lord Palmerston attend. Cowley and Wodehouse are named as the English representatives. An eminent French periodical, speaks in terms of the highest praise of our Parliament, and calls it, the Parliament at this juncture, of the world. The English members of the Congress will be under its control, and this, the same journal regards as a guarantee for peace and freedom. We sincerely hope events may fulfill this prediction. At home M.P's are starrng about the country; Bright advocates direct taxation at Liverpool; Roebuck at Bath, wariness towards the French; and Palmerston figures among his old friends at Romsey. Parliament will meet this month, if public papers are to be trusted, and then—talk, talk, as before, but let us hope *the* great theme will be, not increased armaments, but the new reform bill. In Denmark a palace has been destroyed by fire, and the crown prince is insolvent. In Sweden religious toleration is advancing, Lutheran clergymen meeting to discuss publicly with Baptist ministers. In Germany indignation is excited against the Jesuits, who have over-run the country. Prussia is about to send her invalid King to the Isle of Wight. France promises, if her ruler can be trusted, to be more lenient to Protestants. Spain is still acting on the defensive

in the war with Morocco. Lombardy is panting for brighter days. Garibaldi appeals to the ladies of Italy to lay aside their superfluities for the great national cause. The inquisition has been abolished in Romagna. Naples suffers from the Grahamizing propensities of her police. Austria is said to be on the eve of a general disarmament, the result of a deficient exchequer rather than a pacific policy. Hungary is seething under a Protestant protest against the exactions of the edict promulgated against them last September. Poland is grumbling under the disappointment of hopes of liberation fondly cherished on the accession of the new Czar. Russia is triumphant in the Caucasus, and Schamyl asks for a residence in Turkey, and permission to go on a pilgrimage to Mecca. In China, western barbarians are treated with rudeness by the Emperor; and in America public feeling is aroused by the execution at Charleston of Old Capt. Brown, of Harper's Ferry notoriety. Some predict a dissolution of the Union; others the certain downfall of slavery. God grant freedom to the negro, and

that speedily; but until the North shows more brotherhood to the coloured population, now living in her midst, and is willing to give up its large property in the South, slavery will be triumphant. 1859 will be memorable as the year in which many literary celebrities were gathered to their fathers. Two more great names must now be added to the already lengthy list, De Quincey, in Scotland, and Washington Irving, in America.

'To live in hearts we leave behind,
Is not to die.'

The severe weather in the early part of December caused the death of several destitute people in Middlesex. The Serpentine was crowded with skaters on Monday, December 19, the ice cracked, and more than fifty men, women, and children were immersed. One little lad was drowned. Other deaths and accidents have occurred at the same celebrated skating-place. Good news from Ireland is getting no novelty, or else one would be agreeably startled to hear that pauperism is fast on the decline in the Emerald Isle.

Marriages and Deaths.

MARRIAGES.

Nov. 30, at the Baptist Chapel, Bourne, by Rev. J. B. Pike, Mr. Charles D. Brown, of Higham Ferrers, to Miss Ann Fox, of Market Deeping.

Nov. 24, at Byron-street Chapel, Leeds, by Rev. R. Horsfield, Mr. S. Shaw to Miss Caroline Speuce.

Dec. 8, at Archdeacon-lane Chapel, Leicester, by the Rev. T. Stevenson, the Rev. T. R. Stevenson, of Burley,

to Sarah Ann, granddaughter of Mrs. Truman, South Fields.

DEATHS.

Nov. 16, at Crowle, Lincolnshire, much regretted, Mr. E. Horsman.

Nov. 25, Sarah, the beloved wife of Mr. W. Stevenson, Greenhill, Derby aged 63.

Nov. 29, the beloved wife of Rev. J. Lyon, of Chatteris, Cambridgeshire, in the 65th year of her age.

Missionary Observer.

ANNIVERSARY OF THE AMERICAN FREE WILL BAPTIST FOREIGN MISSIONARY SOCIETY.

THE Annual Missionary Meeting of our Free Will Baptist brethren held during the Triennial General Conference of the denomination at Lowell, Mass., appears to have been an unusually interesting and spirited one. The noble sum of six hundred dollars was collected on the occasion, a pledge and earnest we trust, of greater things in behalf of Orissa than our friends have hitherto ventured to attempt. We have pleasure in giving a report of the proceedings from the *Morning Star*.—

Thursday Evening, Oct 6th. 1859.
The meeting was called to order by Rev. J. Stevens, the Vice President.

Brother D. P. Cillely read the hymn, "Jesus shall reign where'er the sun," &c., which was sung by the choir, after which prayer was offered by brother Burgess, of Maine.

Brother O. R. Bachelier, who has been acting as Secretary since the decease of brother E. Hutchins, then presented the 26th Annual Report. Of this we give a very brief sketch.

Our last Report announced the death of the Recording Secretary, Rev. F. Moulton. We now record the death of the Corresponding Secretary, Rev. Elias Hutchins. He had served the Society in this capacity for eighteen years. His labours will not soon be forgotten. A good man has gone from our midst. On whom shall his mantle fall?

Progress has marked the efforts of our missionaries during the year. The gospel has been preached, the Scriptures circulated, and the influence of a christian life has been doing its silent work; and the promised fruit has been realized to some extent. Some few have found strength to make sacrifice of caste, and have become new creatures in Christ Jesus.

The lives and health of our missionaries have been precious in the eyes of God. Dangers have surrounded them, but they are safe. The fearful storm that passed over India, flooding it with carnage and death, came nigh to them, but the Almighty voice whispered amidst the tempest of human passion, 'Thus far, and no farther.'

The missionaries at the different stations do not report any very marked or noticeable changes, except that sister Crawford, who had charge of the Girls, Boarding School at Balasore, has been obliged to return on account of her health, and the School is now in charge of brother Smith and his wife.

We are also called to mourn the death of our oldest and ablest native preacher, Rama Das. He became connected with the mission in 1840. Long and faithfully has he laboured—a living illustration before the heathen, of the apostolic injunction to be 'diligent in business, fervent in spirit, serving the Lord.' He was ordained more than ten years ago. He was always ready to go anywhere for Christ, and never seemed weary of his work, though often weary in it. He had great power to interest his hearers, and his manner was very winning and consolatory. We all remember how regularly he attended the meetings of the church, and how he was called upon to reconcile any difference in the christian community. We have heard the heathen say of him that he was a *good man*. The heathen will no more listen to his exhortations, yet the influence of his life will long remain a demonstration of the power of Christ to save.

The station at Midnapore, formerly occupied by brother Dow, has remained several years without missionary labour. Brethren Hallam and Miller will soon re-occupy the station.

Sister Crawford reached our shores in May last with her health somewhat improved. For nearly eight years she

has toiled to bring up from a low and degraded state the girls committed to her care. Most of her pupils, as they have grown up, have given evidences of piety. Balasore has been her principal place of residence, but she has sometimes remained in the christian village with none but natives within thirty miles. She has done her duty, and returning, as she does, for a season, we welcome her to our homes, our hearts, and warm christian sympathies.

Brother and sister Miller sailed for India in August last, bidding their country good bye with cheerfulness.

The treasury of the society is almost empty, and 1200 dollars are immediately wanted to make up the semi-annual remittance to the missionaries, now over due.

The mutiny in India has stimulated the missionary associations to a greater activity, and a new impulse has been given to the labours of the missionaries in the field. Our own society, however, has been less affected than others, and has seemed to fall in the rear of the European societies.

The report was accepted and ordered to be printed.

At this point in the exercises the following lines on the death of bro. Hutchins were read, and afterwards sung. The lines were received by sister Hutchins from some unknown friend, through the post office:—

Solemnly, tenderly, meet we to-day:
 A brother beloved is taken away;
 All vain were the heart sobs, the tears and the prayer.
 That God in his mercy his servant would spare.
 The hand of the Reaper no pleading could stay,
 The call of the Master allowed no delay;
 For in the blest regions of beauty and light,—
 Where sorrow ne'er enters, where cometh no night,—
 Where the hands never weary,—the eyes never dim.—
 The Infinite Father had need of him;—
 Had need of him there, where the good and the true.
 As ministering spirits his bidding may do.
 Peacefully, trustingly, over the river
 He passed;—his sorrowing ended for ever.
 O! great is the gain to the sainted and dead!
 For the desolate living, our tears should be shed.
 Children of poverty, mourn we with you,
 For the friend you have lost was gentle and true;
 With you, O afflicted, to whom as of yore,
 With comfort and gladness he'll come never more;
 With the toiling oppressed, whose pleader was he,
 With the band of the faithful over the sea,
 With all who might claim him as teacher, or friend,
 As mourners in common our sympathies blend.

Blest, blest, be his memory, though parted
 awhile,
 Still thoughts of our union our grief shall be-
 guile,—
 Bright hope of a meeting whose joys none can
 tell.
 Where the good of all nations together shall
 dwell."

During the singing, intense interest was apparent in the congregation, and it was proposed to take up the collection for missions at this point, instead of at the close of the meeting, as had been intended.

The plan was adopted, and bro. Burr proposed to be one of a hundred to raise five hundred dollars on the spot. The hundred five dollar subscriptions were obtained, and about one hundred dollars more in smaller sums.

It is impossible to describe the anxiety manifested by the brethren and sisters present to relieve the necessities of our mission, and those who were so circumstanced as to make it possible for them to contribute, evidently felt that it is more blessed to give than to receive.

Before the collection was completed, bro. J. L. Phillips commenced speaking (Bro. Phillips is the son of our beloved missionary, Rev. J. Phillips,—was born in India, and is now pursuing his college studies, intending to return to India as a missionary, as soon as he can finish his studies and be sent out by the society.)

He had prepared an address for the occasion, but owing to the peculiar circumstances of the evening, he substituted an entirely extemporaneous, but earnest and effective appeal in behalf of the cause most dear to his heart.)

Bro. chairman and friends of the foreign mission: The lateness of the hour will admit of my making but few remarks, and passing over the two speakers appointed before me, places me in unusual embarrassment.

To say that I am *interested* would be a most meaningless employment of terms. It would be a most simple expression to say I *love* the cause more than I love anything else in the world. You have been informed that I was born in a heathen land, and that my father is a missionary. Among my earliest recollections are the practices of heathenism. How often I used to wish that the influences of christianity were more generally propagated in India. Often have I witnessed the

swinging festival, where many natives, as penance, have inflicted extreme pain upon themselves by swinging upon iron hooks thrust into their flesh.

The various forms of penance which I have witnessed have given me such an idea of heathenism, that I feel to-day that I am a stronger friend of foreign missions, from the fact of having witnessed these things myself. Among my earliest impressions was the idea that the heathen were under condemnation. I used to talk to heathen children in relation to their forms of worship. They said there was a great weight of condemnation resting down upon their hearts. I inferred it from the uneasiness and restlessness which characterized them. They were always aiming at something better. After witnessing this spirit on the part of the heathen, I was allowed to see those who had become converts, and to talk with them. Rama has often told his story to me. When a brahmin himself, and roaming about as a priest of the heathen, how often he used to feel that all their tortures, and penances of every kind, were worse than useless!

I felt still further confirmed that the heathen were under condemnation, from the study of the bible.

Somewhat it is better to let the heathen alone,—that it will be all well with them,—that it is not our duty to send them the gospel. It seems to me it may be the prompting of natural sympathy, but I cannot believe, as I have listened to the experiences of them, that it is the spirit of enlightened piety which tells us to let the heathen alone. If, then, the heathen are under condemnation, the natural inference is, that there is a duty devolving upon us towards the heathen. This duty has been presented by various speakers, but what I wish to speak of is, that foreign missions pay.

Some say they do not pay. They say that money laid out in the cause of education and home missions is well invested, but not that laid out in foreign missions. I believe the FOREIGN MISSION PAYS. It pays well in two different ways:

1. The Foreign Mission pays, because it proves likely to afford a glorious means of grace to us at home. It has been the means of stirring up the Spirit

of Christ in hearts that had hardly imbibed any of it—the spirit of universal pity—of love to our own race—of self-sacrifice and consecration to God.

2. That the Foreign Mission pays, is seen more directly in the success that has attended the labours of the missionaries in heathen lands. Could we trace the whole country of India, from one end to the other, and contrast its present state with its state sixty years ago, we should be impressed with the success which has attended the missions.

Here is a living argument to show that they have paid.

I have but a few moments to speak, and am therefore embarrassed.

But if Foreign Missions pay, will you help the Foreign Mission? There are various ways in which you can help it. You can help it by your prayers. A few weeks ago I was here with one who has now gone to India, and asked you whether you would pray for him. Do you remember the Beverly since it sailed? Have you most earnestly offered up your supplications to God that he will help those missionaries? You pray for your friends at home.—With those prayers for your friends, will you send up your petitions for the millions of the perishing heathen? You can aid them by your contributions. Will you yield to the generous promptings of your hearts which bid you give for this purpose? Will you give to the missionary cause?

I find that the cause of missions as conducted in England is more systematic than in this country. What is the result? The General Baptists, who are fewer in numbers than the F. W. Baptists, are supporting nineteen missionaries, while we have only ten, and five of them are at home.

I have but few more words to say. This plea for missions is not a plea of my own. Although my own heart feels deeply, this plea comes from millions of my countrymen, who are looking for assistance to this land of gospel light and liberty. The plea comes from Rama's grave with eloquence which no lips can express. Rama pleads for missions here to-night. And not only from Rama's grave, but from the grave at Dover, comes the appeal, 'Will you not help the Foreign Mission?' Will

you allow these appeals to pass by, and not move your hearts?

Again, this appeal comes from the missionaries themselves. Will you listen to that appeal and respond to it? It is not only the missionaries abroad, but also those who are at home. I received a note from my mother at the West,—and I would not mention her here, if it were not almost her birth-place—and she wished me to say that the spirit of missions is the spirit of Christ.

Here is one in the desk (bro. Bachelier) who has been twelve years in India—has travelled the length and breadth of the country in behalf of the cause—and now he is all ready to go back to India, but there is not a cent to send him with! Will you keep him in America? In the last note I had from Rama, a week before I heard of his death, he said, 'Send bro. Bachelier back here again, and send all those students here.'

Bro. Bachelier is willing to sacrifice in order to go. He is willing to leave his family here,—to sever ties the

dearest nature can make, to have the privilege of preaching the gospel to the perishing heathen. Will you remember the request he has often made in your hearing, to remember the cause of foreign missions?

I long to go to-night. As the Beverly sailed out of sight, a more impatient being never existed than I was. I would be nowhere but in India. I hope to go sometime myself. I wish to see you *doing* more for missions. I am willing to stand here and blunder in this extemporaneous manner *all night*, if you will raise the means to send this brother back.

Is it not a fact that the nearer you get to Christ—that when love for Christ is the ruling passion of your hearts, you feel most like sending missionaries to the heathen? Cherish this love of the Saviour, and then I know the cause of missions will find a warm place in your sympathies, and will be the cause to which you will most largely give.

(To be continued.)

COMMITTEE MEETING AT LOUGHBOROUGH.

THE Committee met in the Woodgate Vestry, on December 20, 1859. Mr. W. Bennett, of Sawley, in the chair. The question of the Rev. H. Wilkinson's return to India was considered. Upon being asked by the chairman whether he had any communication to make on the subject, Mr. Wilkinson stated that when he left India it was with the hope that he should return after the usual period of furlough had expired. He had so rallied in health by the time he reached England that he then believed he should be able to resume his work at Berhampore, and his convictions had been strengthened by further improvement since that time. Having, however, been requested to submit himself to a medical examination, with a view to the consideration of his case at this meeting, he had consulted no less than five eminent physicians or surgeons, and regretted to find they were singularly unanimous in the opinion that it would not be safe for him to re-

turn to India. Under these circumstances he placed himself in the hands of the committee. If they thought it right to send him, he would go at all risks; and if they decided otherwise he should consider their conclusion as an indication of the will of Divine Providence concerning him.

The following resolutions were passed by the committee:—

1.—That as it appears from the testimonials of the several medical gentlemen, who have been consulted by Mr. Wilkinson, there is every probability that his constitution would not bear the climate of Orissa, and this opinion being confirmed by frequent failures of health during the time of his residence in the Province; we deeply regret that we cannot see it the path of duty to recommend his going out again as a missionary in connection with this society.

2.—That we sincerely sympathize with our esteemed brother in the disappointment caused by his not being able to return to his former sphere of labour, but rejoice to learn that there is every prospect of his health being

good in England, and shall be most gratified to hear of his being usefully and comfortably settled over one of our churches in this country.

The committee requested Mr. Wilkinson to continue his valuable services to the mission up to mid-summer next, as opportunity may present, but would not prevent his making a more permanent engagement with any church that may meanwhile desire his labours in the ministry and pastorate.

LETTERS FROM THE REV.

J. BUCKLEY.

Cuttack, October 17, 1859.

Baptism at Cuttack,

I had not time to write a fortnight ago, but have now much pleasure in saying that the Lord is still with us, and that the gales of the Spirit are still blowing. How soon under his life-giving influence the barren wilderness becomes a fruitful field. On the first sabbath in this month, eight were baptized (five of whom were from the Boys Asylum), and we have now five candidates for baptism, and two for restoration. We could easily have the number of candidates much larger if we desired to swell the list with names, but we are anxious only to receive those who give a fair and credible profession of a saving change. I have never seen so much general concern about salvation among our people before. The baptismal day was one of much holy pleasure. Thoma preached a stirring sermon in the morning, on the prodigal son, after which brother Brooks baptized the candidates. In the afternoon brother Taylor (who was unexpectedly with us) delivered an address at the table, on the preciousness of Christ, and I spoke to the candidates from 'Let not him that girdeth on his armour boast himself as he that putteth it off.' An expository discourse in English in the evening, on Paul's prayer for the Ephesians (iii. 14, 21.) closed the sacred engagements of this interesting and

happy day. O that we may see many more such days of the Son of man. A slight indisposition prevented brother Hill from taking part in the services.

Specimen of Native Dishonesty.

November 1st.—I am very much annoyed that the above letter of the 17th of October has, through the dishonesty of the post office authorities here (natives of course), been interrupted in its course to England. The four annas stamp which I put on, and which ought to have carried it safely to your door, was taken off, and a two annas one substituted. When the letter reached Calcutta, as it was contrary to law to forward a letter to England that had not a four annas stamp, it was opened and returned. I received it a day too late to send *via* Bombay, or I should have sent it that way. I have sent an indignant remonstrance to the post master, but it will be of no use; there is no redress for the negligences and villanies of the post office here, nothing beyond the cold consolation of the old saying, "What cannot be cured must be endured."

Sickness at Cuttack.

We have, just now, an unusual amount of sickness, especially fever. The rains have been this season more than usually abundant, and this has probably been under God the principal cause of the prevalent sickness. I am thankful to say that at this time of anxiety both Mrs. Buckley and Miss Butler are well, but not so other dear friends. Bro. Brooks has had fever for three or four days, and sister Brooks has been far from well. Two of their children have been ailing, but this evening I thought them improving. Brother Hill went, a week ago, a missionary tour on the river, but to-day a messenger has been despatched, requesting his speedy return as both his little boys are unwell, especially the younger. Sebo Patra is with him, but is by no means strong. Thoma had engaged to go, but when the time came his boy was so bad of fever that we could not wish him; we hoped,

however, that in three or four days he would be able to follow, instead of which, when this time had expired, the illness of his child continued, and in addition, his wife, mother, and brother were all sick together. In other houses three out of four of the inmates have been laid aside at the same time. In the military hospital there have been so many cases of sickness, that the accommodation was insufficient, and tents had to be pitched for the patients. Nor is this state of things restricted to Cuttack. It prevails in many other places.

Thirty Years a Christian.

Rama Chundra is among the sufferers, and at his time of life (in his 65th year), a sharp attack of fever may be a serious affair, but I trust he will, by the blessing of the Lord, be spared a little longer. It is thirty years to-day since he was baptized, and his steadfast adherence to Christ and his gospel has been most satisfactory. No native christian has ever held the atoning sacrifice of Christ with a firmer grasp than he. Conversing with him on his feelings and prospects, he remarked to me that whatever might be the issue it would be well; he was a poor guilty sinner, but Christ was his Saviour; in him alone he trusted. Long ago he had committed his body and soul into His hands, and the surrender had been constantly renewed, and he was sure that his Saviour would not forsake him now. He said he had enjoyed life, had lived longer than any of his family had done in heathenism, and had seen much of the goodness of the Lord. As to the future he had no anxiety and no fear. If he lived, it would be to Christ, and if he died it would be to dwell with Christ. It is in a testimony like this, calmly, deliberately, and seriously given by a man who feels that his journey may soon end, that the precious results of missionary labour are clearly seen.

Further Tidings.

Nov. 2.—We have still very gratifying evidence that the Lord is with us, and is giving testimony to the word of His grace. We feel much encouraged and very thankful. I need not tell you

how deeply sensible we are that the glory of all the good effected is to be ascribed alone to God; He giveth the increase. I have just returned from our church meeting. Three have been received for baptism, who will, D V., be baptized next Lord's-day. Two others stand over another month; six candidates have been proposed for baptism and two for restoration. Blessed be the Lord who has not forsaken us nor forgotten to be gracious to us. Brother Brooks is decidedly better to-day.

J. BUCKLEY.

LETTER FROM THE REV. W. BAILEY.

Berhampore, September 15, 1859.

OUR friends at home have informed us that, at the last Annual Association, you were appointed Editor of the Missionary Observer, and as this arrangement has met with the approbation of all your Missionaries in India, we must endeavour to be liberal in our contributions, or you may find it difficult, with 'Missionary Meetings,' 'Quarterly Papers,' and 'Reports,' to supply your readers with intelligence. As this is the first time that I have addressed you since you took charge of this part of our periodical, I must say, once for all, that you may do just what you please with my communications,—either print or destroy; or you may, if you choose, do as did the 'pearl fishers,' preserve the good, and cast the bad away.

An Eclipse in India.

As we had an eclipse of the moon a short time ago, it has occurred to me that your readers would be amused with the hindoo idea of this remarkable occurrence.

It is known to those who are conversant with the learning and literature of hindooism, that from time immemorial, the astrologers of India have been able to calculate with astonishing accuracy the time and extent of an eclipse of the sun and moon.

A few years ago, a Bengalee Pundit, of Serampore, was said to have been more correct in his calculations than the Government astronomers. As it is now more than a century since the rise of British power in the East, and as Europeans are to be found in almost every large town and city from Cape Comorin,—and as so many thousands of hindoos have become acquainted not only with the language but with the science of the West,—one would have thought that the old idea of eclipses had been thoroughly eradicated; such, however, is not the case, for myriads of the natives still cling with remarkable tenacity to the wild legends of the shastres.

What, then, you will say, is the hindoo idea of an eclipse? Have patience with me and the people, and I will try and answer the question. By way of commencement, I must tell you that the hindoos believe that there are seven seas, viz.:—the sea of fresh water, the sea of salt water, the sea of sugar-cane juice, the sea of clarified butter, the sea of spirituous liquors, the sea of curds, and the sea of milk. The shastres tell us that, many ages ago, the gods celestial and terrestrial, as well as man, became excessively wicked; and as a punishment to gods and men, some superior power hid the waters of immortality in the sea of milk. As the gods could no longer obtain the much-desired nectar, they became alarmed lest they should die like other men; a council of the gods was held to consider what was to be done; first one and then another delivered his opinion, and it was eventually agreed that the sea of milk should be churned. The question then arose as to how this mighty task was to be accomplished? They were all of opinion that the gods, large and small, would be unequal to the work. Krushna affirmed that the only feasible plan left was, to call in the service of the demons; to this, however, several strongly objected, as it would be degrading to their dignity and honour, and, moreover, they avowed that if the demons were invited they would never come. Krushna said he was sure that the difficulty with the demons might easily be overcome, and he proposed that a deputation should be sent to

them without delay, and, as an inducement, a pledge should be given that they (the demons) should have a full share of the waters of immortality. 'This pledge,' said he, 'we never mean to keep, but *lying is perfectly lawful for one's own advantage*, and the end justifies the means." The demons were lured with the bait, and volunteered to enter with all their might into the work. The sea was soon turned into curds, but to obtain churning apparatus was the most difficult thing after all; they resolved at last to lift a monstrous mountain, and after much labour and toil this was torn from its base, and placed on the heads of gods and demons. And the shastres give us a most ludicrous picture of this scene. Some are crying out with the weight of their burden, while others with the great pressure have all but sunk into the earth. The mountain, however, was eventually borne to the shore, and when cast into the sea the sound of its fall was so great that it shook the universe. A huge serpent, called Ananta, was wrapped round the mountain, the gods taking the head and the demons the tail. They had not churned long before the nectar appeared, and a furious quarrel now arose as to which of the party should partake of it first.

The demons stoutly maintained that they were greater than gods, and had never been in subjection to any one. Eventually, it was agreed that they should sit in two rows, the gods occupying the first and the demons the second; the latter, however, were assured in the most solemn manner, that they should have their full share of the nectar, as there was an abundance for all.

Rahoo, a demon, suspected that he and his companions were about to be duped, so he slipped unsuspected into the first row, and placed himself between the sun and the moon. After he had partaken of the nectar, the sun and moon made the discovery that he (Rahoo) was not a god but a demon. They instantly acquainted Vishnoo with the fact, and seizing his mighty weapon he cut off Rahoo's head, but as he had taken the water of life, neither the head nor the trunk could perish, so they were placed 'in the heavens as the ascending and descending nodes.'

As the sun and moon exposed Rahoo, it is said that ever since the churning of the sea of milk he has maintained the direst enmity towards them; and out of revenge, this said Rahoo swallows the sun and moon and vomits them up again. And this idea, monstrous as it may appear, is entertained by millions in Hindostan to this hour.

An eclipse is always looked forward to with fear and dread, and numerous are the offerings presented to brahmins and holy men, that they may entreat the gods to preserve to them the orb of day and lamp of night.

There are some of our countrymen who think that the people around us are not such fools as to believe a legend like this; forgetting that the Hindoos, however wild the absurdity, greedily receive and believe what is written in the shastres. It is, however, somewhat singular that the Chinese and Greenlanders think that the sun and moon are devoured at the time of an eclipse.

The Shastres at Fault.

Some weeks ago, in a conversation I had with a respectable native, I referred to the large quantities of rice that had been shipped from Gopalpore (one of the ports in this district) to Ceylon. 'What!' said he, 'Do you mean to say that the rice we grow is taken to Ceylon? I can never believe that. Why, the shastres say that the inhabitants there are nought but demons! and can I disbelieve the shastres? If your statement be true, why then the Ramayan (the great epic poem of the Hindoos) must be false?' At this juncture a native merchant, an old acquaintance of mine, drew near; and he said, 'What the sahib has told you is perfectly true, as I have myself again and again bought rice, especially to be shipped to Ceylon. The fact is,' said the native merchant, 'I am puzzled with the shastres now-a-days, for they do not accord with what we see in every day life.'

This little incident proves the truth of Livingstone's assertion in his 'African Travels,' that commerce will do much towards the removal of the superstitions of the people.

I have been gratified, since my return to India, to see an increased desire amongst the more educated natives for works on geography, and as their knowledge of the world increases, they will see the absurdity of the systems propounded by the sages of hindooism.

The Financial Crisis.

As you are now a constant reader of the 'Friend of India,' you will see the awful state of our Indian finances, though the country is now quite peaceful. We shall have a deficit this year of no less than twelve millions sterling. The exports and imports have been heavily taxed, and an 'income tax,' on all trades and professions has been read a second time in the supreme council, and will soon become the law of the land, but with all this there will still remain several millions of debt. The civilians are to be reduced, it is said, twenty per cent of their salaries; but should this be done, and all public works stopped, there will still be an alarming deficit. India was once considered a cheap country, but it is not so now.

Encouraging Circumstances.

At our last church meeting, four or five who have been excluded or suspended, asked to be restored to the fellowship of the church; and two interesting converts were proposed for baptism. Our progress is slow, but I think we do make progress. How would our hearts bound with very joy, were we favoured with the divine outpouring as in America, North and South Wales, and now in Ireland. Were the Spirit 'poured upon us from on high,' then should this wild wilderness become a fruitful field.

W. BAILEY.

List of Contributions next month.

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Treasurer, Derby, and by the Rev. J. C. Pike, Secretary, Quorndon, near Loughborough, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

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FEBRUARY, 1860.

FRIENDLY COUNSELS TO SABBATH SCHOOL TEACHERS.*

BY THOS. W. MATHEWS.

'In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.'—Eccles. xi. 6.

In the whole of this passage the heaven-taught teacher conducts our thoughts through things seen to things unseen, through every creature to its eternal Creator, through every event to its Divine controller, and through every human action, smaller or greater, to its incalculable, yet inevitable results. The young man is led to think of advancing age; the old, of approaching judgment; the prosperous and comfortable, of the days of surely coming evil, the self-willed and thoughtless, that they are under the inspection of 'a watcher and a holy one,' and the faithful and generous are assured, that though they seem to cast their bread on the waste waters of an unthankful world, they have a reward with a faithful Creator and a generous Father. The prophet shows that these results are as sure to follow as the rain is to descend from an overcharged cloud, or a tree unable to change its own position is sure to lie where it fell. As the passage, therefore, is clearly applicable

to every portion of human existence, we may properly apply it to that department of human activities which we are this day met to promote. I shall endeavour to make this application of it in the following propositions:—That every man is, in the sense of the text, evermore a sower; that our present actions are the seed of a future harvest; that it is of the highest importance that we select seed of the most approved quality; and having chosen it, that we should disseminate it with unwearied diligence.

Every man is in the sense of the text evermore a sower. It is not Jesus only who soweth the word; every teacher does so. Not only every teacher, but every man sows. Every one who acts at all, or thinks, or feels, or speaks, or

* A Discourse preached to the Teachers and Friends of the General Baptist Sunday School Union in Lincolnshire, at Long Sutton, July 28, 1859.

looks, is a sower. This includes every person. Every man, every woman, every child, in every condition, at all times, in every place, and in every circumstance, is sowing what will afterwards have to be reaped.

We must be doing something. God who, without asking our permission, has enforced our existence on us, has also ordained that we shall use it. 'Man goes forth to his work and his labour till the evening.' To the labouring man and the mechanic, to the sailor and the soldier, to the merchant and the tradesman, to the student and the artist, to the teacher and the physician, to the statesman and the magistrate, 'all things are full of labour.' Every one of them 'eats his bread in the sweat of his face.' This, as Elihu Burritt says, 'is a glorious destiny.' It is a gladdening truth, that to be *doing*, to be consciously getting on, to be achieving something, constitutes a large part of the happiness of man. God, when he made man, created a creator, a creator of thoughts, of things useful, and 'things of beauty which are joys for ever.' Let us take care not to disparage our Creator when we call ourselves 'poor creatures.' The greater the value we attach to anything made, the more honour we attribute to its maker.

But of all who act, of all who sow, none are to be compared to the teacher and the writer. The teacher, who by every sentiment he utters, re-produces his own moral nature in the mind of his scholar; and the writer, whose works survive him, and who, through them working and sowing, though dead is still speaking. Every man is evermore a sower. If some seem to be exceptions, they only seem to be so. Luther said, 'If we be on the Lord's side, we do not even sleep in vain;' and of every one it may be said, that his sleep only adds to an activity which he will afterwards have to exercise. Recreation, as the word itself imports, is a re-fitting us for the active duties of life; nay, and if a person indulge in sleep or recreation too long, he is, nevertheless, doing something—he is cultivating bad habits, which are the worst of bad things, he is sowing the seeds of future remorse. The indolent man is not only hiding his Lord's talent in the earth, but he is a *robber*; he is robbing himself of 'the stuff that life is made of,' and his neigh-

bour, and his God, of the good that life might have produced.

'Procrastination is the thief of time:
Year after year it steals till all are fled;
And to the mercies of a moment leaves
The vast concerns of an eternal scene.
At thirty, man suspects himself a fool,
Knows it at forty, and reforms his plau,
At fifty, chides his infamous delay,
Pushes his prudent purpose to resolve;
In all the magnanimity of thought,
Resolves, and re-resolves—then ties the same.'

So then there is no neutrality in this unavoidable warfare of human existence. You must take a side; for 'he that is not with Christ is against him.' The inconsiderate may fancy that there is a great distinction between acting and speaking. But Divine truth assures us that 'life and death are in the power of the tongue,' that, 'by thy words thou shalt be justified, and by thy words thou shalt be condemned.' Sometimes 'the tongue is a world of iniquity, set on fire of hell.' Sometimes it is a 'well of life, to depart from the snares of death;' and we know that of every even idle word account must be given at the day of judgment.

You may think then silence is surely doing nothing. Nay, but even silence speaks, and sometimes speaks most impressively. 'Jesus held His peace,' and seldom had even His words or His act exhibited more of the glory of God. Your silence is also expressive, powerful either for good or for evil. 'Silence gives consent,' either to the right or to the wrong that you witness. Silence may be the result of guilt or shame; of cunning or obstinacy; of pride or selfishness; of modesty or false modesty; of cowardice or of deceit; of pious contemplation or heavenly adoration. Silence, therefore, in which these principles are cherished, is surely no insignificant seed. Nay, even a look or a smile must be reckoned among the seeds we are daily sowing. What joy and what pain a smile may give! What malice and contempt it may express; what gratitude and love it may convey; what encouragement it may inspire into vice or into virtue! Many a one that could endure any hardship, or make any sacrifice, or sustain any opposition, cannot bear the smile of scorn; and there is nothing in the world more infectious than a smile, and there are few things so irresistible.

How often has your class felt a heavenly glow from a single smile of serious intelligence and love? And how often has the whole impression of your instruction been obliterated by the frivolous and contagious smile of one of your untoward pupils? If, therefore, at any time you may be asked 'What are you doing,' never reply, 'Oh nothing, I was only reading.' Ouly reading! are you not aware that reading is one of the most effectual means of sowing your own mind with things either wholesome or poisonous? 'Oh I was only talking to some children.' Talking to children! why the whole bias of their existence in this world, and their condition in eternity may not improbably be affected by what you are saying to them. Since then, our actions, our words, our silence, and our very looks are evermore exerting an influence for better or worse, on our own character and that of others, we cannot but deeply feel what an awful thing it is to *be*!

Our present actions are the seeds of a future harvest. 'What a man sows that shall he also reap.' This is the glory of human existence. This makes us differ from all the inferior creatures. All they do seems merely to perpetuate their existence and their species; they never progress. The little sparrow and the bee build their nests as they did in the days of Adam. Under the control of man indeed, the ox, the horse, the dog, the ass, the elephant, the camel, are made to effect higher purposes; but these are not their contrivance, nor do they share in the beneficial effects of their works. But man's works abide and improve. He sows his field, and for a whole twelvemonth feeds upon its produce. He builds a house in which he lives for perhaps many succeeding years, and his successors for centuries. The fertile lands around us were reclaimed from the briny waters by the labours of our Roman invaders 1800 years ago; 'they laboured, and we are entered into their labours.' Without those labours we should not have had the very bread we have eaten to-day.

Man progresses, but it is in consequence of his actions. How immense are the advantages we modern English enjoy over the naked and untutored savagery of our fore-elders, over their ferocity and discomforts in the ages of

darkness, and over their superstitions and sufferings in times of religious persecutions! We owe these improvements to the seed our forefathers sowed, the seed of the word of God, to their conviction of its truth, to their pious and constant obedience to its dictates, to their struggles for religious freedom, and to their determination to transmit it to their descendants.

And even if a man deteriorates, it is the consequence of his *actions*. For instance, a man of influence in a church throws cold water on the rising flames of zeal in some younger members; they are chilled, the whole church is chilled, becomes inert, disunited, diminished, and finally extinct. Mind, then, what you are doing; let not even a dull look prove a discouragement to others. Having put your hand to the plough, mind that you do not so much as look aside.

One reason of the future result of our present actions is that God is a Judge; he will reward every man according to his work. God can judge, and therefore he will. He perceives everything, even the thoughts of the heart; He cannot overlook; He cannot be mistaken; He cannot forget; He cannot excuse. There this is no impunity in God's government or in God's universe. We have before seen that God enforced our existence on us, and inspired it with activity; we have now to consider that God compels us to choose. We must act, but we cannot act without choosing; and we cannot choose without responsibility. But never let it be thought that it was mere power and arbitrary sovereignty that imposed upon our existence these most solemn qualities. It was the fatherly love of God. He would have not mere creatures, but *children*; and because children, therefore, possessed of like nature with his own, that they might be capable of sharing with him his own felicity. But God's felicity is not merely to know, to be strong, and to possess, but it is to be free and good; and, therefore, he makes us free that we may be good; and as God's felicity is chiefly that of His conscience, so He would have His children also possess the joy of self-commendation and the approbation of their Father and their Judge. But besides this, another reason why present acts are the seed of a future

harvest is, that in its own nature every act produces an effect. It is the opinion of modern philosophers that in the physical world every motion, however small, and every sound, however feeble, records itself in the book of nature. Look at this stone;* it is not an egg, but being soft in its nature (sulphate of lime), it has been graven on the turner's lathe, and its present shape registers man's art and device. But look at this other larger stone; this is not soft like the first; no tool of man has moulded its present form: it is flint. How has it then been rounded? The rounding has been effected by the action of water, and by small ripples. No ordinary waves would have roused it from its bed. Mighty billows have rolled it through successive ages and ages; and in its present smooth and perfect oval you have the register of millions of millions of former movements. Look again at this other stone. This never lay in the bed of the ocean. It formed part of the beautiful roofing of some midland cavern. Bright drops of rain percolating the superjacent rocks of lime, brought down with them atoms so small that no microscope could have discerned them; but as each drop 'fell with tinkling splash upon the floor,' it left behind it that infinitesimal water-mote still adhering to the damp roof, on which, in successive ages, those tiny particles composed at last this elegant incrustation. Here then you see the history of millions of droplets; each of them is recorded; and if the action of every drop of water be thus recorded, though it so quietly fell in some ancient dark and silent cavern, how can it be doubted but that every human action, thought and feeling, is self-registered on our nature; and that every look, and word and deed of ours has inscribed some unerasable mark on the character and condition of others?

We may indeed trace, within the little period of our own history, many present fruits to a seed-time still in our recollection. What we are to-day is the result of what we were yesterday, and yesterday of the day before. How distinctly can I trace my history, circumstances, position; yes, my very character and state of heart—to acts

and words, my own and others, which transpired long, long ago. My conversion in 1816, and all its results hitherto, I can trace to instructions and impressions made on me when a child on my mother's knee. In like manner, these wonderful awakenings in Ireland, though at first they seemed almost miraculous, and in many respects are supernatural, are nevertheless influenced and modified by ten thousand precurrent circumstances. The irresistible lightning, whose fatal effects I have witnessed, I have traced along a tiny devious wire from chamber to chamber; and so this fire from heaven has run along a course marked out for it by previous education and disposition. Let Sunday-school teachers lay this fact to heart. The fire indeed is the fire of the Holy Ghost, but it has been brought down from heaven by the conductor of much fervent prayer, and has run along the wire of a previous knowledge of the law and of the gospel, and a previous conviction of the truth and necessity of religion.

In this unavoidable and responsible work of ours as sowers, it is of the highest importance that we select seed of the most approved quality. Now this is left in very great degree to our own choice, whether it be tares or wheat, profitable or pernicious. By every act we do, by every word we speak, by every temper we indulge, we are sowing a seed. This, as we have seen, is an inevitable necessity, and, but for one circumstance, it would, to a thoughtful mind, be an insupportable burden. But our comfort and joy is, that at least in this country and age we are not left to make our choice unguided. We distinctly know what is good seed and what is bad; and if we should ever be at a loss, we are encouraged to 'ask wisdom of the Father of lights, and he will give it us without upbraiding.'

Now the seed we sow consists of words and deeds. First—they are words; by these we sow the minds of others with the knowledge of facts, with opinions, and with sentiments. Words are the chief medium by which one mind pours itself into another. 'A good man out of the good treasure of his heart, brings forth that which is good; an evil man out of his evil treasure, that which is evil.' Whilst evil communications corrupt good manners, 'the mouth of

* Here the preacher held up a white stone.

the righteous is a well of life.' What kind of words then shall we use? 'The true or the false? The solid or the frivolous? The merely human or the Divine? We can have no hesitation. 'Thy word, O Lord, have I chosen as my heritage for ever.' 'With my mouth will I shew forth Thy righteous judgment.' 'I have declared Thy name, and will declare it.'

In Sunday-schools, at least, we require nothing more than the word of God; for this contains God's views of things. Here our Maker tells us what He is, and what He is to us, and where He is, what he has made, what he has done, and what He will do, and why. He here tells us what he has felt, desired, suffered, promised, and threatened. In short, he has disclosed himself to us in the person and history, the love and sufferings of His Son Jesus Christ our Lord, our Prophet, Priest, and King, 'The propitiation for our sins, and for the sins of the whole world;' our light and life, our hope and portion for ever. His word tells us what we are, what we have been, what we should have been, may be, and must be. It tells us what we must think, and fear, and hope, and say, and do, and shun, and bear. 'It is a lamp to our feet, and a light to our path.' 'It is the power of God to the salvation of every one that believes it.' It 'makes the man of God perfect.' To this everything else must be subordinated; and everything else may be employed to illustrate, to enforce, and to endear it. Into this service we may press ancient history, modern events, every object in nature around us, in heaven above us, or feelings within us. I have taken the liberty of illustrating this discourse by some geological specimens; and would respectfully recommend that teachers should often employ tangible and visible objects as the means of interesting their pupils, and impressing them with the truths they recommend.

We have to sow their minds with actions as well as words. I mean that we must be what we would wish the children to be. For instance, we must inculcate *truthfulness* by being truthful ourselves, never deceiving, never disappointing a reasonable expectation, never forgetting a promise, never neglecting an engagement; but, by being

reliable, honest, punctual, teach them to follow us as we follow Christ.

We must teach them *respectfulness*, reverence towards God, and civility towards men. God forbid that our Sunday-school children should be as coarse and vulgar as the rude untutored mass; but we must do this by being ourselves uniformly and universally gentle and respectful towards our superiors, equals and inferiors. We must 'honour all men, of every station and of every age. We must be especially respectful to God and to the things of God. We must be reverential and devout when speaking or hearing the name or word of God. We must teach them *cleanliness*, for that is next to godliness, and shew them how to respect both themselves and others in the cleanliness, not only of their dress, but of their hands, and face, and teeth.

We must teach them *sobriety* by our own practice, leading to shun those insinuating and destructive fluids, which are drowning thousands in destruction and perdition.

We must shew the importance and necessity of *good temper*, by proving in ourselves the possibility of attaining it, and the power of diffusing it. If they cannot become gentlemen and gentlewomen, they must at least become like Jesus, gracious and gentle. As an example of the beauty, necessity, and influence of a gentle spirit, take the following:—

'Fifty years ago,' says a venerable German teacher, Jeremiah Flate, 'I was master of the Orphan Asylum, at Stuttgard, and had a room full of boys and girls to instruct. It was my custom to pray every morning for meekness and patience in the fulfilment of my arduous duty. One day as I was walking up and down among the children, I observed a boy, about twelve years of age, leaning with both his elbows on a table. I reprov'd him for his improper behaviour and walked on. The next time I passed he was doing the same thing, and I was obliged to repeat my desire that he would take his arms off the table. He obeyed me for the moment; but when I returned for the third time, I found him angry and perverse, and I could read in his face that he was determined to despise my orders. I was much annoyed, but

restrained myself, and prayed inwardly for strength to exercise patience towards this poor child, even as God had been patient towards me. My ill humour vanished immediately. I became calm and was enabled to continue my instructions. The boy remained obstinately in the same attitude, but I took no notice of him. When school was over, I sent for him into my study, praying in the meantime for wisdom and composure of mind. He stamped and banged the door after him in a violent passion. Why do you bang the door so violently, I asked? I did not bang it, he replied. Yes, you did, my boy; said I. I tell you I did not; was the reply. Upon this I went up to him, took him by the hand and asked him in a gentle voice.—Do you know, my son, against whom you are sinning? It is not against me, but against your Saviour, your best friend. Examine yourself, and try to find out why you behave in this manner.

The boy's heart was touched; he burst into tears, and intreated me to forgive his wicked behaviour. I had determined this morning to tease you by my disobedience till you should beat me, thinking you would suffer much more from it than I should. Pray, pray, forgive me; I will never do so again in all my life. I pointed out to him from what a great temptation he had been delivered, and then dismissed him with the assurance that I had long since forgiven him. He then left me, but still appeared almost inconsolable. In the afternoon, having finished my classes, I was sitting again in my little study, when I heard a knock at the door. The boy came in, his eyes red with weeping, and saying, it was impossible I should forgive him, for he had behaved to me like a devil. He begged I would tell him once more that I had forgiven him; repeating that he would never vex me again; no, not by a look. I again assured him of my full forgiveness; but told him he must ask pardon of his Saviour, against whom he had chiefly sinned, and who would certainly hear his prayer if his repentance were sincere. The boy, however, left me still crying. I had scarcely risen next morning, when my little penitent came again, crying so bitterly that I was quite astonished. He said the remem-

brance of his conduct the day before prevented his sleeping, and intreated me, with his whole heart, to continue to love him as I had done before. He could not imagine what had led him to make such a naughty resolution; and assured me that he had determined not to allow any punishment to overcome his obstinacy, but had been quite unable to resist the kind and gentle means I had used to convince him of his fault. He begged me to tell him how it had been possible for me to bear with his wicked behaviour as I had done. To this I answered, "My child, I cannot exactly explain it to you; but if I must express it in a few words, it is because I have myself received much mercy from the Lord, that I have been able to shew mercy to you."

Thus spake this venerable man, and concluded his narrative with the satisfactory intelligence that the boy had from that day become his best scholar, and was still in Stuttgart, esteemed by all who knew him as an honest and virtuous citizen. How superior is this to the vulgar and odious tempers displayed by the vain and conceited, the haughty and self-willed, the peevish and churlish, those who are easily offended but not so soon appeased.

We must teach them to be brave. You must shew them that a superior victory is to be gained by other means than fighting, scolding, and resentment. The very enemies of Jesus, that meek and lowly one, knew and acknowledged that he 'feared not the face of men.' Charles Wesley was brave when in the marketplace, at Nottingham, instead of escaping from the ruffian, who threatened him, he bared his breast to the sword that was pointed at him. Clarkson was brave when he laboured and travelled night and day, early and late, from seaport to seaport, almost round all England, to save one oppressed negro from slavery. Joseph Sturge was brave, though he was the tenderest of men, undertaking expensive journeys to Ireland, America, and Russia, for the sake of supplying the wants produced by famine, of abating the miseries entailed by slavery, and seeking, in spite of the ridicule of Europe, to avert the horrors of the impending Crimean war. Moffat was brave, who, when a murderous band of infuriated

pagans, their weapons dripping with blood, were coming to murder the native Christians at Kuruman, went forth, unarmed and alone, to meet them, risking his life that he might save the lives of others; because he believed that the word of the Lord was mightier than the waves of human wrath, that it is possible to overcome evil with good, and that this is indeed the only way in which that great victory can ever be achieved.

To all these may I superadd another kindred grace, *generosity*. Shew that you have so much pleasure in the happiness of others, that you are quite willing to forego your own gratification, if you may only thereby promote their well-being. Tell them that that God who made all things for his own pleasure, finds His pleasure in giving pleasure to His creatures. Tell them that the Son of God, who is equal with the Father, emptied himself that we 'might be filled with all the fulness of God;' that generosity is always its own reward; or as one of our sweet poetesses expresses it,

'A life of self renouncing love,
Is a life of liberty.'

A few words will suffice for what remains, namely, that having ascertained what is the good seed, it is our duty to be unweariable in the dissemination of it. 'In the morning sow thy seed, in the evening withhold not thy hand.' It is the morning and evening of *life* of which He speaks. We must endure to the *end*, early and late, in season, out of season. No one is too young to begin the work of the Lord, and no one is old enough to leave it off. Was not that a glorious testimony, recently borne by a superintendent of one of the ragged schools, who, when a visitor remarked that the teachers seemed to have their hearts in their

work, replied, 'They have proved that, sir, else they would not come year after year for no reward, through heat, and cold, and wet. We have had some who have *died at their posts*, but never one who deserted it.'

The passage also indicates the desirableness of Sunday-school teachers being engaged in their work, *both morning and afternoon*. 'In the morning sow thy seed, and in the evening withhold not thy hand.' Wherever it is possible this whole-day teaching is best; yet the labours of those are to be accepted with gratitude, who, though willing, have only one of these portions of time to consecrate to the service of the young.

I would take occasion to remark that in a Sunday-school it is extremely desirable that *middle aged and elderly persons*, as well as the young, should be found among the teachers. The bulk of the teachers will, of course, be young, but I would put in a word of entreaty to our friends of maturer years, and say that it is indispensable to the well-being of the schools to receive the light of your countenance, the benefit of your instructions, and the direction of your experience. The children need you, especially the older and more important classes: the younger teachers need you, the good of your own souls requires this service at your hands; the present generation needs you, and generations yet to come require that you should create and exhibit such good habits, as they shall inherit from you, and, as a singular blessing, transmit to following ages.

And finally, let us all be ever contemplating the *END* designed by every instruction. We either receive or impart; this is the seed time; the harvest is yet to come; it is the salvation of souls; we are called to gather fruit unto life eternal.

THE BEST MEANS OF EXTENDING OUR CONNEXION, ESPECIALLY IN THE YORKSHIRE DISTRICT.*

PROGRESS is the law of the universe, the characteristic of the age we live in. Nothing stands still; everything hastens and seems impatient to fulfil its mis-

sion. Mind was never more active, enterprise more bold, achievement

* A paper read at the last Yorkshire Conference.

more splendid. The world of art and of science is filled with the noblest monuments of human genius. The mightiest minds are exerting their highest powers in the various departments of philosophy, politics, and religion. Content with no past toils, discoveries, attainments, man still presses forward for something higher, nobler, better. Onward and upward is his motto; the goal of yesterday is but the starting point of to-day; perfection is the final goal to which he hastens, its attainment his ambition, its realization his guerdon. This is the spirit, this the characteristic of the times in which we live. With this spirit, we as a Denomination, need a much more profound and practical sympathy. We feel fully persuaded that we are (as a body) much behind the times. While other denominations of Christians, fired with a holy enthusiasm, are advancing with rapid strides, swelling their numbers, enlarging their borders, and rising in power and influence in the land, we are almost at a dead stand. Nay, verily, we are going backwards in some of the smaller towns and villages; while in some even of our larger towns, as Stockport, Manchester, and Salford, for instance, our churches have become quite extinct. During the past year our clear increase has been only 639; while that of the Wesleyan Methodists has been, in the same year, not less than 15,000, a number equal to more than three-fourths of the whole members of our body. During the last 22 years the Primitive Methodists have increased, on an average, 2,844 per annum; but during the last twelve years, we as a Denomination have increased only 1,040, or 86 per annum. Comparing twelve of the churches in this district with themselves, as reported to the Annual Association, in the years 1847 and 1859, it appears that the clear increase of the whole twelve, during these last twelve years, has been just 48, or four members for each church clear increase in the last twelve years, or one-third of a member per annum per church. The number of Sabbath-schools connected with these churches, as reported in the year 1847, is 3,100, and of teachers 757. In 1859, the numbers stand, for scholars

3,313, for teachers 634; giving an increase for the last twelve years of only 213 scholars, and a positive decrease of 123 teachers. If facts like these are not enough to humble us, and to provoke the enquiry, what can be the cause of them, and how may it be removed? it is because we have lost the last spark of Denominational and Christian zeal, and are utterly unworthy the honoured name we bear, and the distinguished position we occupy as the ministers and representatives of the churches.

Causes there are unquestionably, why we do not better succeed, both in this district and throughout the body. But, whatever and wherever these causes may be, we presume they are not to be found either in our doctrine or our church polity. These, it is believed, are unexceptionable, and such as, when clearly understood and faithfully carried out, offer no impediment to our Denominational progress. The fundamental articles of our belief are, it is presumed, held as fundamental by every orthodox body of professing Christians throughout Christendom; viz.:—the depravity of man, redemption by Christ, salvation by grace, justification by faith, and regeneration and sanctification by the Holy Spirit. And then, as to our church polity. Who is there that can deny it to be founded on the express precepts and precedents given in the New Testament? Nor do we think that our want of success is attributable to the non-exposition and enforcement of these doctrines in our public ministrations, or to laxity in our church discipline. As little can it be supposed to proceed from a spirit of disunion or dissention in the Body, either as to matters of doctrine, church discipline, or government. While preserving our absolute independence as churches, we are still firmly and harmoniously leagued together as one body, preserving the unity of the spirit in the bond of peace. A very delightful specimen of this was furnished during the various sittings of our last Association, when in a more than ordinary degree, the spirit of brotherly love and concord seemed to pervade the whole assembly. Nor is it because the Gospel of the grace of God is not faithfully preached in our pulpits, with simplicity and godly sincerity.

Nor is it because the public have no sympathy with our doctrines, regarding them as erroneous and unscriptural; on the contrary, there is reason to believe that they were never regarded with so much favour, simply because their consistency and scripturalness were never so clearly seen and demonstrated. Let us stand firmly, my brethren, on the high vantage ground of Scripture, which we already occupy, never quitting the field, nor giving place by subjection, no not for an hour. If we would move the world, we must never let the world move us. Stand fast, quit yourselves like men,—be strong.

That we do not better succeed cannot be owing to tremendous debts on our places of worship, which scare all prudent people from their precincts. Generally speaking, I think, we are not exposed to the charge of lavishing great sums of money in building numerous and magnificent chapels in all the large towns of the kingdom, and of going far a-head of the times and country we live in. This surely cannot be said, at least of the churches in this district, when in the large county of York, the largest in all England, and containing, as it does, 534 parishes, we number only seventeen churches. What a mere corner of this vast field do we occupy after taking possession of it upwards of 70 years. When, at the present rate of progress, shall we have spread throughout this single county alone? Its capital, at present, seems unapproachable, as also many other places of distinguished resort. Lastly, it cannot be alleged that we do not succeed because we are absolutely indifferent to the spiritual interests of the rising race; for it is a pleasing fact, that Sabbath-schools are connected with nearly all our churches throughout the body. At the present time the number of Sabbath scholars on our books is 27,587, and the number of teachers 4,133, giving on an average about six scholars to each teacher—a very fair proportion. This gives about 180 scholars to every church in the Denomination, and about 27 teachers, which is not amiss.

If, then, the grand impediments to our Denominational progress are not to be

found (as it is presumed they are not) in the above mentioned causes, *where are we to seek for them, and what are they?* There is, we hesitate not to affirm, a serious deficiency of regular stated ministers in our body. Of the 150 churches represented at our last Association, there are not less than 50 without a stated pastor. And these 50, be it observed, average not less than 60 members per church. Of the 19,000 members in the whole body, there are upwards of 3,000 without any regular pastoral oversight. Is not this circumstance alone, a very serious drawback on our Denominational progress? If churches, favoured with a regular and efficient ministry and pastoral oversight, still mourn their great want of success, need it excite our astonishment, if such as are left like sheep without a shepherd should complain of their leanness and barrenness?

Another hinderance to our progress as a Denomination is, the exceedingly limited number of Students at our Collegiate Institution. Although, as previously stated, only two-thirds of our churches are presided over by regular pastors, such is the paucity of regularly trained ministers in our body, that even these cannot all be supplied from our own Institution. Foreign aid is not unfrequently invited in the absence of suitable and efficient aid at home, and sometimes, at a serious cost of the church's peace and prosperity. With all due deference to the judgment of our churches, and the piety and ability of those of another denomination whom they invite to serve them in the ministry, we would, in the spirit of brotherly love, suggest to them a word of salutary caution in this respect in the exercise of their unquestionable prerogatives. Let the churches avail themselves, as much as possible, of men, distinguished, not only for their piety, but for their general ministerial ability; not fickle, unstable, and crotchety, but thoroughly sound in the faith, men that can be fully depended upon, and not given to change. The felt difficulty of our churches in this respect would be materially obviated could they be well supplied from our own Academical Institution. But so exceedingly small and inadequate are the salaries of poor General Baptist

Ministers, especially in the rural districts, as to make young men of talents and respectability extremely wary how they commit themselves in this matter. And no wonder. Who can blame them for their caution? What then? Let our churches devise, I will not say *more liberal*, but *more just things*. in this respect, and they will both feel more respect for themselves, and secure it from others. But on the supposition that a sufficient number of young men could be obtained for the supply of our destitute churches, the funds of the Institution could not afford to train them. Either then, they must enter upon their work untrained, and unqualified, or those funds must be very considerably augmented. It is for us, as churches and friends of the Denomination, to say whether of these alternatives shall be chosen. Are we as a section of the body, representing as we do, not only the largest county in the body, but in the kingdom, prepared to do *our duty* in this respect? Then we must begin to turn over a new leaf with the new year; and not let it be said at the close of next year as at the close of the present, that out of the seventeen churches comprising this Conference, only eight are reported as having contributed to the support of our School of the Prophets.

Further, if it is of acknowledged importance that our pulpits should be well supplied with good and efficient ministers, it is for a similar reason important that all our Sabbath-schools should be well supplied with efficient teachers. The great object of every Sabbath school teacher should be precisely the same with that of the Christian minister,—to win souls to Christ. As teachers, you ought to aim at nothing lower as your final object, and to be satisfied with nothing less. Great wisdom, as well as piety and intelligence, are requisite for this. The prosperity of our respective churches and congregations, and, by consequence, the prosperity of the entire Denomination, depend, under the Divine blessing, very materially on the prosperous condition of our Sabbath-schools. It is, therefore, of great moment that the superintendents of our Sabbath schools, and the ministers of the body, should take a lively interest in securing, as far as

possible, an intelligent, devoted, and efficient band of Sabbath-school teachers in connection with their respective congregations. Our Sabbath-schools are the seminaries of our churches, the nucleus of our strength, the embryo of our future greatness, the elements of our future triumph.

Another bar to our Denominational progress, especially in this district, is the exceedingly limited resources furnished for Home-missionary purposes. Situate, as we are, on the northern boundaries of our connexion, with so much scope for untrammelled and extensive operations, and environed with so many large districts and towns, where not a single General Baptist cause exists, what might we not accomplish in the shape of Home-missionary operations, if our churches would only bestir themselves and furnish the requisite means? Instead of only one Home-missionary station, which promises fair to reward the generous care bestowed upon it, why should we not have another or two at the same time (Rochdale, for instance) under our fostering care? Let the more wealthy of our churches only carry out that truly Christian principle, 'The strong ought to bear the infirmities of the weak,' and the weaker brethren will gradually acquire strength, will not fail to appreciate their Christian kindness, and, in their turn, imitating what they admire, will extend their benefactions to such as may hereafter need their sympathy and support. If possible, let all our churches do themselves the honour and the happiness of aiding, in a systematic way, this good and glorious work, not forgetting that it is good to be always zealously affected in a good cause.

It is presumed that there is, generally speaking, a serious lack of hearty and systematic co-operation on the part of our churches with their respective ministers, in promoting the spiritual prosperity of the church, and extending the Redeemer's kingdom in the world. In the absence of this, to expect great results is perfectly chimerical and absurd. It is not by the efforts of one, however talented, laborious, and devoted, but by the united and harmonious efforts of ALL, that the church is to become invincible, and to move on to the subjugation of the world. And

here let me observe, that, as an essential prerequisite to united and harmonious operation, there must be pervading all, and reciprocated by all, a spirit of brotherly love, humility, forbearance, and forgiveness. With these graces as with a panoply, we must be invested; denuded of these, we are shorn, both of our strength and our beauty. An ambitious, domineering, insubordinate, and unforgiving spirit, is anything but the spirit of the gospel.

There is wanting to our success a more thorough personal consecration to Christ, and a more profound and practical sympathy with the great objects of his mission and death. 'Ye are not your own; ye are bought with a price, therefore glorify God in your bodies and spirits which are his,' are sentiments which should lodge in the very centre of our being, and exert daily their sovereign influence over our lives. To witness for Christ, to glorify his name, to save souls from death, ought, day by day, to stimulate our energies, to fire our ambition, to crown our joy.

There must be practical consistency in all who bear the Christian name. Depend upon it, it is not so much the orthodoxy of our creed, or the splendour

of our profession that will tell for Christ, as the general consistency of lives, and the purity of our character. We live in a matter of factage, when profession, unless suitably sustained by principle, and honoured by practice, is not worth a straw. Those 'who are without,' will certainly judge of our religion, not as they find it in 'the Book,' but as they see it exhibited in our lives. It is, therefore, of the greatest importance that our lives should be a faithful reflex of the great truths and principles we profess. The inconsistencies of professors are the great stumbling-blocks of the world—the great barriers to the Church's progress. Let them, then, by all means be cleared out of the way, that the ark of the Lord may go forward.

Cherish a spirit of devout dependance on the Holy Spirit. Without his quickening influence, the best concerted measures, the mightiest instrumentalities, the most splendid apparatus, will accomplish nothing but their own defeat; while with it the humblest instrumentality shall become effective for good. "Not by might, nor by power, but by my Spirit, saith the Lord."

J. T.

AUTOBIOGRAPHY OF A VILLAGE CRIPPLE.

CHAP. II.—DREAMS AND REALITIES.

THIS dream of sea-life was the turning point in my uneventful history. I lay in my little bed, dreaming of icebergs and eternal snows; I was strong, and would explore the Arctic Seas. Anon, I was in the tropics, sailing amid sunny islands, luxuriant with palms, and flashing with the plumage of bright birds; and again, I was a Columbus, in a lonely caraval, skimming the western waves. Thus did I dream, and invariably when my bliss was about to be consummated, when the result hung before me like a mirage, I awoke to feel my impotence, and toss my thin arms to and fro in vain despair. Wrestling with such fancies, and craving from above strength to make me happy and contented with my lot, I conquered them, and can look

upon these past wanderings with a calm, and unperturbed feeling. Since then, I have never again given way to these vain and deceitful imaginations. Always serene and cheerful, I have learned to be happy, and make others so around me. In spring and summer, I have my much-loved porch; and in autumn and winter, I have a little, old-fashioned chimney nook, whence I can get a glimpse of everything that goes on in the village; and so attached have I got to these quiet, meditative places, that when some visitor, more sanguine than usual, talks about the possibility of my being able to walk, I regard such a possible breaking up of my cherished memories, as some swallow must do to find the nest, left so warm and cosy a previous autumn, all

battered and forlorn when she comes back on the wings of another spring.

It would be, perhaps, wonderful, as far as human nature is concerned, if no one had stepped forward and said, 'I can cure your unfortunate son ma'am.' We did not happen to have any surgeon in our village, and we regarded that rather as a blessing than otherwise. There was, it is true, old Nancy Foster, famous for her pills, potions, and plaisters, and withal of so famous a tongue that she could talk anybody into doing almost anything, coax the refractory, or rouse the dispirited, persuade a tenant into withdrawing his notice, and sway the whole village as seemed best to her own queenly will; but there was no one, as yet, who had discovered that everything in medicine was wrong, and he alone could put it, and the world, to rights; so that as far as Hawthingtonians were concerned, I was left untempted by any of these marvellous restorers of human life. But even this was not to continue long. A young physician had recently come to Laxton, a market town, some six miles off, and was reported extraordinarily clever; and either he must come to me, or I must go to him, at least, so said the people at the Hall. He came to me; a tall, pale, young man, of aristocratic mien and prepossessing manners, with a tremendous silver-headed cane; mumbled to himself a good deal, as he examined me, about currents, discharges, and electrical chains, and finally said he would bring a machine to operate upon me the following day. He brought his electric machine, and tried to put something like life into my poor crossed legs, but all seemed in vain. Day by day he came, and I submitted, because I could not help myself, to the torture, only craving it might soon cease, one way or other. One day, he saw from my dejected countenance, that I was dispirited, and he enlarged so tenderly upon how I might, if I grew better, ramble in the green fields, and join in all gambols of the youths, in, as well as the out-of-doors, that I was lost in a dream of hillocks of new-mown hay, over which I tumbled in glee; new life seemed to run down my legs, and to the amazement of all, I loudly

declared I could walk. I tried, tumbled all my length, and bruised myself sorely, and have never since indulged any dreams of ultimate recovery.

I can always get a ride when I choose, either in the Hall carriage, or my own little chair, but I much prefer remaining at home when well, and taking voyages in spirit after my own fashion.

For years, people who came to see me invariably treated me, and talked to me, in consequence of my Lilliputian size, as if I were a child. This I could very well bear from some; but not from others. Once, I well remember being very cross when my friends came from the Hall, and could hardly restrain myself. As soon as they were gone, I burst into tears, and told mother, 'I didn't like always being treated like a child. I didn't mind being called "little," but people might speak to me when they came as if I were a man, if I was but an exceedingly small specimen.' She expostulated with me, but I argued and implored, until I won her to my side. Millie, who is my favourite, came next day from the hall to see me, and taking my hands, said, 'Well, how is Tom to day?' and looked so lovingly that I could not resist her. I told her all my sorrow, slight as it was, bedewed her hands with tears as I kissed them, and from that time she held all my secrets, and we became firm and constant friends. You may wonder I did not fall in love, for she was a very handsome blonde, but its utter hopelessness sobered it into a calm, Platonic passion. She came to see me daily, and we talked on many subjects, her blue eye kindling as she listened to my earnest utterances, and marvelling at times at the depth of my thoughts; and her flood of golden tresses often smothered me, like a rough kind of aureole, as she stooped to kiss my brow at parting.

Those were happy days. Like a poet with his ideal, I forgot everything else, and wrapt myself, while she was by, in a kind of golden, godlike existence, utterly forgetting all the common-places and meannesses of my condition. She brought me books, and led me, like a bee, through the sweet mazes of her own rich reading. In a few years (it was bliss too deep for me to expect it to last very long,) she

married, and removed to a distance, still writing to me many letters full of the pure, disinterested outpouring of her generous heart, and gleaming with coruscations of fancy and thought, and always coming to see me when she came in the neighbourhood. In a few years more the cares of her own family seemed totally to eradicate all traces of her affection for the poor cripple. I have heard nothing from her for a long time.

In those conversations with her, it was that I first woke from the long dream of youth to the aspirations and desires of manhood; first longed to see and hear that great world which roars and throbs in our huge cities, and feeling my impotence, settled down to make myself the centre of a world of my own.

TURKEY AND CHRISTIANITY.

It is a great and glorious fact that the language of the two Protestant nations of the earth—England and America—is rapidly becoming the language of the globe; and if these two nations can only feel in their souls the power of their common faith, and in their hearts the pulse of their common blood, they will yet be alike the grand retreats of freedom, while they are the carriers of the truth to the ends of the earth. England and America are co-operating in the evangelization of Turkey. The Americans have been engaged in this missionary field thirty years. The Turkish Mission Aid Society is designed to render pecuniary assistance to the American missionaries, not to send fresh men into that sphere of action. The American missionaries are excellent and laborious evangelists, and their efforts have been crowned with great success. The Turkish Government were somewhat jealous of English interference, and regarded our own missions with suspicion; but they have no fear of the Americans, who first entered the field, and permit them to pursue their labours without opposition. In Turkey, as elsewhere, the missionaries have had to grapple with difficulties. There is the obstacle of Mahomedanism itself. Mahomedanism is utterly antagonistic to Christianity. The Mahometans deny the divinity of Christ, and believe that he did not actually suffer on the cross. They assert that what appeared to be crucified was a phantom. The Moslem depends for salvation and reception into paradise on the merit of works. Every Moslem has two guardian angels, one of whom

takes account of his good works, and the other of his bad. Every good action counts for ten, but every bad action counts only one. The adjustment of this moral account between these two plaintiff and defendant angels, is an affair of some intricacy. The chief day for Mahometan worship is Friday. But how different is a Turkish Friday from a Christian Sunday. Mahometans hate Christians, and often curse them as they pass. In Turkey, too, Christianity is misrepresented by the Greek Church. This Church is nominally Christian, although the spirit and practice of vital Christianity have long departed from it. The Turk has no other idea of Christianity than that which he derives from this Church. The Greek does not offer up in his litany one prayer in the name of Jesus. All his petitions are presented in the name of some canonized saint. When a Greek dies, a holy wafer is put into his mouth, which is believed to possess virtue enough to save his soul and open to him the gates of paradise. If to these errors be added the vicious practices of the Greek Christian, is it a wonder that the Turk regards him and his Christianity with abhorrence? Liars, cheats, drunkards, and idolators supply a poor sample of the religion of Jesus Christ to the scrutinizing mind of the Moslem. When the gospel is preached to the Turks they point the missionary to the Greek Christians. The Oriental Churches, too, have all fallen into grievous errors. Christians composing these communities expect salvation from a strict observance of their own traditional rites

and ceremonies. Merit is the ruling idea in their plan of salvation. How different from the scheme which the gospel unfolds.

Another hinderance is found in the laws of the country. Formerly, Moslem law denounced the penalty of death against a convert to Christianity. Shortly before this law was abolished, a missionary from Constantinople writes, that the Jews in that city are at this moment actuated universally by an intense spirit of religious enquiry; and says that he was in the habit of always saying to an apparently very pious and devout Jew, 'When will the Messiah come?' and the answer he gave for a long time was, 'The Messiah cometh;' but one day, instead of making his usual reply, the Jew said, 'The truth is, the Messiah is come; and if you will shew me a place of safety from the scimitar of the Moslem, I will shew you ten thousand Jews ready to say that the Messiah is come, and that Jesus of Nazareth is that Messiah.'

But though the missionaries in Turkey have had to grapple with these and other obstacles, they have the highest and strongest encouragements to prosecute their work. The importance of Turkey as a missionary field cannot be overrated. The country embraces an area of six hundred and fifty thousand square miles, abounding with lofty mountains, spacious rivers, fertile plains, and a salubrious atmosphere. The population is thirty-five millions, and the country is immediately contiguous to the highway to India, China, and Australasia. We have a great interest in Turkey. Christianity came to us from the East. Turkey in Asia is, in some respects, the most interesting country in the world. Judaism and Christianity both had their rise in it, and most of the circumstances related in the Bible occurred there. It was of Palestine, part of the territory of Turkey in Asia, that our great dramatist wrote two centuries back,

'Over whose acres walked those blessed feet,
Which sixteen hundred years ago were nailed
For our advantage to the bitter cross.'

Modern Turkey also embraces the country which was the seat of the Assyrian and Babylonian empires. Moreover, religious liberty now prevails in

the Turkish dominions. The old Turks of the 'most straitest sect' would render this law of liberty a dead letter; but our foreign ministers are determined not to allow it to fall into disuse. The Turks and Protestants regard our country with special favour. The Grand Sultan's mother was the daughter of a priest, and some say the Sultan himself is secretly a Christian, and convinced that Mahomet was an impostor. He sent one thousand pounds to India during the Sepoy insurrection. The late conspiracy against his life originated in the suspicion of the old Turks that he was a Christian. During the last few years more Bibles have been sold to the Turks than during all previous years. The leading men in Turkey are now ardently studying English, and read our religious books with great eagerness. Many are convinced that Christianity is true. Mahometanism is surely destined to come to an end. The crescent of the false Prophet is already paling before the Star of Bethlehem. Besides the missionaries sent out by the American Churches, there are in Syria others from Great Britain and Germany, but they all work harmoniously together. One delightful feature of Foreign Missions is the entire disappearance of all sectarianism from amongst them. Americans, Britons, and Germans, regard each as brethren. There is no jealousy, no rivalry, no denominationalism. The prophecies respecting the Jews must be a prolific source of encouragement to the Turkish missionaries. The 37th chapter of Ezekiel, the 60th and 61st chapters of Isaiah, primarily describe the restoration and conversion of the Jews. It would appear, from the signs of the times, that these prophecies are in some measure receiving their accomplishment. See the condition of Palestine at the present moment. In the age of Constantine the Great, there were just five hundred Jews in Palestine. In the twelfth century, after the crusades, there were a thousand Jews in Palestine, and two hundred in Jerusalem. In 1848, there were twenty thousand Jews in Palestine, and ten thousand in Jerusalem; and the mixed population is diminishing every day. A few years ago, Sir Moses Montefiore visited the Em-

peror of Russia. He was most graciously received, and the Emperor has given full permission for ten thousand Jews to go home to Palestine. Tholuck, the distinguished German divine, says that more Jews have been converted during the last fifty years than during the whole eighteen hundred that preceded them. It is also a remarkable fact that nearly all the newspapers of Germany are, at the present time, in the hands of the Jews and under their control. The gold of Europe is so much in their hands that they can bring about a monetary crisis almost whenever they choose. They have nearly all their property in a portable shape. We seldom find a Jew with property in land or houses. He sits loose to the nations. In this respect he may be ready to go at a

moment's warning, and return to take possession of his own inheritance. And what does the Apostle say? 'For if the casting away of the Jews be the riches of the Gentiles, what shall the receiving of them be but life from the dead?' All have an interest in their recovery. We have only to advert to what Christianity has done for Britain, to see what Christianity can do for Turkey. Once, least among the nations, and an outcast from civilized life, Britain is now the greatest of them all. What has built up this loyalty and love,—this attachment to freedom,—this reverence for law,—this sympathy with all that is good, and great, and noble? It is Christianity. 'Ye shall know the truth, and the truth shall make you free.'

G. S.

HINTON'S LECTURES ON REDEMPTION.*

THE first of these lectures is upon the proximate cause, or immediate occasion of redemption, an occasion furnished by some painful occurrence in the history of man, to which it bears the relation of a remedy. Our first parents ate of the forbidden fruit, and became subject to the sentence, 'In the day thou eatest thereof thou shalt surely die.' Adam was the federal head of the race in the covenant of Eden. If the penalty of its violation had been inflicted, Adam could have had no posterity; death would have immediately followed transgression. A new dispensation was introduced, the great dispensation of divine mercy founded on the atoning work of our Lord Jesus Christ. For this reason Adam did not die 'in the day' when he sinned, and for this reason it is that his posterity still inhabit the earth.

Some elements of the abolished system are retained. Death and moral corruption are inherited from Adam. They are not to be regarded as penalties of the fall, but as elements of trial in a new probationary system.

The second lecture is upon the procuring cause of redemption. As individual probationers 'all have sinned,' and have thus brought them-

selves into a state of guilt and misery unspeakable. With a view to remedy this fearful mischief, Divine mercy interposes, not *primarily* to deliver man from sin, but from the wrath of God. God is regarded under the two characters of the father of mankind, and their moral governor. What the affection of a father might prompt, the justice of a judge might forbid. Hence arises the necessity for the exercise of infinite wisdom in the plan of redemption. The fact that a system of mediation has been established prepares the way for about twenty pages on the general subject, and the peculiar fitness of the 'one Mediator between God and man, the man Christ Jesus.'

The subject of the third lecture is 'Expiation.' Man having sinned, it is required of God, as a magistrate and a judge, that he should execute the sentence of the law; 'Tribulation and anguish upon every soul of man that doeth evil;' that he should execute righteous judgment, nothing more, nothing less. But it is the impulse of God's heart to deliver the transgressors of the law from its penalty. 'The

* On Redemption, eleven lectures, by John Howard Hinton, M.A. London: Houlston & Wright.

grace of God bringeth salvation.' 'He made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.'

In the fourth lecture the question is proposed, For whose benefit is redemption intended? It is contended that it is both general and particular, only not so general as is held by some, nor so particular as is held by others. This lecture is devoted to a consideration of its general aspect. Its object is to demonstrate that in some sense redemption is for all men, and to define the sense in which it is so. There is a presumption in favour of this truth, arising from the nature of the case, inasmuch as there is nothing to suggest a limitation in either the theoretical or actual issues of the covenant of Eden; they were intended to be, and they have been, universal. There is nothing suggestive of limitation in the moral condition of mankind; guilt and ruin are universal. Nor in the character of God; he doeth good to all, and his tender mercies are over all his works. There are facts in favour of this truth. The existence of the race is due to redemption. To this extent, therefore, redemption has actually comprehended all men. The long-suffering of God, another portion of redemption, is extended to all men. A further fact of decisive import, is the final resurrection of the bodies of all men.

There is a strong implication of it in the practical address of the gospel. It is distinctly and unequivocally enjoined to be preached 'to every creature,' and the issues are expressed in the most general terms; 'He that believeth and is baptized shall be saved, and he that believeth not, shall be condemned.' Where is either the kindness or the truthfulness of inviting those for whom there is no provision?

There are express declarations in favour of it. It would seem difficult, indeed, for any language to be more explicit than the language of Scripture on this point. 'The grace of God that bringeth salvation hath appeared to all men, meaning, of course that 'the grace of God bringeth salvation to all men.' Twice is Christ called 'the Saviour of the world.' Christ is said to take away 'the sin of the world;' to have given himself 'a ransom for

all,' and to be a propitiation 'for the sins of the whole world.' Redemption is said to be co-extensive with guilt and ruin. 'All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all.' 'God was in Christ reconciling the world unto himself; not imputing their trespasses unto them.' 'God sent not his Son into the world to condemn the world, but that the world through him might be saved.'

Under the second head it is affirmed that in the judgment of the writer, there are too many restrictive phrases in the language of Scripture, and too many actual differences in human experience, to permit the assertion that redemption appertains in one and the same sense to all men. In what sense, then, does it pertain to all men? God appointed his Son to the office of mediator, and placed him in the position of substitute for all men. 'This, however, it may be said, is not the whole of redemption. No, it is not; our authority stops here, however, and according to it, this is the whole of redemption, as it belongs to all men. But the Holy Spirit—is not this given to all men too? 'I answer unhesitatingly, No!' The doctrine that God gave his Son for all men, it is said to be inconsistent with those passages of Scripture, which speak of a limited atonement. 'I lay down my life for the sheep.' 'Christ loved the church, and gave himself for it.' The answer is, that a meaning may surely be found for one class of Scriptural passages without annulling another. Doubtless, Christ died both for the church and for the world; for the world in one sense, and for the church in another. God gave his Son for the world, 'that whosoever believeth in him should not perish, but have everlasting life.' Christ gave himself for the church,.....' that he might sanctify and cleanse it,—and present it to himself, a glorious church, not having spot, or wrinkle, or any such thing.' The difference lies, therefore, not in the substance of the gift, but in the design with which it was bestowed, and the benefits which were to accrue from it. Again, the doctrine that God gave his Son for all men is said to be inconsistent with divine sovereignty,

and God's purpose of election. The exercise of Divine sovereignty in redemption, and the infinite glory attaching to it, are admitted. It is contended that there is sufficient scope for the exercise of this attribute in the special design with which Christ gave himself for one portion of mankind, and the gift and dispensation of the Holy Spirit, by which this design is carried out and consummated. The great fact of God's gift of his Son for the world places the whole race of men on a ground of conditional hope. No ultimate benefit is secured, but no one is entitled to represent the opportunity of salvation as naught, unless he will at least equally depreciate his opportunities of secular advancement.

The fifth lecture is on the particular aspect of redemption. The proof that redemption has a particular as well as a universal aspect, is found in its results; some believe and are saved; many live and die in various forms of unbelief, and are lost. Is it of man himself to turn to God, and submit himself to his righteousness? If so, then verily has the believer whereof to glory. 'On this proof of an actual particularity in redemption, I absolutely rest.' What then, is particular? This, at least, the Divine influence by which the heart is subdued to the reception of the gospel. It is the influence of the Holy Spirit, to whom a grand and glorious part in redemption is assigned. It is said, by some, that man is not able of himself to repent and turn to God; consequently it must be a part of any fair and equitable method of salvation to give him, not only a Saviour, but strength to lay hold on him. 'If it were true that men are unable to repent, I would admit that God in calling upon them to repent, is under an equitable obligation to give them the Spirit. Do I then affirm that man is able of himself to repent and turn to God? I do!' Repentance and turning to God, are strictly acts of self government, and consequently competent to man. This is a prominent feature in Mr Hinton's theology. It is exhibited here, but more at length in his '*Work of the Holy Spirit in Conversion*,' published in 1833. Several passages of

Scripture, which are usually adduced to prove that the Spirit is given to all men, are examined and held to be insufficient: *Genesis* vi 3; *Acts* vii 51; *1 Cor.* xii 7; *John* xvi 8. One or two texts are then quoted, which are held to speak plainly of a redeeming work unequivocally restricted, *John* x 25. 'I lay down my life for the sheep.' *Ephes.* v 25. 'Christ loved the church, and gave himself for it;' and the particularity thus supposed to be proved is traced to the purpose of God. The doctrine of election is held to be distinctly stated, and undeniably proved in *Ephes.* i. 3. 5; *2 Thess.* ii. 13.

The lectures which follow are upon the 'instrumental cause of redemption,' 'its practical method,' 'the blessedness of redemption,' 'its moral adaptation,' 'its efficient cause,' and 'its final cause.' We have not room to give their contents at length. We commend the third and the eighth as among the most admirable portions of the book.

From the earlier lectures we have made such copious quotations, in order that the system of theology they are intended to teach may be understood. We have adhered very much to the author's words. We hope we have done him no injustice.

We have long held Mr. Hinton in high esteem as a preacher and a writer. We are always glad to hear or read him. There is something to think about in what he says, and there is an earnestness, transparency, and terseness in his style which we admire. He knows what he means, and he makes it known. We wish to pay him all the deference due to his talents, his acquirements and his experience; but an unthinking consent to all he says, is more than he would desire, or we could give.

It will appear that we feel what to us are, at present, insuperable objections to his system of theology. If we are not much mistaken, there is more of love expressed in the gospel to all mankind than he allows. It is love which can be imagined by no finite mind, and can be compared to nothing but itself.

To all that is advanced in the fourth lecture to establish the universal aspect of redemption, we give our cordial assent. The argument might, perhaps,

have received further confirmation, but as it stands, it leads to a conclusion which cannot be easily disproved or evaded. This conclusion is, the will of God, to bless with salvation, all to whom the gospel is addressed.

But Mr. Hinton exhibits what he calls the gospel under another and very different aspect. Whilst it is to all men, a system of probation on terms of mercy, the most gracious end and purpose designed by it is, to place them on a '*ground of conditional hope*;' and the issue is, that it is rejected by all, without exception. The whole power of the probationary system is exhausted, the Spirit is not given in any mode or measure, and we cannot discover that it is the will of God that a single soul should be saved by it.

The probationary system is succeeded or supplemented by another dispensation, in favour of the elect, in which they are no longer probationers but beneficiaries. This is the dispensation of the Spirit, by the bestowment of which, the will of God is infallibly carried out, and consummated in their salvation.

It is impossible to avoid this inference, viz: that if the gift of the Spirit is an essential part of the gospel dispensation, the impenitent cannot be guilty of rejecting it, since it was never offered to them: and if not, the salvation of the elect is not conferred by the gospel, but by something else.

We are told that redemption does not pertain in the same sense to all men; and that the proof of this is found in many reserictive phrases of Scripture, and in the actual differences in human experience. God gave his Son for the world, 'that whosoever believeth in him, should not perish but have everlasting life;' Christ gave himself for the church, 'that he might sanctify and cleanse it,...and present it to himself a glorious church, not having spot or wrinkle, or any such thing.' We affirm that God has expressed his gracious design in the end and purpose of the gospel, in reference to the world, as strongly as he has expressed it in reference to the church; 'God sent not his Son into the world to condemn the world, but that the world through him might be saved.'

'God hath given to us eternal life, and this life is in his Son.' If the universal application of this assurance should be questioned, let it be remarked, that it is said, 'He that believeth not this record, makes God a liar.' Either, therefore, it is true in reference to the unbeliever, or he is required to believe an untruth. If there be a difference in different texts, if what is expressed hypothetically when the condition is proposed, is expressed positively when the condition is fulfilled, what is there in this to suggest a thought of limitation or insincerity? The texts quoted in proof of the particularity of redemption, may be quoted in proof of the doctrine of conditional election, as it is taught by Richard Watson, and others. 'I lay down my life for the sheep.' 'Christ loved the church.' The sheep and the church are those whose faith was foreseen. It cannot be denied that foreseen faith had a place in the mind of Christ. 'Neither pray I for these alone, but for them also who shall believe on me through their word.' John xxvii. 20. In Ephes. i 4. 5. who were chosen, predestinated, adopted? ver. 1, the saints at Ephesus, ver. 13, those who had believed. 'Whom he did foreknow, he did predestinate.' If foreknowledge and predestination are identical, shew us any other passages where the same tautology is found, as in some of those where this word occurs? Mr. Hinton has noticed this reply. He has made no remarks upon the texts; his objection is, that this doctrine allows to man the glory of his own salvation. But he has told us, in so many words, that man is able of himself to repent and turn to God; that these are acts of self-government which are competent to man. He would have us believe that a man may be saved by virtue of sovereign predestination, or he may be saved without it! that he may be saved by the aid of the Holy Spirit, or he may be saved without it! Surely, he must have forgotten the precept, 'Cast out the beam out of thine own eye.' 'Moses made a serpent of brass, and put it on a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived.' Numbers xxi. 9. 'Then saith He (Jesus)

to the man, Stretch forth thine hand; and he stretched it forth, and it was restored whole like as the other.' Matt. xii. 13. In each of these cases there was a condition on which the cure was suspended. How much of merit was there in the fulfilment of the condition? Eating earns nothing, but it is a condition on which life depends. If, in the first case, there were Israelites who refused to look, and who died in their obstinacy, that fact would prove no merit in those who looked and lived. And if, in the second, strength was given to enable the man to stretch out his withered hand, the case is exactly analogous to that of every man who comes to Christ. The prodigal *'arose and came to his father.'* He did not seem to be full of thoughts of his own deservings. *'Father, I have sinned, I am no more worthy to be called thy son.'* It is the duty of all men to believe. *'When ye have done all those things which are commanded of you, say, we are unprofitable servants.'* At page 130, Mr. Hinton admits that faith does not avail for the justification of a sinner before God, on account of any excellency in itself; and in this admission he gives the most conclusive reply to the objection we have been endeavouring to repel.

If we are asked how it is that one man believes and is saved, whilst another man persists in unbelief, we reply that it is taught by Christ himself that with the same advantages with which some are lost, others would be saved. Matt. xi. 23, 24. Luke x. 13. 14. This fact, without any explanation, is the proof that there may be actual differences in human experience under the same dispensation.

Mr. Hinton has told us that man is able of himself to repent and turn to God. In his *'Theology'* page 222, he says *'Man is able to do all that God requires of him. He is as able to take care of his eternal interests, as of his temporal interests.'* We do not doubt that a tiger might be as innocent as a lamb. There is no want of power, it is only a want of disposition. The natural ability of a tiger to be harmless is as trustworthy as the natural ability of man to be his own saviour, either

by perfect obedience or evangelical faith. Mr. Hinton, in opposition to many divines, asserts that neither death nor moral corruption is to be regarded as having a penal character. They are elements of the probationary state. We believe he has a sermon from the text, *'The wages of sin is death,'* to prove that death is not the penalty of Adam's sin. Whether the depravity of man be in its nature penal or not, its universality, and depth, and virulence are acknowledged. From the awful responsibility of man, from the goodness of God, and the gracious character he claims for the gospel dispensation, a probability arises that man would not be left without some influence to counteract his depravity. If it were admitted that man is totally unable of himself to attain to a character of perfect holiness, or that having sinned, he is unable of himself to repent and turn to God, we are not convinced that the conclusion, at page 96, is established. *'The argument is this; men being unable to repent, the Spirit should be universally given. On the supposition stated, the gift of the Spirit would be matter of equity, not of grace.'* Test this argument by giving it a different application. Men being unable to believe in Christ, unless Christ had been given, the gift of Christ is a matter of equity not of grace!

The antecedent probability of some Divine influence is confirmed by the universal aspect of redemption, and the promises of the gospel. This is, in part admitted, at page 104. If the premises had been permitted to speak their proper conclusion it would have been, that the gift of the Spirit is universal, like the gift of Christ. But having drawn his parallel and laid down his premises, Mr. Hinton shrinks from the force of his own argument and gives a false conclusion. *'The distribution of the Spirit being a part of the dispensation of mercy, and this being wholly founded on the work of Christ, it follows both that every part of the superstructure must have its bearing on the foundation, and that every part of the foundation must have its correspondence with the superstructure.'*

As Christ died for all men, so the gospel is to be preached to all! and as the Spirit is given to some only, so for some only, in some sense, must Christ have died.' Having pronounced that one thing is universal, and another partial, it is no reflection on the logic of any man that he is unable to prove that the two are co-extensive. We claim this argument, and confirmed as it is by one or two texts, we consider it decisive against the doctrine that the Spirit is given only for the elect. It has been admitted that the universal aspect of redemption is declared in such express terms, that it would be difficult for any language to be more explicit,—there must be a correspondence between the foundation and the superstructure; as the gift of Christ is, in some sense, for the world, so also must be the gift of the Spirit.—'If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?' 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?'

Let us now suppose it to be proved that God gave his Son for the world, appointed him to the office of Mediator, and placed him in the position of substitute for all men,—that this is the whole of redemption that belongs to all men,—that the whole power of the probationary system is exhausted—the gift of the Spirit is withheld, and man is left to his own natural powers to understand, and accept, and apply the gospel. Then, we ask, what amount of adaptation is there in the truth exhibited to work that change of heart without which no man can see God? We are preferring no claim on the ground of justice. We are in a region of grace. If the truth alone is all that is given for the regeneration of man, surely it might have been hoped that it would be most gracious in its nature, and so unmistakable in utterances that every man should know exactly what is his interest therein. Mr. Hinton tells us that obligation and duty are presented with all their force, and love speaks in tones so tender, that if man's heart will yield to anything, it will be

vanquished now. But he gives a fact which contradicts this theory. Man's heart is not vanquished by the gospel. The gospel is rejected by all. The heart of man yields only to some grace far richer than the gospel, to some other dispensation which is always and infallibly effectual. 'As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth,.....so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it.' Isaiah lv. 10. 11. If this Scripture is true, and Mr. Hinton's assertion is true, what is the inference, but that the gospel was not given to man with a purpose to save?

The gospel is presented as the manifestation of God's love to the world, and for the salvation of the world. Does Mr. Hinton's theology sustain this claim, or contradict it? According to him the ultimate purpose of God in the gospel is to place men on a ground of conditional hope. But love is shewn in the desire to save. 'In this was manifested the love of God to us, because that God sent his only begotten Son into the world, that we might live through him,' 1 John iv. 9. There is a meaning here far beyond that of placing man on a ground of conditional hope, and willingly leaving him to perish there. The miser in James ii. 16, placed his brother on a ground of conditional hope, without any disposition to satisfy his hope. Is the love of God like his? Let Mr. Hinton answer. 'Christ gave himself for the church that he might sanctify, and cleanse, and save it;—God gave his Son for the world, that whosoever believeth on him might not perish, but have everlasting life.' 'The difference therefore, lies, not in the substance of the gift, but in the design with which it is bestowed, and the benefits which were to accrue from it.' The design towards the church was salvation; the design towards the world was something different. May we venture to ask what it was, and what were the benefits to accrue from it? It could not be salvation; if so, where is the difference? If Mr. Hinton had meant that what was designed in one case

positively, was designed in the other case conditionally, he knows enough of the use of language to have told us so. Is this mode of presenting the gospel (if indeed it is not false to call it the gospel) adapted to subdue the enmity of man's heart, or is it hiding the Saviour from the sinner?

Let us make another effort to ascertain what is the value of this conditional hope, since it is all that is offered for the deliverance and salvation of a world lying in wickedness, and passing to endless perdition. Mr. Hinton does not teach reprobation.—? He protests against the charge. He teaches that redemption is co-extensive with guilt and ruin,—that the Lamb of God taketh away the sin of the world,—that the grace of God bringeth salvation to all men. But he tells us, p. 111, 154, that if all men were saved, it might be said that the moral government of God was wanting in a principle of genuine equity, and that consequently a portion of mankind are left for justice to take its course. If this is true, if the perdition of any man be necessary in this sense, for the vindication of the justice of God, we fear that man cannot be far from a state of reprobation; the conditional hope can be worth but very little to him. We have heard before of a portion of mankind on whom grace richer than the gospel is bestowed; we are told here of another portion of our race, who by the sovereign will of God, are passed by and left to dishonour and wrath for their sins, to the praise of his glorious justice. This is not lifting up the Son of man, to draw all men unto him. It is taking away the foundation of a sinner's faith. What warrant can any man have to trust in Christ for salvation before he knows whether the perdition of his soul is necessary for the manifestation of divine justice, or whether it is not?

Mr. Hinton seems to have been aware that the aspect under which he has presented the character of God, needed some vindication, or why did he propose the question, 'Why was not the same kindness shewn to all?'

The predestination of a portion of mankind to eternal life, and the exception of the rest, appears to be in-

consistent with the assurance that God sent his Son into the world, that the world through him might be saved; the withholding of the gift of the Holy Spirit from any for whom Christ died, appears to be inconsistent with the promise, that, having given his Son, God would with him also freely give us all things; the exception of millions from the love which secures salvation appears to be inconsistent with the will of our Saviour that all men should be saved. If the atonement be infinitely sufficient, and predestination sovereign, and grace irresistible, Mr. Hinton has not shewn why God could not as righteously pardon all, as he can pardon one; why he could not sanctify and save the world, as well as the church. He has not shewn what there is to prevent the salvation of all men, but a want of benevolence in God. There can be no obstacle on the part of God, as a governor; every obstacle is removed by the atonement. There can be no obstacle in man; man does not receive salvation as a probationer; election has no respect to anything in man. It is for want of love in the Father's heart, that those whom he has redeemed with the blood of his Son are suffered to perish in their sins. The joy of the father on the return of the prodigal condemns every system which involves a conclusion like this. The question remains without an answer, and the assertion that God is infinitely willing to forgive, is without practical proof. We have already referred to the allegation at page 111, that some are left to perish lest a slur should be cast upon the Divine government. We cannot accept this as a reply. We reject it, as we reject purgatory and the mass, and for the same reason. Like them it is derogatory to the 'One sacrifice offered for sins for ever.'

We cannot give Mr. Hinton's estimate of the glorious gospel of the blessed God better than by quoting his own words. We beg those who have the opportunity to turn to page 152, and read for themselves. With a prospect of universal rejection, 'Was the ministry of reconciliation worthy of God? Viewed simply in relation to the happiness of mankind, it may be

said without hesitation that it was not so, since the happiness of mankind is in no degree promoted by it. In this respect it must sadly be pronounced a failure, and a waste; and indeed, worse than this, since the gospel ministry, neglected and despised, becomes an occasion of fresh guilt, and more aggravated condemnation.'

Under the old typical dispensation the city of refuge was open to all, and the way was to be unmistakable and unobstructed. What did it mean but this? Keep the road to the cross clear! Let every man know there is salvation for him there!

Scripture Illustrated.

'AND HIS (SAUL'S) SPEAR STUCK IN THE GROUND AT HIS BOLSTER,' &c.

1 Samuel xxvi. 7—16.

I NOTICED at all the encampments which we passed (says Dr. Thomson, who was a resident in Syria twenty-five years) that the sheikh's tent was distinguished from the rest by a tall spear stuck upright in the ground in front of it; and it is the custom when a party is out on an excursion for robbery or war, that when they halt to rest, the spot where the chief reclines or sleeps is thus designated. So Saul, when he lay sleeping, had the spear stuck in the ground at his bolster, and Abner and the people lay round about him. The whole of that scene is eminently oriental and perfectly natural, even to the deep sleep into which all had fallen, so that David and Abishai could walk among them in safety. The Arabs sleep heavily, especially when fatigued. Often when travelling, my muleteers and servants have resolved to watch by turns in places thought to be dangerous; but, in every instance, I soon found them fall asleep, and generally, their slumbers were so profound, that I could not only walk among them without their waking, but might have stolen the very 'aba with which they were covered. Then, the cruse of water at Saul's head is in exact accordance with the customs of the people at this day. No one ventures to travel over these deserts without his cruse of water; and it is very common to place one at the 'bolster,' so that the owner can reach it

during the night. * * Saul and his party lay in a shady valley, after the fatigues of a hot day. The camp ground of Sheikh Fareiz, in the Wady Shukaiyif, is adapted in all respects to be the scene of the adventure. David, from above, marks the spot where the king slumbers, creeps cautiously down, and stands over his now unconscious persecutor. Abishai asks permission to smite him, but David forbade him, and taking the spear and the cruse of water, ascended to the top of the hill afar off. * * What a strange sensation must have run through the camp as David's voice rang out those cutting taunts from the top of the hill! But David was perfectly safe; and there are thousands of ravines where the whole scene could be enacted, every word be heard, and yet the speaker be quite beyond the reach of his enemies.

'THERE CAME DOWN A STORM OF WIND ON THE LAKE,' &c.

Luke viii. 23.

THE same writer says: My experience in this region enables me to sympathize with the disciples in this long night's contest with the wind. I spent a night in the Wady Shukaiyif, some three miles up it, to the left of us. The sun had scarcely set, when the wind began to rush down towards the lake, and it continued all night long with constant increasing violence, so that when we reached the shore next morning, the face of the lake was like a huge boiling cauldron. The wind hurled down every

Wady from the north-east and east with such fury that no efforts of rowers could have brought a boat to shore at any point along that coast. In a wind like that the disciples must have been driven across to Gennesaret, as we know they were. To understand the causes of these sudden and violent tempests, we must remember that the lake lies low—800 feet lower than the ocean; that the vast and naked plateaus of the Tanlem rise to a great height, spreading backward to the wilds of Hauran, and upwards to snowy Hermon; that the water-courses have cut out profound ravines and wild gorges, converging to the head of this lake, and that these act like gigantic funnels to draw down the cold winds from the mountains. * * And, moreover, these winds are not only violent, but they come down suddenly, and often when the sky is perfectly clear. I once went in to swim near the hot baths, and before I was aware, a wind came rushing over the cliffs, with such force that it was with great difficulty I could regain the shore.

JESUS COMMANDS ONE MAN TO SAY NOTHING ABOUT THE MIRACLE HE HAD WROUGHT ON HIM, AND TELLS ANOTHER TO PROCLAIM IT TO ALL.

Matt. ix. 30; Mark v. 19.

OUR Saviour did not wish his miracles to be utterly unknown; for then God would not have been glorified, nor the end of establishing the truth of his Messiahship answered; but neither did he wish to make an ostentatious display of them; first, because he had no desire of vain-glory about him. Secondly, he did not wish to give any unnecessary provocation to his enemies, which might have hindered him in the prosecution of his work. Thirdly, where there was no danger from enemies, yet such was the eagerness of people to see his miracles, that they flocked together from all parts of the country, thronging and hindering him in preaching the gospel. To the two former of these causes the injunction of secrecy seems to be attributed in Matt. xii. 13—20; and to the last in Mark i. 44, 45, which is

the case in question, as related by Mark. We are, therefore, informed that, owing to the leper having 'blazed abroad the matter, Jesus could no more openly enter the city; but was without, in desert places,' which was a serious injury to that work which his miracles were intended to subserve.

But in the country of the Gardarenes the case was different. He was there in no danger of being hindered from his great work by the thronging of the people; on the contrary, they were afraid, and 'prayed him to depart out of their coasts;' and he did depart. In such circumstances let not the story of the destruction of the swine be the only one in circulation; let the deliverance of the poor demoniac also be told; and let him be the person who should tell it. Let him leave these people who wanted to get rid of the Saviour, and go home to his friends, and tell how great things the Lord had done for him, and had had compassion on him. Luke tells us that he published it throughout the whole city; chap. viii. 59.—Fuller.

'THE CREATURE WAITETH FOR THE MANIFESTATION OF THE SONS OF GOD.'

Rom. viii. 19.

NUMEROUS have been the renderings which have been given to the term, *κτίσις*, 'creature,' in this verse. The most unnatural and undignified rendering is, to refer it to the animal creature; the next is, to refer it to the unregenerate mass of the human race. Neither of the animal nor the unrenewed 'creature' can it be said they are 'waiting,' with neck outstretched, longing and panting for the 'manifestation of the sons of God.' But quickened, enlightened, and renewed creatures, 'are looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.' Their bondage of corruption may fetter them, and cause them to groan, but they are 'prisoners of hope.' A 'manifestation' is in prospect, a hope earnestly expecting and patiently waiting for its realization; a hope sure and steadfast, firm and secure; 'a hope as an anchor of the soul' while

the Christian's vessel is ploughing the deep, subject to restless and ever-changing tides, and exposed to storms above, and rocks, and quicksands below, amidst winds and waves, causing such fatal and fearful shipwrecks; a hope built on the finished atoning work of Christ, springing from the opened grave of our great Immanuel, beaming from great and precious promises, and shedding a beauty, a brightness, and a glory on the way on which we are journeying home to God. 'Manifestation of the sons of God.' What a mine of spiritual wealth lies hidden in this term! Children of the heavenly King, you are princes in disguise. Your dignity is unknown to the world. Your real worth may often be veiled to your own brotherhood. Your divine relationship you may often question and doubt. Yet a day is fast hastening, when 'God will make up his jewels.' Your sonship will then be made known, and your glory manifested to the universe. You are *now* the sons of God. You are adopted into his family. You are like him, resembling him, having his spirit. You are united to Jesus the 'true vine,' and are regarded by him as his brethren, and

your *full* redemption draweth nigh. Your relationships, your principles, and your glory will be manifested to the universe. All the obscurity of your wilderness journey will be removed. 'You will be like him, for you will see him as he is.' Let us, then, rejoice in 'hope of the glory of God.' Liberty *now*, but 'glorious liberty to come.' Emancipation from this body of sin and death; freedom from every fetter of corruption. Every cause removed, that produces sadness of spirit, sorrow of heart, or cloudiness of mind. How truly blessed will be our wanderings in the many mansions of our Father's house. Eternally drinking of the pure river of water of life, so emblematical of peace, happiness, and plenty; eternally partaking of the trees of life on either side of the river, proving our immortality.

'Quite through the streets, with silver sound,
The flood of life doth flow;
Upon whose banks, on every side,
The wood of life doth grow.

Jerusalem, my happy home!
Would God I were in thee;
Would God my woes were at an end,
Thy joys that I might see!

J. L.

Wayside Gleanings.

FEAR CONQUERED BY LOVE.

THE tutorage of children may be simple, but it is often very expressive. A child was given its daily text,—'Perfect love casteth out fear.' 'Mother,' said the child, 'how am I to understand this verse?' The reply was, 'Do you remember your dear father returning home from his long dangerous voyage, with his head covered with a large rough cap, and a great thick furred coat on his back, the appearance of which you always dreaded, and at first sight you were filled with fear; but when you saw his smiling face, and caught the sight of his loving eyes, all your fears vanished, and you clasped him in your arms?' 'Perfect love casteth out fear.' Let us look more to Jesus; in the loveliness of his character, the graciousness of his example, the completeness of his atonement, and for the sealing of the Holy Ghost, as the

earnest of our inheritance, and our love will be so progressive in its operation, as to 'cast out fear.' Confidence in Jesus, undeviatingly clinging to him, as the living vine, will make our zeal flourish, our love abound, our prayers effective, and the sacred duties, and solemn employments of the sanctuary, fuller channels of spiritual blessings to our souls, and richer antipasts of that keeping sabbath at Jerusalem our happy endless home. Adherence to Jesus will enable the weakest lamb to keep in the fold, the feeblest saint to win the day, to triumph in life and death, and to sing in the way to the sun-lit kingdom,

'And when I'm to die,
Receive me, I'll cry,
For Jesus has loved me, I cannot tell why;
But this I can find,
We two are so joined,
That He'll not be in glory, and leave me behind.'

L.

Correspondence.

PUBLIC WORSHIP.

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—Allow me to make a few remarks on an article in the Magazine for Dec., 1859, headed 'Public Worship.' When I read the statements of the writer, that he had been brought up 'a Nonconformist of the strictest sect,' it brought to mind an acquaintance of mine, an infidel Chartist, who told me if I wished to injure any cause I must profess to be an advocate of that cause, and I should do far more injury to it. However he has been brought up, he is not very strait-laced now. If all the efforts made to maintain Nonconformity end in this, that we are to conform to the Church, then all the labours and sufferings of our pious forefathers in the maintenance of purity in doctrine, and spirituality in worship, have been in vain, and worse than useless. How (on his principles) can the writer account for the acknowledged fact, that spiritual deadness has prevailed alarmingly in the establishment, notwithstanding all its external aid and ceremonial worship, while evangelical life has been maintained by Dissenters, notwithstanding all their severity of worship, and even spread to the establishment itself? He seems to think that well-read set prayers would increase the spirituality in the worship; but does he find more sincere converts in church-goers than in other congregations where prayer is offered without book? I remember a friend of mine, a churchman, saying that every one who turned to be really religious, left the church and went amongst some other body; and another person, a Methodist local preacher, said, he had lived within half-a-mile of a church for thirty years, and had never known one person converted there; and I have lived more than fifty years, not far from a number of churches, and I do not remember one who was a churchman, who was looked on as really pious, but I know that some are

regular drunkards, who take the sacrament, and some of the parsons will go a hunting and shooting. I do not say there are no pious men and women who go to church; no, that be far from me; but I do say there are more pious persons amongst Dissenters than amongst churchmen, number for number. Does the writer recollect that Scripture says, 'The sacrifice of the wicked is an abomination to the Lord;' and does he not think that the system carried on in the Established Church is calculated to encourage the wicked in this sacrifice?

Yours truly,

M. S.

(REPLY)

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—When we speak intelligibly and intelligently of our Nonconformist principles, we convey the idea either, that in adopting them we do not conform to, or, which is equal, that we dissent from, the principle that the state has any claim to regulate our service to God; or that, apart from state interference, the form prescribed is in itself one that we dissent from. It is the former notion, we must not confound with the latter. Whilst as Dissenters we resolutely resist the one, we have no different contest, in principle, with the other than we have with the ritualism of the Romanists or the silent system of the Quakers, or, the forms or discipline of any other sect. So much did idolatries and corruptions formerly mark the State Church, that they became identified in the popular mind; but our national progress in learning and practising the true principle of religious liberty and church government is so great, that we no longer fear, lest, by adopting a form profitably used by our Church friends, we should compromise our character as real Nonconformists, any more than

we suppose that, by becoming volunteers, our Church friends cease to be Episcopalians. I joyfully agree with 'M. S.' that the present generally awakened state of the Church has, under God, been effected, to a vast extent, by contact with the active piety of many Dissenters, and that the very sufferings of our noble ancestors have, through the overruling mercy of our common Father, even been blessed to the posterity of their persecutors. But shall we thence conclude that God has left them without capacity for good? or rather, shall we not find out what there is in their ritual which makes it what we now see it—elastic and all-embracing enough to meet the wants and sustain the piety of all comers, from the cottage to the throne? May not 'M. S.' be open to the edge of his own anecdote, and injure the cause he professes to advocate? Does he ignore the deadness in many hundreds of our chapels? Recent events have shewn that the Spirit of God is independent of any set form, whether simple or ceremonial; and that we are to use such aids to worship and devotion as our pious intelligence and the susceptibilities of our nature suggest. Does our friend 'M. S.' speak from the Pulpit, or, like myself, from the Pew? Surely he has felt, if the latter, all the difference between well and ill-read Scripture, whatever might be the moral character of the reader; and he must admit that even *set* prayers, if comprehensive and experimental, may, when repeated by oneself, as truly express to God our wants and feelings as an extempore prayer by a minister whose matter and manner depend entirely on his individual experience. Is want of premeditation as to prayer a virtue? How far is Christ's model prayer binding?

I am sorry to hear that an irreligious man, and a Churchman, are so nearly synonymous where 'M. S.' lives. It is not so in the large town I inhabit, where number for number of hearers I think Dissenters would feel that any comparison of morals would be invidious in either party. Let us be cautious in our animadversions and loving in our spirit. So strongly is Church society in my vicinity imbued

by religious feeling and active piety, that I should consider 'M. S.'s concluding quotation applicable in a scarcely less degree to much Nonconformist worship. If 'M. S.' objects to clergymen sometimes riding to cover, or shooting, for recreation, he would hardly sanction Nonconformist divines, who indulge occasionally in cricket, or 'assist' at rifle practice and reviews.

Let not 'M. S.' mistake my 'voice.' I dissent doggedly from the State Church, and many of its forms and dogmas. I only contend (and from experience) that some are well worthy our consideration. I hail the special call to spontaneous prayer, and believe that it is undermining the walls of partition that divide the Christian Church. That we may not, in bigotry, cling to the form of an antiquated and indiscriminating simplicity; but wisely, broadly, and charitably, 'give and take' whatever is good in the Church, whether dissenting or established, is still the burden of

THE VOICE FROM THE PEWS.

THREE QUESTIONS FOR 'A BALLOT CHRISTIAN.'

To the Editor of the General Baptist
Magazine.

MY DEAR SIR,—Will you kindly allow me space in your next issue to ask a 'Ballot Christian' the three following questions?

First.—How the Railway Servant he mentions, whose conscience said vote 'aye,' and whose masters said, vote 'no,' could possibly, 'if he had the Ballot, have pleased them and himself too?'

Secondly.—Wherein 'this trust notion is inconsistent with abstract right?'

Thirdly.—What constitutes the 'cant' of defending truth, whether it be in politics or in religion?

Hoping soon to be enlightened on the subjects stated above,

I remain, Dear Sir,
Faithfully yours,
MENTOR.

Intelligence.

CONFERENCES.

THE YORKSHIRE CONFERENCE assembled in Byron-street Chapel, Leeds, on Dec. 27th, 1859.

In the *Morning*, the Todmorden Chapel Building Committee met, and in the *Afternoon*, at two o'clock, the Conference assembled for business. After prayer had been offered by Rev. T. R. Stevenson, of Burnley, the minister of the place took the chair.

The reports from the churches were on the whole encouraging; twenty-three were announced as baptized, and twelve candidates remaining.

Resolutions adopted:—1.—That the account of the Todmorden Chapel Building Committee, now read, be received as correct.

2.—That the thanks of the Conference be given to Rev. T. Horsfield, for his services as secretary of the Todmorden Committee, and for the efficient help he has rendered in the Building of the Chapel.

3.—That we have, in future, a sermon on the morning of the day of the Conference, and if the church, at whose place it shall be held, desire an evening service, that they make their own arrangement for it.

4.—That Rev. T. R. Stevenson, of Burnley, be requested to preach at the next Conference, which will be held at Gambleside, on Easter-Tuesday, the Lord willing.

By arrangement of the Byron-street friends, a social tea meeting was held in the evening, when Rev. J. Taylor delivered his discourse on the best means of extending our denomination in this district, and was desired by the meeting to publish it in the pages of the Magazine.

T. HORSFIELD, Secretary.

THE MIDLAND CONFERENCE was held at Burton-upon-Trent, on Tuesday, Dec. 27th, 1859.

In the *Morning*, Rev. T. Gill, of Melbourne, commenced the service by reading the Scriptures and prayer. Rev. T.

Stevenson, of Leicester, preached from Col. iii. 16—'Let the word of Christ dwell in you richly in all wisdom.' Mr. Fisher, of Hugglescote, closed with prayer.

In the *Afternoon*, the meeting for business was held. Rev. R. Kenney, minister of the place, presided; and Rev. J. Stevenson, of Derby, prayed. In the absence of the Secretary, Rev. E. Bott, of Barton, was requested to act as secretary pro. tem. The reports from the churches showed that since the last Conference forty-five had been baptized, five restored to church fellowship, and seventy-five remained as candidates for baptism. Deep regret was expressed that so many churches in the Conference had neither sent representatives nor written report. The minister of the church at Mansfield stated—'A kind lady, a member of the Established Church, called at our house on Monday, the 5th inst., and gave me fifty pounds towards the liquidation of the debt on our chapel. This circumstance has greatly encouraged our friends, and induced them to make an effort to get fifty more, if possible. But feeling that we are inadequate to the task, independently of other aid, we shall esteem it a favour if any kind friend will sympathize with us and help us.'

Ilkeston Case.—The church at Ilkeston sent a request, that the committee which had been formerly appointed might be re-appointed; and the party seceding presented an application for admission into the Conference. The brethren assembled still felt it to be extremely undesirable that there should be two General Baptist Churches in Ilkeston. It was, therefore, resolved, to request the committee to remain in office, and to employ, still further, their influence with both parties, with a view, if possible, to effect a reunion.

The attention of the Conference was directed to a communication from the annual meeting of the Lodiana Mission in India, inviting Christians throughout the world to unite with them in observing the second week in January, 1860, as a time of special prayer to

God, that he would pour out His spirit upon all flesh. After a long and interesting conversation on this subject, it was resolved—That we recommend the churches composing this Conference to observe the second week in January, as a season of special prayer for a revival of religion.

Mr. Earp, of Melbourne, gave notice of the following motion, which he intends submitting to the next Conference:—That this Conference, taking into consideration the causes which have tended to prevent the greater extension of our religious principles in our own land, records its conviction that a want of union and co-operation is one great impediment; and respectfully requests the Association to take into consideration the propriety of coming to the following decision—That in future all churches shall be expected to make an annual collection for each of our Connexional Institutions as a condition of union.

Agreed to hold the next Conference at Sutton Bonington, on Easter-Tuesday, April 10th, 1860, and to request Rev. J. Cholerton, of Coalville, to preach. Mr. Earp prayed.

In the evening, Rev. W. Gray, of Ashby-de-la-Zouch, preached.

E. BOTT, Sec. pro. tem.

WARWICKSHIRE CONFERENCE.—This Conference was held at Walsall, on Monday, Jan. 9th, 1860.

Rev. J. Matthews, of Aldbury, Suffolk, opened the morning service with reading and prayer, and W. Chapman preached from Acts i. 4—'Wait for the promise of the Father,' &c.

During the afternoon service Mr. J. Marshall presided. Reports from a few churches were given. No particular business was transacted. Eleven were said to have been baptized; two at Cradley Heath, and nine at Nuneaton. The next Conference is to be held at Wolvey, and brother Langridge is appointed to preach.

W. CHAPMAN, Sec. pro. tem.

ORDINATION.

CONINGSBY.—On Tuesday afternoon, Jan. 3rd, the ordination services of Rev. W. Sharman were held in the General

Baptist chapel; the Rev. T. W. Mathews, of Boston, delivered the introductory discourse from Acts ix. 31. Rev. J. C. Jones, M.A., of Spalding, asked the minister the usual questions, which were answered in a clear and satisfactory manner, and with such feeling and pathos as was evidently reciprocated by the whole of the congregation, especially when relating the history of his conversion. The Rev. W. Underwood, president of the College, Nottingham, offered the ordination prayer; after which the ordination charge was given by the same gentleman, from 2 Timothy iv. 5. At the close of this service a public tea was held in the school-room. A large company attended. In the evening, the Rev. J. C. Jones, M.A., preached from Exodus xvi. 4. The congregations during the whole of the services were large and attentive.

BAPTISMS.

NOTTINGHAM, Stoney-street.—On Lord's-day, January 1st, 1860, we added five dear friends to the church by baptism. In the afternoon they were received into the fellowship of the church.
B. Y.

CONINGSBY.—On Lord's-day evening, January 1st, 1860, three of our female teachers were united to us by baptism.

HOLBEACH.—On Lord's-day, January 15th, one young friend confessed the Saviour.

ROCHDALE.—On Sunday evening, January 8, 1860, after a sermon on Matt. xxviii. 19, Mr. Batey baptized three disciples on a profession of their faith in Christ. This makes fourteen added to the church since the opening of our new chapel in August last, affording us pleasant prospects of success.

FORNCETT.—Those who have sympathized with this cause, will be glad to learn that through abounding grace our prosperity continues. Promising additions have been made by baptism every first Sabbath in the month for the last four months; two of the four baptized the first day of this year were husband and wife; of three of them it may truly be said, they are 'brands plucked out of the fire.' We have more hopeful cases.

MELBOURNE.—On Wednesday evening, December 28, 1859, seven persons were baptized in the chapel, after a suitable address by the pastor. The congregation was unusually large, and the whole service orderly and impressive. Among the candidates was the son, daughter-in-law, and sister-in-law of one of our most active deacons, who has now the privilege of seeing all his children in fellowship with the Saviour's church. On the following Sabbath, at the Lord's table, all the newly-baptized, and one restored, received the right hand of fellowship. Many others are seeking union with Christ's flock, having found peace through faith.

ALFORD.—On Lord's-day, December 25th, five persons publicly put on Christ by baptism, after a very appropriate sermon by our pastor, Rev. J. C. Smith. One of the candidates was the son of our estimable friends Mr. and Mrs. Kemp, Thurlby Grange; another of them, the daughter of Mr. Parkin, deacon of Baptist church, Kirton Lindsey, and all of them teachers in the Sabbath-school. The chapel was densely crowded before the time of service, and hundreds went away who could not obtain admission.

LEICESTER, Dover-street.—Jan. 15th, three were baptized.

ANNIVERSARIES.

VALE CHAPEL, NEAR TODMORDEN.—On Lord's day, Dec. 25th, 1859, the anniversary sermons of the above place of worship were preached by Mr. T. Cooper, Lecturer on Christianity. Collections, £30. This, with £200 that has been contributed during the year by the friends of the place, entirely clears off the chapel debt. The school debt still remains. On Monday, Jan. 2nd, 1860, the anniversary tea meeting was held. Unusual interest was excited by the fact of the chapel debt having been entirely removed. Upwards of 500 took tea, and numbers went away unable to be accommodated. The meeting, which continued to a late hour, was deeply interesting. The minister announced that during the four years and four months of his ministry at the Vale, £600 had been contributed towards the debt.

BURNLEY, Ebenezer Chapel.—On Monday, Dec. 28th, 1859, the annual tea meeting, in connection with the above place, was held. About 400 were present. After tea, recitations, dialogues, and addresses were given by scholars and friends connected with the above place. Several selections of music were performed in excellent style by the choir. The tables were furnished gratuitously, and the proceeds, £24 3s. 9d., are to be devoted to the new chapel building fund; which, with other subscriptions since last Good Friday, for the same object, amount to £216 8s. 1d.

MISCELLANEOUS.

JUBILEE OF REV. G. CHEATLE.—On January 11, 1860, a very interesting meeting was held in the Lombard-street chapel, Birmingham. Rev. J. F. Winks, of Leicester, and Rev. F. Chamberlain, of Fleet, and many friends from the neighbourhood, were present and took part in the meeting. A purse containing £300 was presented to our venerable brother, Rev. G. Cheatle, with most gratifying expressions of esteem and affection. As a proof of the general respect in which Mr. Cheatle is held in Birmingham, all parties contributed to the testimonial, even Jews and Catholics.

HEPTONSTALL-SLACK.—The closing days of the old, and the opening hours of the New Year, have not passed unnoticed by our friends. On Christmas eve, the teachers and patrons of our school at Nazebottom gathered around the social board, and with renewed zeal consecrated themselves afresh to the noble task of Sabbath-school tuition. On December the 31st, our Broadstone friends met for a similar purpose, and evidently much enjoyed the festive occasion. Our annual tea meeting, at Slack, was held on the second day in the New Year. The attendance was large. A kind and genial spirit pervaded the hearts of all present. A happy evening was spent in the usual exercises of prayer, speaking, and praise. Several of our exiled friends came to see us on these interesting occasions. Endearred memories of the dearly loved home, and of the kindred in Christ that once dwelt there, were revived.

FORNCETT.—On Monday, January 2nd, three persons were set apart as deacons at Moulton, our new preaching place; the meeting was of a most interesting character.

HOLBEACH.—With grateful hearts we report the liquidation of the debt on our chapel. By previous efforts it had been reduced to £43, and the greater part of that sum having been obtained by subscriptions, special services were held on the 8th and 9th of January, in the hope of obtaining the remainder. The Rev. J. Burns, D.D., preached on the Sabbath, in the morning and evening; and the Rev. G. Hester, of Long Sutton, in the afternoon. No sermons could have been more suited to the occasion, and we cannot but hope that they will be really useful. The chapel was crowded in the evening, and we were much gratified in seeing members of all the other religious communities in the town present. A large and respectable company assembled for tea on Monday afternoon, and the interest on this occasion was much increased by an address from Dr. Burns on the subject of revivals. A spirited public meeting was held in the evening, and from the kindly spirit manifested, it was evident that if more money had been necessary it would have been cheerfully given. The collections and tea produced £16 8s. 4½d. We are very thankful to God; and very thankful also to all friends, both in our own and in the other section of the Denomination, who have so kindly aided us in this work during the last three years. Our own efforts, without the assistance which they have rendered, would have been in vain. May they be richly recompensed, and may our God and Saviour, whose hand has been so conspicuously with us, make the little one a thousand.

LEICESTER, Dover-street.—On December 26th, 1859, in connexion with the young men's mutual improvement class, R. Scott Esq., delivered a second lecture in Dover-street school-room, giving an account of personal travels in New Zealand. On January 3rd, 1860, he delivered a third lecture, giving an account of personal travels in New Zealand, Australia, and South America.

J. M.

LOUGHBOROUGH, Wood-gate.—On the evening of Sunday, January 1st, twenty young friends were honourably dismissed from our Sunday-school, and were each presented with a beautiful copy of the Holy Scriptures. Mr. Marshall discharged the solemn duties of the service in a most interesting and impressive manner. In addition to the always attractive occasion of a dismissal of scholars, it was also the time for our annual sermon to the young, and we had a crowded congregation. The words of the text were, 'The hope of Israel.' In presenting to each a copy of the Bible, Mr. Marshall accompanied the gift with some appropriate passage of Scripture, and practical remarks.—It is seldom we are able to report a dismissal under such pleasing circumstances; twelve of the twenty are already members of the church,—their average age is more than nineteen years, and the average period they have been in the school, ten years. It was an occasion of deep emotion and interest to all present. On the following Tuesday evening, all the dismissed scholars were invited to join the teachers at a social tea meeting, when a most delightful evening was spent. B. B.

LOUGHBOROUGH, Wood-gate.—On Monday evening, Jan. 16th, we held our annual members' tea meeting. As on all previous occasions, we had a numerous attendance. After tea, a most interesting and profitable social meeting was held. Mr. Marshall presided. The annual accounts were presented, which shewed our financial condition to be good, notwithstanding the heavy expenses which have fallen upon us during the past year. Eight candidates for fellowship were proposed, so that we have now eleven upon our list, and more, we hope, are soon about to follow their example. After the church business was over, animated addresses were delivered by the chairman, and brethren Godkin, Foulds, Dexter, Jelley, Gray, and Fisher. Reference was made to the bereavement we had sustained in the loss of our esteemed and revered Pastor, as well as to the loss of other Christian friends. In the midst of our trials, we have great cause for gratitude in the improved spirituality of the

church, and the general prosperity of the cause, and of the Sabbath-school.

B. B.

LOUGHBOROUGH.—UNITED COMMUNION.—As a pleasing and practical result of that commendable spirit of Christian union, induced by the interesting series of daily prayer meetings which have for some time past been held alternately in the various chapels of the evangelical nonconformists of Loughborough, the new year was inaugurated by a united communion at the Lord's Supper on the afternoon of the 1st of January. The service was held in Baxter-gate chapel, the spacious area of which (as well as several tiers in the front gallery and singers' gallery) was filled by communicants, embracing members of the General and Particular Baptists, Wesleyans, Independents, Primitive Methodists, and New Connexion Methodists. It was a pleasing and delightful sight to see the various ministers, and eighteen office-bearers waiting to distribute the bread and wine, all sitting around the table of our Lord, and the whole assembly joining in one common bond of brotherhood in the name of the one Saviour. The Rev. W. Satchell, as the senior minister of the town, presided; and, after prayer

and a few introductory remarks from him, Rev. E. Stevenson delivered an address of welcome and congratulations to the assembled brethren; Rev. J. Mason, Independent, spoke on 'the Lord's Supper as a memorial service;' Mr. Marshall, as the representative of the Wood-gate church, spoke 'on the beauties, pleasures, and influence of Christian union, and the future eternal union of the Church;' Rev. T. S. Raby engaged in prayer; and after the breaking of bread by the various ministers present, the Rev. W. Pechey, M.A., Particular Baptist, gave thanks; the bread and wine being distributed by the eighteen office-bearers; the Rev. B. M. Scott, New Connexion, spoke on 'the importance of a firm adherence to the Christian profession,' and also addressed the many spectators in the side-galleries. A collection was made for the poor of the various churches, and after an address from the Rev. E. Stevenson, specially addressed to the spectators, the 775th hymn was sung, the benediction pronounced, and the assembly broke up, reluctant to leave a scene which has left a most gracious and salutary impression which cannot soon die away.

B. B.

Notes of the Month.

ECCLESIASTICAL.

We had thought the days of relic worship were fled; but French fanaticism shows us they are not. At Marseilles, an arm of Lazarus, brought from Autun, has been received with rejoicings; and wily priests have been provoking the declining zeal of deluded devotees. It is consoling to think, however, that liberal principles on religious matters are gaining ground in France. MM. Peradol and About, both eminent literary men, and professed Catholics, have been boldly defending Protestantism. M. Cocquerel assures the world that many other literary men sympathize with Protestantism, though at present writing for Catholic journals.

The revival movement, and special service movement, are spreading. Other theatres in the metropolis—the Victoria, Sadler's Wells, and the Garrick—have been opened for Sunday services. Crowds of working men, the ordinary frequenters, have been present. St. Paul's, Westminster Abbey, and Exeter Hall, have followed suit.

The church party in the diocese of Exeter are getting up a defence-association for church rates. Their zeal is futile. Church rates are condemned.

GENERAL.

THE present age will be looked back upon by our descendants as an age of

extraordinary political changes, startling by their suddenness, no less than their novelty. Louis Napoleon has declared in favour of free trade. Count Cavour, the 'Oliver Cromwell of Italy,' has returned to the court of Victor Emmanuel. The Pope grins with rage at the pamphlet 'The Pope and the Congress,' and Napoleon III, 'The most Christian King,' replies, in effect, 'You are an old dotard. Romagna must be given up.' Italy is daily advancing in freedom. Faretti, the kidnapper of the 'boy Mortara,' has been seized by order of Farini, and is now waiting his trial. Austria is alarmed at the calm and dignified attitude of Hungary, and Kossuth calls loudly on our country for sympathy with the Magyars. Denmark is approaching a crisis; a bill for the separation of church and state has obtained a large majority for the second reading. Russia is busy emancipating her serfs; while Maryland petitions legislature to allow her to enslave the 90,000 free negroes in that state! President Buchanan, in his annual message to the American senate, coldly talks of

undisturbed rights of property in slaves, and in the same breath feigns righteous indignation against the African slave trade! The American finances are not so good as usual. A deficit is anticipated.

The brilliant historian Macaulay must now, alas, be added to the long catalogue of illustrious dead of 1859. His disease took place suddenly, Dec. 25. His mortal remains rest in the English Valhalla, near those of Addison; 'but his name shall live.' Whatever charges Tories and Quakers may bring against 'Macaulay's History,' they can never rob it of its fascination. It is sad to think that another history of our own country must now be added to the list of splendid fragments, left by great men, from Milton downwards. Captain Harrison of the Great Eastern, we deeply regret to hear, was accidentally drowned, on Saturday, January 21st, by the capsizing of his 'gig' in Portsmouth harbour.—The Parliament has opened. Lord John Russell is to bring on the Reform Bill on the evening of Feb. 20.

Marriages and Deaths.

MARRIAGES.

Jan. 3, at the Baptist Chapel, Kerton-in-Lindsey, by the registrar, attended by the father of the bride, Rev. J. Stapleton, Mr. D. Frow, to Miss Ann Stapleton.

Jan. 7, at the General Baptist Chapel, Burnley-lane, by Rev. O. Hargreaves, Mr. E. Ashworth, to Miss Martha Thistlethwaite.

Jan. 12, at the General Baptist Chapel Peterborough, Mr. J. Wollerson, to Miss Selina H. Dixon, both of Yaxley.

Jan. 17, at the General Baptist Chapel, Louth, Mr. G. Wilson, of Benniworth, to Mrs. Darnell, of Donington-on-Bain.

Jan. 19, at the General Baptist Chapel, Boston, Mr. G. Grantham, to Miss S. Twell.

DEATHS.

Dec. 18. 1859, Mr. Thomas Sutcliffe, Heptonstall, aged 77. He had been an honourable member of the church at Heptonstall Slack for fifty years. His end was peace.

Dec. 18. 1859, Mary Hughes, Tattershall, aged 86. She was a granddaughter of the late Rev. Gilbert Boyce, and for many years a consistent member of the General Baptist church at Coningsby.

Dec. 28. 1859, at Haywood, Lancashire, Midgeley Shackleton, in her 58th year. She was sister of Rev. T. Smith, Belper, and member of our new church at Rochdale.

Jan. 22, at London, Right Hon. M. T. Baines, aged 61.

Missionary Observer.

LETTER FROM REV. W. MILLER TO THE SECRETARY.

*Ship 'Agamemnon,'
Indian Ocean, 80 miles North of Equator,
Nov. 28th, 1859.*

MY DEAR BROTHER,—Feeling sure you are anxious to hear from us as soon as possible, I now begin a letter which I intend to conclude and post on our arrival in Calcutta. We hoped to have met with a homeward-bound ship, when crossing the Line the first time, and have sent letters by her, but were disappointed.

We came on board at Gravesend, Monday, August 22nd, at 11 a.m., accompanied by several of Mrs. Miller's London friends, and brother Wilkinson. Mr. G. Pegg met us at the Fenchurch-street station, but was unable to go to the ship. Mr. and Mrs. Hunter, I was grieved to learn, were prevented by illness from coming up to London. We found most of the passengers on board. At 2 p.m. the crew commenced hauling up the anchor, when most of our friends bade us farewell. Brother Wilkinson stayed until 3 o'clock, when the ship began to move rapidly in tow of a steamer.

You may imagine our feelings when all were gone. The thought that the last link in the visible chain which connected us with England was broken,—that we were alone as far as the presence of christian friends was concerned, and that we had actually commenced our long and dangerous journey to India, made us feel very sad at heart for a time. The assurance, however, that we were in the path of duty, and had the Saviour's presence and protection, cheered our minds, and enabled us to attend to the many little matters which called for our immediate attention. The pilot left us on Friday evening, 28th, when off Dartmouth. He seemed quite rejoiced to get rid of the responsibility which the charge of the ship involved. This evening we saw the English coast for the last time. During the night of the 28th, our first Sabbath on board, it became very

stormy, and continued up to Wednesday evening, until we got out of the Bay of Biscay. There was a very heavy swell; waves of an immense size came rolling against the ship, which caused her to rock and pitch fearfully. Few of the passengers escaped sea sickness. Mrs. Miller, myself, and children, were among the number of sufferers, and I shall never forget the wretchedness and misery of these three days and nights. Not being able to get a servant, though sea-sick, I had to attend to the children, and move about as if quite well.

Friday, 2nd September, the weather improved, and we had on the whole a pleasant run across the Line, and to about 240 miles south of the Cape of Good Hope. We entirely escaped the much dreaded calms and heat of the Line, having a good breeze a few degrees north and south of it.

On the night of the 17th of October, when 240 miles south of the Cape, we were overtaken by a terrific gale, which lasted 48 hours. The wind blew fearfully; its noise was louder than that of thunder. The waves appeared mountain high, and threatened every moment to overwhelm our noble ship. The ship rolled and pitched most alarmingly; sometimes the tops of the masts appeared to touch the water; how they retained their position and were not carried away, is a marvel to me. It being a head wind, we were obliged to bend to it, and were driven 150 miles out of our course, though we had only two small sails set. The second night a tremendous wave came over the bow, and went the whole length of the ship, rushing down the steerage with a noise which made us conclude the ship was going down. The captain and some of the sailors on deck were thrown down, and washed to the side of the ship. The captain was 14 hours on deck, without going below. It being the first gale the ship had been in, he felt all the more anxious as to the result. She, however, weathered it nobly. The storm was succeeded by a calm, for which we felt

truly thankful. It was really an anxious and trying time; I concluded at one time there was no escape for us, and that in a few moments we should enter the Spirit World and realize the end of our faith, even the salvation of our souls. However, we are spared to remain, and labour longer in the world. O for grace to be faithful unto death.

When off the Mozambique Channel, we had two more, what the captain termed, ordinary gales. They lasted 12 hours each. We crossed the Line the second time yesterday, about noon. During the previous week, we had a succession of light winds and calms, and the heat most oppressive. I am happy to say we have now a nice westerly wind, and are going along at the rate of ten miles an hour. We hope to be in the latitude of Ceylon to-morrow, and to reach the Sand Heads on Sunday or Monday next. Mr. Spencer, the Chaplain, and Mr. Cole, the Church Missionary, and I have worked together most harmoniously. We have taken the Sabbath services in turn. In consequence of the weather, we have only had five services on the quarter-deck, three of which devolved on me. I regret this, on account of the crew and steerage passengers, who cannot attend when the service is conducted in the cuddy. Mr. Cole and I have gone to the fore-castle on the Sabbath afternoon, to converse with the crew, and distribute tracts among them. Two or three of them seem hopeful, most of the others appear awfully hardened and careless about their souls. They have amongst them a large number of the 'London Journal' and 'Reynold's Miscellany,' publications which tend to create quite an aversion to anything of a religious nature. I have often thought the 'Tract Society' might do much good among seamen, by having a small library, composed of their most attractive works, placed in each Merchant Ship. Among the passengers, I hope there are a few really pious persons. A large majority, however, though professing to be strict members of the Church of England, are, I fear, far from the kingdom of God. Being the only Dissenters on board, our position has, at times, been rather an unenviable one. Not having

secured a servant before coming on board, has devolved great anxiety and labour on myself and Mrs. Miller; in fact, I have never passed through a more trying period than the last three months. We managed, after some days, to secure the services of a woman on board, for a couple of hours each day, and for this I shall have to give five pounds. Latterly, we have been badly off for water, both for drinking and other purposes. The reason assigned is, that a large quantity was lost during the first gale. I feel most thankful that we are so near Calcutta. I long to get ashore and commence preaching Christ to the perishing heathen.

We have found Captain Hyne kind, and in every way desirous of meeting our wishes. I consider the 'Agamemnon,' a good ship, though in consequence of her extreme length, she rolls more than some vessels. We have passed every ship we have seen hitherto. I was very sorry to find I had come on board without calling at the Fenchurch-street station luggage room, for a parcel containing part of my outfit, and a box of photographic chemicals; though they were telegraphed for, they did not come to hand. I have requested Captain Toller to send them by the 'Alfred.'

I did not succeed in procuring a large camera, in London. It is possible I may meet with one in Calcutta. If not, I shall write to a friend in England to get me one. When I had purchased all the chemicals and apparatus for the camera, I found that but a small portion of the sums given me, by friends at Derby, Louth, and Maltby, &c., remained to purchase the camera. However, could I have met with one that would have suited, I should have secured it.

December 6th.—Forty miles south of Sand Heads. We are now very near the shores of India.—We hope to have the pilot on board, and sight land this afternoon. I find I shall have to send this by the bag of the pilot ship, which the steamer calls for as she passes on her way to Suez. We shall not be in Calcutta in time for posting by the next mail. The sea has now assumed quite a green colour, and quite a jungly

smell is experienced on deck. We have on board forty-eight cabin and seven steerage passengers, five ship officers with the captain, eight midshipmen, forty seamen, four native and twelve English servants; also a doctor. I can hardly realize that we are so near India; it appears like a dream. I am, however, delighted with the prospect of so soon rejoining our dear friends in Orissa, and entering upon those labours of love which I hope to pursue, until my Master says 'It is enough, enter into rest.' When I look back upon the many deliverances from danger and death experienced, and the many mercies received during our passage across the ocean, I cannot help exclaiming 'Bless the Lord, O my soul, and forget not all his benefits.' Nor do I forget the many prayers which have been offered on our behalf. In the time of our peril it was to me a sweet consoling thought that many of God's children were praying for us. I hope to hear from you on arriving at Calcutta.

The pilot brig is in sight with a steamer. I must, therefore, close, as the letters may be called for immediately.

With our united christian love,
I am, yours affectionately,
W. MILLEB.

Off Saugor, December 7th.—We got a pilot and steamer at 3 p.m. yesterday, and hope to reach Kedgerie this afternoon, where this must be posted. While conversing with the pilot yesterday, I heard of the death of Mr. Lacroix, of the London Mission. He will be much missed. A young lady named Wallis, who was going out to keep her brother's house in Calcutta, came up while I was speaking to the pilot, and inquired if he knew Dr. Wallis, her brother. He hesitated a moment, and said 'yes, but I am sorry to say *he is dead*.' The poor young lady almost fainted away, and had to be carried to her cabin. How uncertain is life. I almost dread the idea of receiving letters, lest some dear friend's death should be announced.

ANNIVERSARY OF THE AMERICAN FREE WILL BAPTIST FOREIGN MISSIONARY SOCIETY.

(Continued.)

Rev. F. Reed. In approaching the Mission question this evening, I seem to hear a voice saying, 'Draw not nigh hither,' in an ordinary and unfeeling manner. 'Put off thy shoes from thy feet; for the place whereon thou standest is holy ground.'

On the first Sabbath of last July, a careworn, emaciated, yet meekly devout and heavenly countenance, appeared in the congregation where we met to worship God. It was in the sacred place where that minister of the gospel had preached for many years. Being too feeble to take any part in the services of the occasion, he declined to take a seat with me in the pulpit, and to officiate in administering the Lord's Supper. Calm and trustful he listened. Then we came around the table of our blessed Saviour, and commemorated his sufferings and death. Faith and hope beamed in his eye. This was the last time our beloved brother Hutchins attended church, or received the sacrament. He is to mingle with us no more in the flesh, but his mis-ic-loving spirit hovers over us. May his mantle fall on us.

When I looked on his meek and peaceful countenance, so expressive as he lay in his shroud in the vestibule of his church, I resolved to say and do more for Missions and every other good cause.

'And can we the words of our brother forget?
O, no! they are fresh in our memory yet;
An example so sacred shall never be lost,
We will fall in the work, we will die at our post.'

The commission is, 'Go ye into all the world and preach the gospel to every creature.' The promise is, 'Lo I am with you always, even to the end of the world'—that 'As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my

word be that goeth forth out of my mouth; it shall not return unto me void, but it shall prosper in the thing whereto I sent it.'

The mission enterprise, then, is no experiment of the church. We embark upon no dangerous or forbidden ocean. Our passport, chart, and compass all aboard the safest ship, we put out at the great Captain's command. In this work we only assume our natural position. Christians had no sooner received the commission and the 'power from on high,' than they scattered, and 'went everywhere preaching the word.' The bounds of native country were not regarded, for they pressed the work forward, intent on preaching the 'gospel in the regions beyond.'

Our commission and motto are, 'DISCIPLE ALL NATIONS.' No labour is too arduous, no sacrifice too great, in achieving this glorious object. Our possessions, talents and lives, should be most sacredly consecrated to the work, with a holy ambition. A world's regeneration! Our fortunes, lives, and sacred honour are pledged to accomplish it, under God, if we are in Christ. No enterprise is so glorious!

'Patriots have toiled, and in their country's cause

Bied nobly; and their deeds, as they deserve,
Receive proud recompense. We give in charge
Their names to the sweet lyre. The historic

Muse,
Proud of the treasure, marches with it down
To latest times; and Sculpture, in her turn,
Gives bond in stone and ever-during brass
To guard them and immortalize her trust.
But fairer wreathes are due, though never
paid,

To those who, posted at the shrine of Truth,
Have fallen in her defence'—

In labouring to promote our object we should

1. *Make the duty of contributing to, and toiling in the mission cause, a systematic, business-like affair.*

Is it not surprising that so little system and consistency are found, even among professed christians, in prosecuting this enterprise?—While the expenses of our families, stock-in-trade, banks and railroads are regulated by the most careful economy, the most grand, sublime and best-paying enterprise is passed by with an occasional donation, having as little reference to ability or duty, as to the real wants of

the suffering cause. We, and all we have, belong to God. Being and possessions, all given to be most sacredly devoted to the glory of the Giver and the good of our fellow-men. How reasonable that we use what is God's according to his direction.

The Jews, by divine arrangements, devoted nearly one half of their time to sacred purposes in their years of Jubilee, Sabbaths, fasts and feasts. They gave a tenth of all their income, and much more, in voluntary contributions to the poor, and other objects. By a careful examination of the law of paying tithes of one tenth, in the ancient church, we find it not among the ceremonial laws, which were abolished by Christ, but that it existed and was recognized as an obligatory claim, by Abel, Abraham, Isaac, Jacob, and by many others, before the enactment of the ceremonial law.

We shall find also that the New Testament abates nothing from our contributions, but rather adduces stronger reasons for giving to religious purposes. The example of the first disciples shows that they so understood duty. They adopted the same custom of contributing as was enjoined and obtained among the Jews, of supporting their ministers. Like them, also, they took weekly collections, when 'every one' was directed to give 'according as God had prospered him.' This was appropriated to the relief of other churches; or missionary purposes, if you please.

Now, if 'every one' laid by something weekly, we think it could not be less than one 'mite,' equal to about three-fourths of a cent of our money, as that was the smallest coin in use among the Jews. Apostolical custom, then, it seems, required them to lay by regularly every week, a certain percentage of all that 'God had prospered' them in accumulating—the poorest to give their 'mites,' and those better 'prospered' to give accordingly.

Taking the precepts and whole history of the Bible, we find that Scriptural 'liberality' could not be less than a tenth of all their income. How different the rule, or rather want of rule, with many of our church members, who, if they do anything, it is

ten, twenty-five, or fifty cents only, at the most, and that contributed more to get rid of the collector, when hard pressed, than from a systematic, business-like purpose to return the usury due to the Lord. God prospers us all; and we cannot see how even the poorest can excuse themselves from paying at least one cent a week for mission purposes. The wealthy might contribute, as they do to other purposes, their fives, tens, fifties and hundreds, and so do something liberal. At an average of twenty-five cents only, per member, the Freewill Baptists would raise more than double what they now do annually.

The term liberality, as applied to donations to the cause of God, should have as much force as when applied to other contributions. The fond father is said to be liberal with his money in educating his children. He pays their bills till they graduate, of three to six hundred dollars a year. The affectionate mother furnishes them with all the invaluable extras, with a maternal fondness. With a generous outlay the old buildings and farms are renovated and made 'to pay better.' Why not let liberality mean something when applied to the cause of missions; and give dollars annually, or invest in a permanent fund, your fifties, hundreds, and thousands? Then you would have the satisfaction of knowing that your yearly contribution of three, six, or sixty dollars, would continue through all time.

2. The true mission spirit requires us to *labour with patience, faith and prayer.*

The works of God should be our example. Cycles of ages were evidently occupied in bringing this earth through the various stages of its transformations to become the fit abode of man. Had the Creator acted on the principle that some men do in their impatience to reap a harvest as soon as they sow, he would have hurled the forming earth back into chaos, as a thing that ought never to see the light, because it would not perfect itself in less than six days. One stroke would have dealt to Adam's race blank annihilation for not accepting of redemption in less than eighteen hundred years. God has borne

with us, and his long-suffering to upward should teach us to be patient, and sow the seed continually, and trust God for the harvest.

Too many take hold of the mission cause as an experiment, in doubt if it will succeed. An officer of the Burmese government once asked the devoted missionary Kincaid, how long he intended to stay in the country? 'Until all Burmah worships the eternal God!' was the prompt reply. *We say a world shall worship the eternal God!*

Judson was the best qualified, probably, of any living man, to translate the Scriptures into the Burmese language. Yet twenty-one years after he landed at Rangoon had passed before his translation of the bible was completed, and six more years were devoted to the revision of this great work. 'The work of converting the heathen seemed to move slowly. Some of the friends of the cause at home had fears of its failure, and broached the question whether they had not better abandon the work as a bad enterprise. His faith, almost indignant at the suggestion, replied by 'sending back words of lofty cheer, which struck upon the ear of the churches at home like the sound of a trumpet; adding the memorable request to be permitted to labour on in the name of the Lord of Hosts; and then perhaps, said he, at the end of some twenty years you may hear of us again.' He had that hearing. In thirty-six years from the time he commenced his, and the first of the American Baptist Missionary Union's work in Asia, Judson exchanged his earthly toil for the glorious reward;—but not until some fifteen thousand souls, probably in all, had been gathered into the churches at the different stations. The number reported as belonging to churches when he died, was about eight thousand.

Thoroughly permeated with the spirit of Christ, which is a missionary spirit, like Paul, we should say, in view of all the sacrifices and sufferings we must endure for Christ's cause, 'None of these things move me, neither count I my life dear unto myself.' The thirst for power, fame, and worldly aggrandizement, will rouse the war spirit, which will roll its deafening

thunder over gory battle fields, and flash its death-dealing lightnings along the avenues of life and beauty. The love of money nerves its victims to brave the dangers and hardships of land and ocean, to secure 'corruptible things, that perish with using.' The christian, above all others, should be brave and daring—should unite the heroism of the warrior with the submission of the martyr; the bold enterprise of the explorer with the docility, dependence and trust of the infant. Our cause merges all that is grand and sublime in the ideal into the most glorious reality.

We too often look upon the missionary to foreign lands as belonging to a class demanding special regard for their sacrificing spirit, their faith, patience, and fortitude. Every one ought to live a sacrificing, patient, prayerful, missionary life. Though not in a foreign field ourselves, our agents are there, and we should contribute, sympathize and pray with the same spirit that we expect missionaries to possess.

3. We should be *zealous to obtain the promised triumphs of the gospel.*

This is called a fast age. We come into, toil through, and give up our lives in a hurry. Resolved on securing name and fame in a day, intellect is taxed and worked, till the high pressure of its steam threatens an explosion.—Science and art, wind and wave, time and tide, lightnings and departed spirits, all must come at our summons, to execute our orders. Enterprise projects her schemes in huge proportions. Railroad routes; lines of steamers; submarine telegraphs connecting continents; a monster 'Great Eastern' of twenty-six hundred horse power; an iron bridge crossing one of our widest rivers, costing some six millions; an aerial excursion from continent to continent; and many more as wild and daring are proposed; the stock is all at once taken, and, to our great amazement, they succeed! Though baffled for a time by difficulties, yet genius waves her magic wand over them, and they vanish.

But where are the friends of the mission enterprise, meanwhile? The

religion of Christ strikes ahead of any, and everything else.—Nothing is 'fast, reformatory,' or worthy the name of enterprise, having any inherent momentum, out of Christ. All of these appliances, which the world is improving for its sordid aims, its false philosophy excepted, are so many powerful forces in the hands of the church, if rightly used, in pushing the conquests of the cross, till its banner waves in triumph over a regenerated world.

Now let the church awake, and consecrate her millions of wealth and hearts to God, put up her prayers of faith, and zealously and patiently labour for a world's conversion, and the enterprise will succeed. It will succeed whether we help or not. Jehovah projected this noble enterprise. The counsels of eternity determined to honour us with the high position we occupy, as labourers in this mission work.—Should we refuse this honour, God will give it to another people.

By all that is sacred in our liberty-loving country, noble and free institutions, and holy religion,—by all that is grand in the work and service of God—by the love we bear for our race and for Christ; and by 'the love of Christ' for a lost world; we make this appeal to you; to rouse, and enlarge the sphere of your mission enterprise, by greatly increasing your contributions, and offering the more fervent prayer of faith.

When Peter the hermit, and his associates, saw with indignation the 'Holy City' polluted by its infidel inhabitants, and the outrages they endured, who annually came to the Saviour's sepulchre on pilgrimage, they roused all Europe to fly to arms by their eloquent appeals for help, to rescue their sanctuary and sepulchres from the control of those who despised their religion. They rang their watchword—*Deus Vult*, and all the sons of the cross in christendom, armed to their best for the conflict, rushed to the Holy Land. 'God wills it,' was enough to send courage and defiance through every nerve of that impetuous host.—But a more glorious cause is committed to our hands;—to civilize and Christianize all nations. With a stronger

watchword than that of the crusade, we rush to the holy work, confidently shouting, like the Hebrew patriarch, 'Jehovah jireh.'

When shall we awake to discover and use our strength? There is power in the Gospel to subdue and win. Jehovah has determined it shall. 'The field is the world;' and God has opened wide the gates of all nations; and the teeming millions perishing for lack of knowledge stretch forth their hands to us for help.

When Jesus, the Prince of Peace, appeared in the flesh, the great temple of Janus at Rome was closed; a signal that universal peace prevailed. This state of amity throughout the world, was a circumstance which gave Christ and his disciples great advantage in finding access to all nations. But superstition, prejudice, and persecution everywhere opposed.—Greater advan-

tage is now given to the christian church. With one or two exceptions, the world is at peace. The wars, recent, present, and prospective, are evidently destined to be overruled, and so controlled as to open the way for the gospel in all countries of the globe. With only here and there an exception, such as might be expected, no persecution is feared for professing christianity throughout the world. Prejudice and superstition are fast giving way. The continually enlarging field invites the heralds of the cross to 'go up and possess the goodly land.' Such an opportunity for usefulness was never before presented to challenge effort and sacrifice for the redemption of mankind. What responsibility rests upon present-day christians! O, listen to the sweet and sure promises of God, and rush, invigorated, to the glorious victory!

Foreign Letters Received.

SHIP AGAMEMNON.—W. Miller, Dec. 7.
BERHAMPORE.—J. O. Goadby, Nov. 3.
CUTTACK.—J. Buckley, Oct. 17, Nov. 16.

CUTTACK.—W. Hill, Dec. 1.
PIPLEE.—Mrs. Taylor, Nov. 11.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
From November 20th, 1859, to January 20th, 1860.

BACUP.		£	s.	d.	Boxes—		£	s.	d.
Collection ... ..	...	5	1	0	Miss Cross (Broadgate, Staple-	...	0	12	3
Sunday Scholars, contribution of	2	0	0	Miss E. W. Frettingham (Sta-	...	0	9	10½	
E. Hoyle, Esq. ... ..	...	0	5	0	Miss Emma Cross ... ..	...	0	4	0
John Hoyle, Esq. ... ..	...	0	2	6	Misses M. and A. Frettingham	...	0	4	2¾
		7	8	6	Miss M. Spray City ... ..	...	0	5	9
					Miss A. Clifford ... ..	...	0	3	4
					Miss M. Brooks ... ..	...	0	5	0½
					Miss H. Murden ... ..	...	0	8	0
					Misses E. & S. Cross (Chilwell)	...	0	6	0¼
					Miss E. Wright ... ..	...	0	6	8
					Mrs. Newstead (Chilwell) ...	...	0	8	7
					Miss Anne Walker ... ..	...	0	5	0¼
					Mrs. Cox ... ..	...	0	5	0
					Miss M. Spray ... ..	...	0	3	9
					Miss Wood, and Mrs. Limb's	...	0	6	1
					Children ... ..	...	0	8	0
					Miss Bennett ... ..	...	0	13	3¼
					Boys' School ... ..	...	15	17	6
						Less expenses	0	7	0

BEESTON.

Public Collections ... ..	...	7	7	0½
Collected by				
Misses R. & H. Frettingham	...	1	12	4½
Miss M. E. Cross ... ..	...	0	11	0
Miss M. Walker ... ..	...	0	12	2½

CRICH.

	£	s.	d.
Public Collection ...	3	3	1
A Friend ...	0	10	0
	3	13	1
Less expences ...	0	3	1

ILKESTON.

Public Collection at Bagthorpe	2	4	0
Ditto at Newthorpe ...	1	2	4
Herbert Richards' Box ...	0	6	3
	3	12	7

KIRKBY & KIRKBY WOODHOUSE.

KIRKBY.

Public Collections ...	3	19	4 $\frac{3}{4}$
Boxes—			
Fanny Jennings ...	1	3	1 $\frac{1}{2}$
Thos. Haddon ...	0	15	6
Jno. Mason ...	0	12	4
Mrs. Brittain ...	0	8	6
Sarah Fox ...	0	7	4 $\frac{3}{4}$
Mary Scothorne ...	0	5	1 $\frac{1}{4}$
Mary Wharmby ...	0	5	0
Mary Lewitt ...	0	4	4
Samuel Spencer ...	0	4	4
School ...	0	3	8 $\frac{1}{4}$
	8	8	8 $\frac{1}{2}$

KIRKBY WOODHOUSE.

Public Collections ...	2	0	3 $\frac{1}{2}$
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LEEDS, BYRON-STREET.

Cash on account, per Rev. R.			
Horsfield ...	5	0	0

LEEDS, CALL-LANE.

Public Collections and Tea			
Meeting ...	4	12	2
Juvenile Society ...	7	0	0
	11	12	2

LINEHOLME.

Collections ...	2	8	6
Mr. W. Newell ...	1	0	0
	3	8	6

LONG WHATTON.

Public Collection ...	0	18	6 $\frac{1}{2}$
Boys' Missionary Box ...	1	8	1 $\frac{1}{2}$
Girls' ditto ...	0	7	6
	2	14	2

MARKET HARBOROUGH.

	£	s.	d.
Public Collections ...	6	2	0
Small sums ..	0	17	0
Miss Flavel ...	0	10	0
Mr. A. Flavel ...	0	10	0
Mr. J. Jarman ...	0	10	0
	8	9	0
Less expences ...	0	8	6

MELBOURNE.

Public Collections ...	13	7	10 $\frac{1}{2}$
Less expences ...	0	12	6

RIPLEY.

Public Collections ...	5	18	8
Collected by Miss Spencer—			
Mr. Bembridge ...	2	2	0
Mr. R. Argile... ..	1	0	0
Miss Spencer ...	0	5	0
Small Sums ...	0	10	0
Schools—			
By Girls ...	3	1	6
By Boys ...	2	15	4
	15	12	6
Less expences ...	0	5	6

TODMORDEN.

Public Collection ...	1	9	7
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TODMORDEN VALE.

Collection ...	4	7	0
Rev. T. Horsfield ...	1	0	0
	5	7	0
Less expences ...	0	10	0

WHEELOCK HEATH.

Public Collections ...	5	0	6
Rev. R. Pedley ...	1	0	0
Mr. Shore ...	0	10	0
Miss Pedley ...	0	8	8
Mr. Cockbain... ..	0	7	7
Collected by—			
Miss H. Pedley ...	1	5	0
Mrs. R. Pedley ...	1	5	0
Mrs. Timmis ...	1	5	0
George Plant ...	0	5	9
Eli Wiston ...	0	4	0
	11	11	6
Less expences ...	0	5	0

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Treasurer, Derby, and by the Rev. J. C. Pike, Secretary, Quorndon, near Loughborough, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

THE

GENERAL BAPTIST MAGAZINE.

MARCH, 1860.

MEMOIR OF THE LATE REV. JOSEPH WALLIS.

As Mr. Wallis spent his whole pastoral career in London, perhaps the present is the best place in which to introduce the few domestic incidents which compose most of what was outwardly eventful in his life. In 1821, he married Miss Jane Taylor, the youngest daughter but one of his predecessor, who died after a long and severe affliction in 1827. She left to him, in his widowhood, two children, a son and daughter. The former, the Rev. Joseph Wallis, is now an able and highly-esteemed minister of the Church of England, residing in London; and to him both the writer and the reader of this memoir are indebted for all that is interesting or valuable in it. His marriage had been very happy; for though Mrs. Wallis 'was much older than he, they were most fondly attached, and the very contrast of temperament between the two enhanced their mutual affection.' He continued a widower till 1834, when he married the lady who now mourns the bereavement which has deprived her of a partner whose intellectual qualities so worthily commanded her admiration; and whose conjugal tenderness will ever form the subject of her most endearing recollections.

The general character of Mr. Wallis's public ministrations, though not marked by any of those eccentricities which so often gain popularity in London, was such as to commend itself thoroughly to the judgment and hearts of the most judicious members of his congregation. His sermons were full of valuable matter; his learning was deep and various; his command of the appropriate language of the pulpit singularly happy, and his bearing and disposition affectionate, attractive and venerable. It may with truth be said, in one sense, that he was too good for his position. Some of his excellencies stood in the way of his success. The delicacy of his feelings in reference to giving offence; the vividness with which subtleties of thought in which he delighted, presented themselves to him, while they were unappreciated by others; and the absence of everything like dramatic extravagance in his public addresses, might lead some to pronounce his preaching tame. It was not so to thinking persons. Though he did not achieve what might be called brilliant success, his standing as a minister and a divine was high, and highest in the estimation of those most

capable of judging. Though not always prosperous, there were many long periods during which the church under his care was thoroughly flourishing. He never lost his position amongst the neighbouring ministers, and those who valued him most were those whose good opinion was, by common consent, deemed of most worth: such men, for example, as Dr. Fletcher, Newman, Murch, &c.

These qualifications, if they did not render him a celebrity in London, won the esteem and confidence of the denomination; and upon the death of Mr. Adam Taylor he was appointed Editor of this Magazine. This office he discharged with ability, and though the writer is unable to state the length of time during which he discharged its functions, he knows that he retained it until the appointment of the late Editor, the Rev. Joseph Goadby.

In the year 1843 he was, by the vote of the Association, called to the office of Tutor of the College, which, by the same Association, was settled at Leicester. And now began, the writer believes, the happiest, though the most laborious period of his life. He loved study; he delighted in books. In the tumultuous duty of leading the many-minded mass of a church, he was never at home. Now he had a congenial calling. To practice criticism; to fix the meaning of doubtful passages; to pursue nice distinctions; to pour light into inquiring minds; to trace the labyrinth of conflicting authorities; to reconcile apparent contradictions; to point out the peculiarities of an author to his less-informed reader; to revel in questions of taste; to determine problems in casuistry—for work like this he was to the manner born. It would have, doubtless, been much more satisfactory to the readers of this Magazine generally, had some one of those favoured by his tuition undertaken this tardy memorial, and told us *how* he discharged these duties. We confidently appeal to them to justify us while we assert, that in the great and difficult function of suggesting and guiding thought he was eminent. Seldom, or perhaps never, has the writer met with a man whose power of abstract thought exceeded his. 'He went at a bound to the heart of a subject.' It

was a sort of instinct with him to grasp at great principles. He might not, perhaps, be equally successful in tracing those principles to their remoter developments or practical applications; as he did not seem to reason up to them, rather descrying them by an intuitive skill, so he did not always find it easy to reason from them. Had he been a professor of speculative science he would probably have been well-nigh peerless. We should be much surprised if some of the first-class men whom he had in charge at Leicester, would not find, on reflection, that many seeds of precious thought were dropped in their minds by him, as it were by the way, as they were discussing other and widely different matters. But he needed men who would follow out for themselves the clue which he put into their hand; hence it might sometimes happen that men who needed to be guided, step by step, from the first rudiments of knowledge, may have gained less assistance from him than might have been expected.

Another point in which we conceive our departed friend to have been pre-eminent, was his succinct and yet synoptical knowledge of Holy Scripture. Its principles were dear to his heart—its maxims familiar to his mind. He illustrated everything by reference to the oracles of God, and often startled his hearers by thus causing them to observe how many things may be thus illustrated. He was not an extensive reader, but a careful student of whatever bore on this one great science. The difficulties of the theology were very familiar to his mind. 'I never supposed,' says his son, 'till I came to see his papers after his death, how they had harassed him, nor how he had struggled with, and mastered them. I confess that in my earliest days, when such difficulties stared me in the face, I used to think his manner of dealing with them curt and unsympathizing. Even now I cannot understand on what principle he sought to overhear by a kind of force the very same troublous thought which I now find to have been no stranger to his own mind. Of course I now speak of those primary questions concerning the mysteries of the faith which commonly agitate the

minds of serious and intellectual young men. But I now find that on such points he had entirely satisfied his own mind by long and anxious thought, and that he knew right well how the word of God shed its full light upon them.

Of his eminently devout spirit it is unnecessary to say much. All who had heard him can bear witness to the spirituality, the fulness of thought and feeling, as well as the singularly apt expressions of his public prayers. The most strenuous advocate for the exclusive use of precomposed forms of devotion must have confessed that *such* prayers were, at the least, the most satisfying of all possible sermons. 'I can bear witness,' (we quote again,) 'that his prayers in the family never fell short of those in the congregation—often, in my judgment, greatly transcended them. Only a few weeks ago an old servant of his, whom I had quite forgotten, came to my church and spoke to me after the service about old times. But her most vivid recollections of my father were of his utterances at family worship. "I never shall forget his prayers!" But prayer was with him, beyond most men, a perpetual habit. Before taking a journey, when any of us were leaving home, in fact, when a case arose which seemed to call forth special emotion, he always called us together for prayer, and never without a blessing, I feel sure.'

'Of his most gentle and affectionate disposition I need not speak to you, who knew it so well. None can so speak of it as I, from the position he filled towards me in my early childhood. From my fourth to my twelfth year he was my only parent, and as my sister was all the time living at Loughborough, I was, in a sense, his only child, and almost inseparable companion. I could fill many pages with reminiscences of his motherly, rather than fatherly kindness, during those happy years: but 'a stranger intermeddled not' with such scenes as these. Whatever office of kindness a child of tender years can possibly receive from both parents, I know full well that I received without stint from him.

'It is owing to this incessant—it is not absurd, however it may sound, to say—confidential intercourse in my

childhood, that I can speak so confidently of many things pertaining to my father's life and conduct during these years. And one thing I make bold to say, which your friends may be interested to know; I fully believe that a more steadfast, whole-hearted General Baptist never lived than he was. I measure his feelings in this respect by the enthusiasm with which he inspired me. I remember when the Association was, to my mind the most august assembly on earth; and the four quarterly Conferences, in comparison, like the lesser lights which rule the night, by the side of the greater light which rules the day. Queen, Lords and Commons were as nothing in comparison with an assemblage in which such men as Jarrom, Goadby, Pike, and Stevenson, with others were to be found, and where even Adam Taylor was not terrible. Of course, there was a good deal of childish simplicity in all this; but the child is father of the man, and I am sure that to this day my nerves would quiver in the presence of some of the above-named gentlemen, if it were possible—which, alas, it is not—that I should be introduced to them; far more than they have ever done in intercourse with Archbishop and Bishop. But I know whence my enthusiasm came, and I am sure that had not my father been heart and soul in your cause, I should never have felt as I did. Just in passing I will mention that all my child's feeling of pride in my father's Connexion came over me again for the moment, when a little while ago I heard a gentleman say, whose acquaintance with missionary work is, owing to an office which he bears, almost universal, that he thought the best managed and most successful station in all India, belonged to a sect of which he supposed I had never heard—the General Baptists in Orissa.'

Of his loyalty to our body, after such testimony, no one can entertain a doubt. Nor can any sentiments but those of regret and shame arise in the mind of any man of liberal mind upon the reflection that his sincerity should have been suspected, or his influence jeopardised from the circumstance of the secession of a learned member of his family from the Baptist Communion.

But he was not the only minister of our community who has been made to pay the penalty of displeasure excited by causes totally foreign to his own deserts. The annoyances and vexatious incident to persons belonging to a small community are generally, like the community itself, petty; but they are not so that account less irritating, nor do men of parts and ability feel these mortifications less than persons of ordinary character. On the contrary, in the case of such men, sensibility often keeps pace with talent, and is sometimes even in advance of it, magnifying the suffering of the insults and humiliation to which they are exposed. In this way they are often pained even more than their persecutors intend. It is no answer to this complaint to say that they ought to have the sense to disregard such things. A horse is a fine animal, but a fly may torture it to madness. In such a community a profound scholar, a true poet, or a fine orator, may find it a hard struggle to maintain the dignity of his position. Not indeed from the competition of superior excellence, but from the miserable small scandal which infects and fills the air in which it is his misfortune to live and breathe. Every one of his personal and domestic peculiarities is liable to be dragged through the mire of vulgar gossip. Neither intellectual eminence nor moral excellence can escape it. The situation of a modest man of genius is truly pitiable. If his coat is out at elbows, or his wife is jealous, or once in a way he gets his supper in the kitchen, all Little Peddington know it; and whenever he makes an extraordinary movement in the course of his public duty, forthwith the fatal fact turns up against him. Attend a Conference or an Association, and business will not have proceeded an hour without revealing the activity of this spirit amongst us. Plato is proposed to fill a professor's chair, which he would adorn; but this orthodox authority objects that his mother was a Methodist, and the objection avails! Demosthenes delivers a speech which rouses all who hear it, and redeems the meeting from failure; and the same grave personage reminds you, with a sneer, that he remembers the time when the orator

worked in a stocking-frame. An error (of no moment) is discovered in Probus's accounts; and your inexhaustible commentator bethinks him of having some time heard some one say that his second cousin had great difficulty in procuring his certificate from a court of bankruptcy. And when brother Greatheart's generous donation to the mission is announced, he laments with a sigh over the ostentation which abounds. This spirit of meanness and detraction has long been a bitter pest to the General Baptist Connexion; and among many other upright and noble-minded men who have smarted under it, may be numbered the amiable subject of our memoir. His extreme gentleness and, perhaps, morbid sensibility to the opinion of others, was a hindrance to him. We recollect to have received a letter from him in which he humorously laments his 'constitutional want of pugnaciousness.' Even his scrupulous fear of doing what had the slightest resemblance of wrong, may have made him hesitate when it was needful to act at once, and vigorously.

This external trait of his deportment was never more characteristically displayed than in his manner in the pulpit. Here, gentleness was so ascendant as, with careless bearers, to diminish the effect, perhaps, of other more striking qualities of his sermons. He seemed to think that his own native gentleness of disposition was not a vehicle gentle enough for the conveyance of the message of peace and love with which he was intrusted, and he strove by the most persuasive softness of voice and gesture to render it gentler still. And callous, indeed, must that heart have been, however little moral effect might have accrued from the address, who would not have acknowledged that the speaker himself was the ambassador of love. His preaching was always full of matter, carefully considered, and most affectionately uttered; but to those who consider noise and extravagance the only exponents of vigour, it may have seemed tame. His ideas were generally of the abstract order, having a strong metaphysical basis, tending to poetical grandeur in their development, and, in the course of illustration, often illuminated by sudden explosions of

imagination, when both his conceptions and his diction reached true sublimity. All his allusions to the Supreme Being were couched in the most reverent language, and uttered in a tone singularly expressive of adoring veneration. The same peculiarity was as strongly pronounced in his direct addresses to the Divine Object of worship, and contributed, the writer ventures to think, combined with his fine faculty of conceiving attributes of greatness too immense for expression, powerfully towards the religious charm and devotional power of his prayers.

As Tutor of the Academy, Mr. Wallis had the happiness to secure the confidence of the managing committee, and the grateful affection of the Connexion at large, as is sufficiently shewn by the successive annual reports of the state of the institution while it was under his direction. In his relations with the pupils perhaps others might have maintained something more like Spartan rigour of discipline, but none could have felt or shewn a more fatherly interest in their happiness and welfare. As sole superintendent of the institution, many of the duties of the office called forth the qualities of the man as well as of the teacher. In providing for the daily convenience of the learner, meeting the idiosyncrasies and weaknesses of the students' character, arranging for casualties, and determining the rotation of public service, much was necessarily left to his discretion. In all such duties his constitutional dread of giving offence led him to strive to the utmost to reconcile the interests of the public with the feelings of those under his charge. One assertion the writer boldly makes: that none of the latter ever left the Institution without carrying with them, to their new and distant spheres of labour, an undecaying sentiment of filial affection and esteem for their late tutor. Nor did his interest in them cease upon the separation, for he frequently corresponded with them afterwards on important occasions of their career,—such as ordinations, removals, &c.,—and continued to exhibit to the last a sort of episcopal or apostolic concern in their personal and official prosperity.

With great pleasure we introduce the

following tribute to his memory, instinct with affectionate feeling, from the pen of one of his most talented and successful pupils:—'It is now nearly fifteen years since I studied under the care of our beloved and revered friend, Mr. Wallis. In endeavouring, at this distance of time, to form an estimate of his character and abilities as a tutor, I should say that the department in which he appeared to the *greatest* advantage was, the criticism of sermons in the class-room. In those days, there were ten students, and each student read a sermon once in five weeks, so that we had two sermons a-week. Whilst the young man, whose turn it might be, read his discourse, the other students and Mr. Wallis took notes. Mr. W. then called on us for our criticisms, the reader in his turn was afforded an opportunity of reply, and then Mr. Wallis pronounced his verdict. And *this*, most of us thought, was usually delivered in masterly style. Not only were defects in arrangement, &c., pointed out, but exceedingly useful suggestions were often made as to the bringing out more fully the telling, striking points of the text. When he had finished criticising the sermon before us, Mr. Wallis would then sometimes take up the passage afresh, and shew us how it *might* have been treated. And in so doing he would not unfrequently throw off a sketch so happy in its conception and outline, that, full of admiration, we were all in hot haste to jot it down in our note-books. It was always Mr. Wallis's earnest endeavour to encourage the introduction into our sermons of the *spiritually-useful* element. Thus, on one occasion when a sermon had been read, beautiful in style, but deficient in spiritual point and power, he remarked that "we wanted not *flowers*, but *shot* that would tell, *heavy metal* that would do execution." At the same time where he thought there was too great a disregard of the ornate and beautiful,—a tendency, perhaps, to too great simplicity and baldness of expression,—he would affectionately caution the student against it; telling him that it was a tendency which commonly increased with age; and advising the study of Jeremy Taylor, Edmund Burke, and other masters

of the gorgeous school of eloquence. Mr. Wallis's ordinary conversation with us as students was highly instructive. Through long and careful reading, his mind was well stored with felicitous sentiments and imagery, which he could bring out almost as though made for the occasion. He was fond of looking at what he would term the *morally* interesting view of things, the morally sublime, grand, &c. Indeed, it has often occurred to me that his mode of thought and expression smacked very much of the age in which, I presume, his student-life was passed,—the age of Mackintosh, and Hall, and Foster, of Ralph Wardlaw, and Thos. Chalmers. Mr. W. frequently insisted upon the importance of earnest attention to personal religion. It was a remark of his, made, I believe, more than once, and suggested by Bishop Butler's observations on the influence of habit upon our actions and impressions, that 'ministers must of necessity, from the nature of their duties and position, in course of time become either *angels* in character or *demons*.' It was a frequent prayer of his at family worship, that we might be enabled to "gather up the spoils of literature and science, and lay them all at the foot of the Cross." On one occasion, insisting upon the importance of ministerial correctness of conduct, he observed that like as a statue that is to appear the size of life is always made somewhat larger than life *on account of the elevation to which it is to be raised*, so the conduct of ministers must be more correct than that of others, simply that it may pass muster with that of ordinary Christians. That Mr. Wallis had his defects as a tutor, all who knew him will allow. I believe he was too soft-hearted, too easy with us. But peace be with his memory! He was a dear good man. With his childlike simplicity of manner,—with his little schemes for avoiding giving offence, commonly seen through in an instant,—with his noble brow, his well-stored mind, his kind, loving, pious heart, we shall not soon look upon his like again.

'W. R. S.'

But it is time to bring these desultory reminiscences to a close. In the Academy, Mr. Wallis was sole professor of theology, of classics, and of rhetoric ;

for no branch of science was attempted at that time to be taught there. No wonder that, with such a burden upon him, and inheriting a frame not largely endowed with those qualities of resistance and elasticity so necessary to the endurance of incessant drudgery, his physical powers began at length to give way. This became painfully evident to interested observers on several occasions during the last two sessions in which he struggled on at his duty. He was upon one of those visits of personal friendship and public duty, to which we have alluded, at Peterborough, when, in an unexpected hour, that "strong man" attacked him, against whose assault no human armour will avail. Upon his return home it was soon discovered that his illness was of a dangerous character; and that, in all probability, his constitution, already enfeebled by excessive application, would soon succumb to the disease. It was the privilege of the writer to see him upon his death-bed. He received him with not only his wonted kindness, but even an affectionate playfulness of manner, which expressed long by-gone years of genial friendship. Soon he sank again into that placid lethargy, in which the rapidly subsiding powers of life leave us beyond the possibility of pain. No hardened catechist of the dying hour could look upon that countenance, and doubt that all within was peace. He gently fell into the sleep of death on April 27, 1857:—a sleep which in his case was but the serene precursor of that pure and eternal 'rest which remaineth for the people of God.' A few days after, amidst the tears of relatives, pupils, and friends, his mortal remains were committed to the grave.* Into that grave, some who assisted at his funeral, have since descended; and many more, from advancing years, cannot be far from its margin.

Such was the friend, the minister, and the tutor, whom we have lost. Of profound learning, of logical acumen, of unaffected piety, of the slow fruits of culture, and of the sudden inspirations of genius, he had his share; and his share was that of no common man. All he consecrated

* See G. B. Repository, 1857, p. 327.

to the glory of God and to the service of his fellow-men, with the humility of a little child. 'And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.' 'But the wisdom that is from above is first pure, then peaceable,

gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.' F. S.

* In the first portion of this memoir, at page 4, January Number, Mr. Adam Taylor is described as son of the Rev. Dan Taylor. This is an error; he was his nephew.

AUTOBIOGRAPHY OF A VILLAGE CRIPPLE.

CHAP. iii.—HAWTHINGTONIAN WORTHIES.

KNOWING, then, that to me this little village must be the only world I could ever move in, I have knit around me the affections of many of its inhabitants, and these persons I have made my human studies. Every little child has a sweet smile for me as it passes the gate in front of my porch; the Queen of May, and her attendants, dance there longest in their gay and festive attire, flinging me hawthorn garlands; my ears, in winter, are blest with the first Christmas Carols, as soon as it is well known I am snug in my bed; and men invariably salute me with kindness and feeling, making many and daily inquiries after the well-being of 'Little Tom.' By this name have I always been designated, and though now old enough to have my pride offended by the epithet, 'little,' I cannot but, in every sense, own its pertinence and propriety.

The history of the village for many years is as familiar to me as a book-lesson. The old church, robed in greenest ivy, its interior always calm and holy, the saints in the eastern window, so meek and spiritual looking, the ancestors of the Hawthington's lying in marble repose; one, a former rector of the parish, in robes and cassock, with a bible lying open on his breast; a second, a bluff and grim sea-captain, who had moved amongst such men as Drake, Raleigh, and Gilbert; and a third, even of a still earlier date, in knightly mail, with crossed feet, and shield grasped tightly across his breast. All these gather around me as I write, and once more the aged rector, not the one just mentioned, a much later one,

stands before me, with his mild eyes and long white hair. I see him leave his house, some half mile outside the village, and fronted by a group of trees, of which, from time immemorial, certain sleek and garrulous crows have held stout possession; I hear them wheeling and chattering around him, as they did whenever he went out or returned, and I see him walking down the road, with his quiet, good-natured wife by his side, enter the church, and soon re-appear in the pulpit. He had been amongst his parishioners nearly all his life, until he had grown up to be to them—not a dogmatic minister, some awful unapproachable man to be bowed and curtsied to, on pain of severe reprimand and threatened loss of many spiritual, as well as temporal benefits—but a kind father and patriarch. He was often seen beside the river, rod in hand, angling more for the quiet meditation it secured, than for any fish he caught. Once, it was said, he was seen to bring a silver dace out upon the bank, and give it to some little child he met upon his way home, but this was the only known instance of his having had any sport. But still he fished on always in one particular spot, sitting on the clump of a pollard willow; and although it must be confessed his eyes described a somewhat wide circle around the float, and often a volume of an old divine, or the black familiar sermon-case was seen to peep suspiciously out of his pocket; still, he was always seemingly intent upon the fish, and came and returned with the same placid smile. There must have been, one would think, a sly lot of fishes in

that same hole, and thoroughly alive to all the whims and ways of their indefatigable besieger.

As he waxed in years, his powers began to fail sensibly, and his feeble voice hardly filled our little church. I well remember his last sermon, and the youth, now a married man with a family around him, who conveyed me to church. The rector was illustrating the virtue of perseverance, and as one of his homely illustrations said, that many a meditative angler has had his patience rewarded by catching at last that particular coloured fish which had evaded his hook for so many years. At this, the whole congregation broke into a smile, the rector himself was observed to look sly, and all wondered if the parson himself would ever have his patience so singularly rewarded. When the news came of his death, soon after, all felt that something had gone from their lives, and were sad. He lies in the church, to the left of the Hawthingtons, and an archangel flying upwards with a scroll in his hand typifies both the purity of his life and the happiness of his death.

This worthy rector was not the only celebrated Hawthingtonian; we had one other quite as famous in his way. This was one, Gabriel King, who, next to the equire and the parson, was held to be a man of considerable mark. Dressed in the ordinary rural fashion, there was yet a sort of antiquity in his looks and general demeanour, that reminded one of the figures seen in old Saxon manuscripts. He was tall, bent in the shoulders, had an equiline nose, brown hair, and somewhat dreamy blue eyes. His whole life was an exception to that sweeping statement, that a prophet has no honour in his own country. No man could be more honoured amongst his friends; he read and wrote their letters for them; to him they came for homely and practical advice; and deeply read in the Old Testament, and the book of Revelation, none could be, in our material times, more of a prophet than was Gabriel King. His very conversation was seasoned with quaint allusions to witnesses, vials, and seals, and once get him upon his favourite subject, the destiny of modern races, and you were

sure to have him telling them off on his finger ends like an amateur poet his rhythms. There was something very singular and attractive in the man. His very earnestness and antiquated mien gained him many intelligent listeners, and the worthy rector always respected his opinions, and although he held somewhat different views, he never ventured publicly to set them forth. Once, however, a minister from Laxton 'supplied' his pulpit, and accidentally preached upon old Gabriel's fondest theme. He propounded a new theory about the ultimate extension of Russia westward, at least it was new to Hawthingtonians, and the coming prevalence of Roman Catholicism. The man was evidently more than half a Puseyite. Then it was that old Gabriel for the first time felt his plumage ruffled, and his reputation assailed. He usually carried his spectacles in an iron box that shut with a strong spring, and when the minister had finished his introduction, and was about to adduce monitions therefrom, he could bear it no longer, and taking off his spectacles he hastily consigned them to his box, without their wonted vigorous rub, and closed it with a snap that thrilled the people, who had been long intently regarding him, like an electric shock. The general feeling was with the prophet, and the Puseyite upstart, as he was called, could secure no more earnest listeners, much less a good word as they walked from the church in groups, all at last gathering round Gabriel's doorway to hear him demolish both sermon and parson, which he did in a style, the like of which is not recorded in the whole annals of the village.

Poor old Gabriel! he and I have had many a talk together, and he was so full of earnest, childlike faith, that the very shadow of his spirit falling upon me in conversation seemed blessed and consolatory. Living in the purity of a Christian life, he died in the fulness of its hope, and the calm blissfulness of its foreshadowed reward. An elaborate tablet was erected to his memory by his friends, but there is nothing more touching to me than the inscription on his rude and simple home,—'Here was born, lived, and died, Gabriel King the village prophet and patriarch.' Many

are the changes I have marked at the Hall, but on these I will not linger, merely saying that one uniform kindness has marked the treatment ever shewn towards me. I could give many other pictures of our village life, for human nature, be it in town or country, under the thatched roof of a peasant, or the carved rafters of a noble's home, is incessantly grouping itself into scenes, and expanding into dramas and tragedies. I have marked the fortunes of many families, and they are full of romance. In one, a poor, feeble girl was the singer of many gentle and

heroic songs; and timidly stealing out one morning, hurried to Laxton to try and find a publisher, returned weary and exhausted at dusk, saying, and they were her last words, 'I am so ill!' and was put to bed, and died the following day without any assignable cause, either for her disappearance or illness, until her poems were found, stained with tears, in her bosom. In another I might tell a tale of love and war, of heroic endurance and manly passion, but I forbear. Let me now return and say something more about myself.

THE FREE WILL BAPTISTS OF AMERICA AND CANADA.*

FREE WILL Baptists, or Free Baptists, a denomination of evangelical Christians in the northern United States and Canada. Its founder was Benjamin Randall (1749-1808,) who was one of Whitefield's hearers at Portsmouth, New Hampshire, Sept. 28, 1770; and the impressions made by the sermon, and more especially by the tidings of the preacher's death two days later, resulted in his conversion.

At first a Congregationalist, he connected himself in 1776 with the Baptist Church in South Berwick, Maine, and soon after entered the ministry, but was called to account for preaching a doctrine different from that of his brethren. In 1780 he organized in New Durham, N.H., a church holding views similar to his own, which was the nucleus of the new denomination. The distinctive tenets of Randall and his coadjutors were the doctrines of free salvation, and open communion, as opposed to those of election and close communion held by the Calvinistic Baptists. They also insisted upon the freedom of the will, as essential to man, as a subject of moral government, and therefore as inviolable by the Divine sovereignty, and not to be contravened by any explanation of the latter doctrine. Their opponents styled them 'General Provisioners,' 'Free Will Baptists,' and Free Baptists, by the second of which names they have usually been designated, though the last is now preferred in some of their own publications.

In government they are Congrega-

tionalists. The first church held a Conference once a month, which was called a monthly meeting. When other churches were formed in neighbouring localities, a general meeting by delegation from the churches was held once in three months, which was termed a quarterly meeting. As Randall and his associates travelled and extended the denomination through New Hampshire and the adjacent states, numerous quarterly meetings were organized, and yearly meetings were instituted, consisting of delegates from associated quarterly meetings. At length the organization was completed by the institution in 1827 of the general Conference, the most important assembly of the denomination, which is composed of delegates from all the yearly meetings, and convenes once in three years. To all these bodies the laity and clergy are alike eligible, and they all combine the services of public worship with the discussion and decision of questions of business and benevolence. In 1827 a correspondence was opened between the Free Will Baptists of New England, and a few churches in North Carolina, of similar sentiments, the result of which was the latter in 1828 published their records as 'The Minutes of the Free Will Baptist Annual

* We are indebted to the kindness of the Rev. D. M. Graham, of New York, for this interesting historical extract from the seventh volume of 'Apploton's New American Cyclopaedia.' We regret to hear that General Baptists too commonly on their arrival in America shun rather than cultivate the fellowship of our Free-will Baptist brethren.—Ed.

Conference of North Carolina.' They soon numbered 45 churches and about 3,000 members, and though never formerly united with the denomination in the North, maintained a constant correspondence with it, and subscribed for about 500 copies of its organ, the 'Morning Star' newspaper. In 1839, Dr W. M. Housley, of Kentucky, once a close communion Baptist clergyman, who for doctrinal reasons had taken a letter of dismission and commendation from his former connexion, attended the general Conference of the Free Will Baptists at Conneant, Ohio, and there applied for ordination to the ministry. He had already been admitted to the church in that place, and appeared before the Conference in order to obtain denominational endorsement as a minister.

The prospect was presented of a large accession to the sect from Kentucky, and a council reported that Dr. Housley had approved himself qualified for the sacred office, excepting only that he was a slaveholder. But for this reason alone the council declined to 'ordain him as a minister or fellowship him as a Christian,' and the General Conference, after a spirited discussion, finally voted without opposition, 'that the decision of the council is highly satisfactory.'

The connexion of the denomination with slaveholding churches in North and South Carolina was brought before the same Conference, and was entirely dissolved. From that time the Free Will Baptists have maintained the position then taken upon the question of slavery. A few unrecognized churches in North Carolina, however, still continue to bear their name. There are several benevolent societies of denominational interest supported and encouraged by all the churches. The principle of these are the Foreign and Home Mission Societies, the Education Society, and the Anti-slavery Society, and by all of them an aggregate sum, averaging about 10,000 dollars, is annually raised. They celebrate anniversary meetings together in the autumn, which are numerous attended from the interest taken in the reports and discussions on prominent reformatory and benevolent movements.

The Foreign Mission Society has

several stations in Orissa, India.

Early noted only for fervent piety, the Free Will Baptists have recently given special attention to the interest of education, and since 1847, have raised nearly 300,000 dollars for educational purposes. They have a flourishing college at Hillsdale, Michigan, to which persons of both sexes and all colours are admitted; a theological school at New Hampton, New Hampshire, and three seminaries of higher grade and repute at the latter place, at Whitestown, New York, and at Lewiston, Maine, together with other schools of less note. The Maine State seminary at Lewiston received a liberal endowment from the state on its establishment in 1857. The Free Will Baptist printing establishment is at Dover N. H., where are published the 'Morning Star,' which for 33 years has been their weekly organ, the 'Myrtle,' a Sabbath-school Paper, and the 'Quarterly,' each number of which comprises at least 120 pages. Biographies have been published of Randall, Calby, Marks, Phinney, Martin Cheney, and other clergymen which throw light on the history and spirit of the denomination. A general history of the Free Will Baptists is now in preparation under the direction of the general Conference.

In 1800 the whole number of communicants was less than 3,000. In 1829, when complete returns were for the first time obtained, there were eight yearly meetings, 22 quarterly meetings, 311 churches, 263 ministers, and 12,860 communicants. There are now (1859) 29 yearly meetings, 132 quarterly meetings, 1,206 churches, 1,133 ministers, 56,028 communicants, (60,000) an increase of four-fold within a generation, and of 5,714 communicants within the last year. They are found in all the free states, but are most numerous in New England. There is also in New Brunswick and Nova Scotia, a separate and rapidly increasing Conference of Free Baptists of about 4,000 members, not included in the above computation. They have a weekly organ, the 'Religious Intelligencer,' published at St. John's, New Brunswick. The Free Will Baptists correspond by letters and delegations with the General Baptists of England, with whom they agree in doctrine.

Scripture Illustrated.

JACOB'S WELL.

John iv. 4—38.

At the mouth of the valley of Shechem, two slight breaks are visible in the midst of the vast plains of corn,—one a white Mussulman chapel, and the other a few fragments of stone. The first of these covers the alleged tomb of Joseph, buried thus in the 'parcel of ground' which his father bequeathed especially to him, his favourite son. The second marks the undisputed site of the well, now neglected and choked up by the ruins which have fallen into it; but still with every claim to be considered, the original well, sunk deep into the rocky ground by 'our father Jacob,' who had retained enough of the customs of the earlier families of Abraham and Isaac, to mark his first possession by digging a well, 'to give drink thereof to himself, his children, and his cattle.' This at least was the tradition of the place, in the last days of the Jewish people, and its position adds probability to the conclusion, indicating, as has been well observed, that it was there dug by one who could not trust to the fresh springs so near in the adjacent vale, which still belonged to the hostile or strange Canaanites. If this be so, we have here an actually existing monument of the prudential character of the old patriarch—as though we saw him offering the mess of pottage, or compassing his ends with Laban, or guarding against the sudden attack of Esau; fearful lest he 'being few in number, the inhabitants of the land should gather themselves together against him, and slay him and his house.' By a singular fate, this authentic and expressive memorial of the earliest dawn of Jewish history became the memorial no less authentic and expressive of its sacred close. Of all the *special* localities of our Lord's life in Palestine, this is almost the only one absolutely undisputed. By the edge of this well, in the touching language of the ancient hymn,

'Quærens me, sedisti lassus.'
('Seeking me, thou did'st sit weary.')

Here, on the great road through which

'He needs must go' when 'He left Judea and departed into Galilee.' He halted, as travellers still halt, in the noon or evening of the spring day, by the side of the well, amongst the relics of a former age. Up that passage through the valley, his disciples 'went away into the city,' which he did not enter. Down the same gorge came the woman to draw water, according to the unchanged custom of the East; which still in the lively concourse of veiled figures round the wayside wells, reproduces the image of Rebekah, and Rachel, and Zipporah. Above them, as they talked, rose 'this mountain' of Gerizim, crowned by the temple, of which the vestiges still remain, where the fathers of the Samaritan sect 'said men ought to worship,' and to which, still after so many centuries, their descendants turn as to the only sacred spot in the universe; the strongest example of local worship now existing in the world in the very face of the principle there first announced, that the sacredness of local worship was at an end. And round about them, as he and she thus sat or stood by the well, spread far and wide the noble plain of waving corn. It was still winter, or early spring;—'four months yet to the harvest;' and the bright golden ears of those fields had not yet 'whitened' their unbroken expanse of verdure. He gazed upon them; and we almost seem to see how the glorious vision of the distant harvest of the Gentile world, with each successive turn of the conversation unfolded itself more and more distinctly before him, as he sat, (so we gather from the narrative) absorbed in the opening prospect, silent amidst his silent and astonished disciples.—*A. P. Stanley.*

'MAKE THEM LIKE A WHEEL.'

Psalm lxxxiii. 13.

THE Hebrew word, *galgal*, here rendered, 'wheel,' is translated by Jarchi, 'ball of thistle down,' by Gill, 'round wisp of straw,' and by others 'chaff or stubble.' Our version renders the same word in Isaiah xvii. 13, thus; 'They

shall be chased like a *rolling thing* before the whirlwind.’ Dr. Thomson suggests another and better explanation. He tells us that the wild artichoke forms a globe of about a foot in diameter, and that when dry, it is very light, and breaks off at the ground to follow the impulses of the storm. Once on a plain of Hamath, the good doctor’s horse became quite unmanageable among thousands of them that rolled and hurried along before the driving wind. Though his eyes were half blinded with the stubble and chaff that filled the air, yet the strange movements of this ‘rolling thing’ riveted his attention. Bounding like gazelles in one direction, they would suddenly wheel round at the bidding of a counter blast, and dash away with equal speed on their new course. One of the many forms of Arab imprecation runs as follows:—‘May you be whirled like the wild artichoke before the wind, till you are caught in the thorns, or plunged into the sea.’ If this is not the wheel of David, says Dr. Thomson, I have seen nothing in the country to suggest the comparison.

OF PLEASING, AND NOT PLEASING MEN.

‘I PLEASE ALL MEN IN ALL THINGS.’
1 Cor. x. 33.

‘IF I YET PLEASSED MEN, I SHOULD NOT
BE THE SERVANT OF CHRIST.’
Gal. i. 10.

THOUGH both these kinds of action are expressed by one term, to *please*, yet they are exceedingly diverse; no less so than a conduct which has the glory of God and the good of mankind for its object, and one that originates and terminates in self. The former of these passages should be read in connection

with what precedes and follows it, verses 31-33; ‘Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God; even as I please all men in all things; not seeking mine own profit, but the profit of many, that they may be saved.’ Hence it appears plain that the *things* in which the apostle pleased all men require to be restricted to such things as tend to their ‘profit, that they may be saved.’ Whereas the things in which, according to the latter passage, he could *not* please men, and ‘yet be the servant of Christ,’ were of a contrary tendency. Such were the objects pursued by the false teachers whom he opposed, and who desired to make a fair show in the flesh, lest they should suffer persecution for the cross of Christ; chap. vi. 12.

The former is that sweet inoffensiveness of spirit which teaches us to lay aside all self-will and self-importance, that charity which ‘seeketh not her own,’ and ‘is not easily provoked;’ it is that spirit, in short, which the same writer elsewhere recommends from the example of Christ himself: ‘We then, who are strong, ought to bear the infirmities of the weak, and not to please ourselves.—Let every one of us please his neighbour for his good to edification, for even Christ pleased not himself, but as it is written, the reproaches of them that reproached thee, fell on me.’

But the latter spirit referred to, is that sordid compliance with the corruptions of human nature of which flatterers and deceivers have always availed themselves, not for the glory of God, or the good of man, but for the promotion of their own selfish desigus.—*A. Fuller.*

Wayside Gleanings.

‘AS ONE WHOM HIS MOTHER
COMFORTETH,’ &c.

ON a sultry afternoon in midsummer, I laid me down beneath the shade of a

beech tree to rest, for I had been walking many miles since the morning. Now the beech tree grew in a lonely and beautiful meadow, commanding a wide and enchanting view of the country

around ; and I, weary and footsore, was glad of the rest it offered ; where, halting in my journey, I might lie idly

! Watching the white mist steaming
O'er river, and mead, and town.'

But softening and soothing as is the influence of nature, to the restless, passionate heart of man, yet it is oftentimes accompanied by something of sadness, something of regret. Perhaps because earth's sweet sounds and sweeter silence are so at variance with the tumult and agitation of our own hearts, we ask ourselves why her peace is not our peace? why we cannot reflect back the sunshine as she can? why, when 'all her thousand voices' are in harmony, our human tones are so often but wailing and discord? With me, memory aided these regretful questionings, and my spirit wandered back to the time when nature and I were better friends; when dear eyes shared her loveliness with me, when a true heart beat with rapture at many a smiling scene such as the one before me. Golden hours were those; life has not many such; and now, though the sun may shine, or the moonlight quiver, over these green summer fields, yet

'The tender grace of a day that is dead,
Will never come back to me.'

Many such thoughts came into my mind as I lay under the beech tree, and how long my reflections would have continued I know not, had not my solitude been broken and my meditations disturbed by a little child, who strayed into the meadow, singing to himself as he plucked the wild flowers which grew plentifully amongst the long grass. He went wandering on, gathering the many coloured blossoms till both hands were full, and then he looked up, evidently expecting some one to sympathize in his delight. But no one was near, and I was hidden by the shade of the tree. He ran forwards a few steps, as if seeking some one, in childish baby fashion. Then he stopped, distressed, suspicious, doubtful. 'Mother, Mother!' at length he cried, and waited for an answer—none came—'Mother!' again, louder this time with an impatient stamp of his little foot; but he only awoke the echoes,

and they mockingly answered back in faint, dying, weird-like tones, 'Mother!' I could not help watching the changes in his innocent face with a curious and sympathizing interest, since I too had been left alone, I too had vainly called for the friend I had lost. The blue eyes overclouded, there was a quick convulsive sob, and presently the flowers were fairly dropped, that the little frock might be applied to the streaming eyes. Once more he cried aloud, 'Mother!' still unheard, and then came the unrestrained passionate weeping of childhood, as he ran backwards and forwards calling for his guide and protector, without whom he was lost.

'What is the matter, my child?' I said, coming forward; but he ran from me alarmed, still sobbing, 'O Mother, Mother; I want my Mother!' And now, at the end of the field, I saw a peasant woman approaching; as she came nearer I observed her hurried gestures, her outstretched arms, and knew it was the child's mother. 'Willy, Willy!' she cried, 'don't be frightened; mother's here;' and soon the child was clasped in her arms.

Now, although 'Mother' was only a poor, plain country woman, she was quite as faithful in that capacity as many a refined and educated lady. She sat down on the turf, and taking her boy in her arms, began to dry his tears, and smooth his tumbled clothes; talking to him meanwhile, and soothing him, as only mothers can. And so the wet eyes were dried, and smiles came instead of tears as he nestled like a bird to the soft wing of its parent. And his mother gently sang to him one of those old nursery songs which possess such magic power over childhood, until, at last, all his grief was forgotten;

'And sinking on her breast, love reconciled,
He slept the faster that he wept before.'

I turned half sorrowfully away, for here the child received the consolation which had been denied to me. And yet *it is written*, and the words came with strange force to my mind, as if whispered by some pitying angel,—
'As one whom his mother comforteth,
so will I comfort you.' MAUD.

THE POWER OF MEMORY.

How mysterious, how uncontrollable, is the association of ideas and of emotions in the mind of man! How inseparable is memory from his being! How imperative and overwhelming at times are its outbreaks through his smothered sensibilities!

What hurries that stranger with tearful eye through the streets of Lucerne, to find a place to weep amid the solitude of the tombs? A simple air, played by a delicate piece of Swiss mechanism, was wont to charm a home, since wrapped in silence and in gloom. With the instinctive repugnance of grief toward all suggestive objects, that witching music box had long been hidden away; the Atlantic had buried its memories, and upon this the Alps were piled. But here, in a strange land, among people of a strange language, four thousand miles from home, the stranger pauses at a shop-window, and his ear catches, from a little music-box within, that once familiar strain. In an instant the fires of feeling, so long pent, roll off the mountains and the sea, and the heart lies quivering in its first anguish. All now is at the mercy of that unconscious mechanism, whose every note cuts through the fibres of the soul, like the cautery of the nerves of vision. The gay traveller, the busy merchant, the eager guide, look inquiringly upon the stranger as he hurries wildly, he knows not whither. He heeds them not; an unseen power impels him from its own resistless presence.

What an evidence is here of the soul's personal identity, and of the perpetuity of its substance, its thoughts, its impressions, its memories! And what a power is here in the hands of its Creator, by touching the smallest chord of memory, to bring to light forgotten sins, and to make the soul quiver with remorse! What a retribution will that be in which he shall unroll before the guilty spirit the long record of its crimes! O Christless man! there is a *hell* for thee. There needs not any material punishment to complete thy misery, when thy Maker and thy Judge, in whose hands thou art, shall withdraw thee from all that now

diverts thee from thyself, from all that covers up thy sins, and, reviving each association of the past, shall bid thee remember—and *remember*—and REMEMBER, through the ages of eternity. If neither time nor distance can fortify the soul against a remembered sorrow, where shall it find a barrier against remembered sin? If the most trivial association has power to recall a grief endured, how tormenting shall be that memory with which remorse is mingled for a wrong committed? O sinful soul! thou canst not flee from Him who holds thy past and thy future alike in his hand, who can control all circumstances, all associations, all natural and mental laws, so that these shall conspire together for thy punishment. Thou canst not flee from memory; thou canst not flee from thyself. O Christless man! there is a hell for thee; there is a hell within thee; thou shalt be compassed about with sparks of thine own kindling; thou shalt lie down in endless sorrow.—*Dr. J. P. Thompson.*

GRAINS OF WISDOM.

They are not reformers who simply abhor evil. Such men become, in the end, abhorrent to themselves.

In this world it is not what we *take up*, but what we *give up*, that makes us rich.

God builds for every sinner, if he will but come back, a highway of golden promises from the depths of degradation and sin, clear up to the Father's house.

The mother's heart is the child's school-room.

There are many troubles which you cannot cure by the Bible and Hymn-book, but which you can cure by a good perspiration and a breath of fresh air.

Any feeling that takes a man away from his home is a traitor to his household.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he *is*, not according to what he *has*.

Next to victory, there is nothing so sweet as defeat, if only the right adversary overcomes you.

Poetry.

THE CHRISTIAN'S WAR SONG.

TUNE.—*The German National Air.*

Hark! 'tis the voice of high command, from Christ the ever-blest,
Whose sign is on our forehead, and whose oath is in our breast;
'Oh, be ye not in slumber wrapt, while on the battle ground;
Nor by soft pleasures be entrapt, with deadly foes around.'

CHORUS:—

We hear the spirit-stirring call, we hear it and obey,
And spurn the world's seducing thrall, for wreaths which ne'er decay.

We mingle boldly in the strife, as soldiers of the cross;
Counting but dreams the cares of life, and all its gains but loss;
No menace shall our ardour blight, nor make our hands hang down;
All heaven is witness of the fight, and points us to the crown!

What though we seem a feeble band; our leader is the Lord!
His presence is our buckler, and His promise is our sword:
And though the foe-men press along, in haughtiest array,
His might shall make our weakness strong, and win for us the day!

And when the breath of victory, our war-worn hearts shall calm;
And the warrior's mortal weapon be changed for the conqueror's palm;
For aye, amidst the countless throng, of blessed ones and pure,
Shall swell on high our 'Triumph Song, our seraph joys endure!

CHORUS:—We hear the spirit-stirring call, &c.

TO THE SOLDIERS OF CHRIST.

BY J. BURNS, D.D.

Christian Soldiers, fight for Jesus,
Fight the holy fight of faith;
Hear your great commander's orders,
'Be thou faithful unto death.'

Take unto you all the armour,
'Helmet,' 'breastplate,' and the 'shield,'
Fasten round the holy 'girdle,'
Be thou faithful, never yield.

Having on the sacred sandals,
Bear the Spirit's living sword,
Be 'all-prayer' your constant motto,
Ever follow Christ your Lord.

Think of those who've fought before you,
Now as conquering ones they stand,
See the blest celestial victors,
In the fair and heavenly land.

Their campaign of sin is over,
Now their service chang'd for rest;
Toils and battles all are ended,
Now with life eternal blest.

Christian Soldiers, fight for Jesus,
Never lay your weapons down,
'Till the triumph shout is uttered,
'Till the Saviour gives the crown.

Christian Soldiers, look to Jesus,
Captain, Saviour, Holy Lord;
Follow in his glorious footsteps,
Trusting to his changeless word.

Faith and patience, prayer and meekness
And the Spirit's holy power,
Will sustain in all life's conflicts,
And illume your dying hour.

Paddington, Jan. 1st, 1860.

CLAUDE CLIFTON'S STORY OF HIS LIFE.

CHAPTER X.

SHIFTING WINDS.

There's a Divinity that shapes our ends—
Rough hew them how we will.—*Shakespeare.*

'I cannot reconcile myself to your leaving England, Claude;' said my mother, when Charles Merle had left us, and we were alone once more beside the old hearth. 'I'm but a poor lone widow, and not long for this world, and you are the only child I have left, and I should like to have you near me when I die. I have grieved more than I've ever told you of these five years that you have been away, and have gone many a day to poor little Jessie's grave, and have wished I could feel, as I have looked at it, that she was alive—if I could have only felt so, it would have comforted me. People in Guysmore are very kind to me, and I'm thankful to them for their sympathy; but many times my heart has been near breaking, and it would have broken before now, but the Lord has sustained me. It's hard to some to live in poverty after having been brought up in plenty,—I can bear this without a murmur. But I don't know how I can bear, after having had friends or children round me all my life, to be left alone in my last days, like a solitary withered leaf on a stripped winter's tree. I have given up all thought of hearing about Frank and George again, and if I do hear from them, I shall never see them again. You're my only stay in this world, Claude; and it's because you have been so dutiful and kind, and have cheered me so much, and given me so much joy, that I can't bring myself to think that it's God's will that you should go thousands of miles away over the sea, in these times of war, to come back, if you do come back at all, and find the grass grown green on your mother's grave. I don't want to put any hindrance in your way, Claude, and I've no right to do, but I pray God either to open another path for you, or else give me more strength to bear the trial.'

I was not surprised when my mother disclosed to me her feelings on this matter, to find she was very unwilling for me to go to Calcutta. I quite expected she would try to dissuade me from going; but she had said nothing about it during the previous part of the day; she was too full of joy at my return, safe and sound, to Guysmore, and at the results of my first campaign in life, to talk of the proposed voyage to the East. Moreover, first one and then another came dropping in to say 'how do you do?' to the young adventurer, so that the house never seemed quiet for five minutes. There was old Dame Farlock, who could now scarcely walk, and who put on her great spectacles before she could see me, and then when she did see me, pronounced me 'quite a man grown': there was my grim Sunday-school teacher, whose wife was Dame Farlock's successor as village school mistress, and whose face more nearly kindled into a smile than ever I had seen it before, as he shook me by the hand and welcomed me back to Guysmore; and there were some of the new neighbours who often came in to sit with my mother 'for company,'—these and others were in and out all the day. Besides which Charles Merle would make me finish my story at once, and tell him all about my London life, and all I had seen in the great Babylon, and he was with us most of the afternoon, and part of the evening; so that there was no opportunity of talking quietly on this subject until they were all gone, and we sat, late in the evening, still and thoughtful, by the old hearth. And even if there had been an opportunity, it is doubtful whether either my mother or myself would have felt inclined to avail ourselves of it. When one has some very particular and important subject to confer upon with

one's dearest friends—a subject which may produce painful and sharp emotion, I have often noticed that it is not the first thing you talk about when you meet, but rather the last. You put it off, and put it off, until you must enter upon it. Notwithstanding that it is the only matter you have specially to speak of—notwithstanding that your one chief purpose in view in meeting is to speak of it; notwithstanding that each of you is full to the brim, and almost running over with thought about it, yet you seem to be unconscious that you have any such matter to mention, or you look shyly at it, walk timidly round it, rush nervously away from it, let your tongues run on vaguely about anything and everything else, while the mind is thinking only of that, and wondering anxiously how it is to be introduced, and who is to introduce it, and what will be said and felt when it is introduced; until time wears on, and it becomes impossible to evade it longer, and then a bold plunge is made into the midst of the question, which startles him who makes it into a strange feeling of his own rashness and daring, and affords him, in whose presence it is made, a sense of relief, that at last the ice is broken, and he has not had to break it. It was a relief of this sort that I felt when my mother broke forth with an avowal of her reluctance to assent to my leaving England. And though the relief was somewhat lessened by the decided manner in which that reluctance was expressed, I felt, as I have said, no surprise to find that such was her view of the matter. I had anticipated it, but I was buoyed up with the hope that I might possibly persuade her to look upon the voyage as for my ultimate benefit in every respect, and so obtain her blessing and 'God speed' upon it, without which I should not think of undertaking it at all.

When thus, upon a sudden, the whole subject was introduced, and introduced with what amounted to a strong disapproval of the fulfilment of a long cherished dream of mine, I scarcely knew what to say; and for a moment or two, after my mother had done speaking, I sat silent, looking into the fire. A struggle had commenced within me, between filial affection and

the gratification of an early and deep-felt passion to visit distant lands. My desire to do my utmost to brighten the remaining years of my mother's life, and to relieve, as far as I could, the heavy burden of sorrow which so much oppressed her heart when brooding over the past, inclined me one way, while my love of adventure and travel, and the prospect of profit as well as pleasure accruing from my going out to India, inclined me another. I felt myself at first unable to speak a word in reply; but the silence became so painful, that I at last ventured to break it. With moistened eyes I looked at my mother, and with somewhat faltering voice, I said that I should never, to the last day of my life, forgive myself for leaving a widowed mother alone and going to India, if, when I came back, she should be gone, and I could see her no more. But from a child I had longed to cross the sea and visit some distant clime, and now that I had an opportunity of doing so the old feeling had come over me stronger than ever. Nor could I look upon it as a mere whim and fancy of boyhood. I was sure Providence had led me hitherto, and I thought He was leading me now, and as the way opened of itself and without my seeking it, and everything seemed to promise well, it was, I said, like going against Providence, and refusing the invisible guidance of God to decline to take it. So, in the same strain, we talked, with intervals of silence and of tears, until the fire got low and the night had worn on apace, and the prodigal on the wall had disappeared in shadow and darkness. 'I can say no more now,' said my mother, at length rising and lighting a candle, 'God bless you, my lad; good night.' And she went to her chamber, and on her bended knees asked the Husband of the widow to strengthen and comfort her heart, and the Father of the fatherless to guide the steps of her orphan son.

I sat for some time after alone by the fire, gazing thoughtfully into it as if I could read in its dying embers as they one by one grew dark and cold, a prophecy of my future, as if I saw therein foreshadowed how the dreams of one's early life must fade and the

dull cold ashes of disappointment succeed in age to the bright glowing hopes of our youth. It was getting towards midnight when I retired to my chamber. The night was dark and rough. There was no moon shining upon a fair white world of snow as there was when I looked forth from that window once a few years before, but all was dreary and black—save for the faint light which streamed from one solitary star in the sky. The struggle within me between dutiful love and self-pleasing ambition ceased the moment I entered the chamber. The room was associated with a thousand recollections of the affection and self-sacrifice that had cared for me in my childhood; and it was in that very chamber, and by that very bedside, that I had vowed before God the boyish vow, that come what might, I would be dutiful and true to my mother to the last. The thought of these things overcame me. My mind was made up without further anxiety. The struggle was over; love had conquered self. I was resolved what to do. I would decline the responsible trust committed to me, stay in England, come as soon as possible to the town near which I was born, and there fix my abode. If it pleased God, I would never more go far away from my mother. With this resolve in my heart, and with a devout prayer on my lips, I fell asleep, the solitary star of peace that shone through the darkness of the night outside shining serenely upon me in my dreams.

Next morning mother and I were silent as to what had passed between us on the previous night. I did not reveal by words the resolve I had made; but my cheerfulness and lightness led my mother to conjecture—so she afterwards told me—that I had given up the voyage. Before I went out, to pay a visit as I had promised to the Villa, my eye caught sight of the old family copy of George Herbert's 'Temple.' It lay open on the table at the poem on 'Content'—a very quaint composition. Three verses were marked with recently made pencil marks;—

Had not abroad at every quest and call
Of an untrained hope or passion.
To court each place or fortune that doth fall
Is wantonness in contemplation.

Give me the pliant mind whose gentle measure
Complies and suits with all estates;
Which can let loose to a crown, and yet with
pleasure
Take up within a cloister's gates.

This soul doth span the world, and hang content
From either pole unto the centre;
Where in each room of the well-furnisht tent
He lies warm, and without adventure.'

It was plain enough that was to be my lesson for the day. My mother had left the book open and marked the verses that I might read her favourite poet's method of 'spanning the world,' and his warning against gadding abroad after adventure.

I found Mr. Graceford in the garden and pleasure grounds near his villa, superintending extensive alterations and improvements. Among other things, he was going to form a large sheet of ornamental water by diverting a small stream from its course into an immense excavation that had been made for it. Indeed, a small lake, with islands all over it, and a little Swiss hut in the centre, was what he intended his new pool to be. The absence of water, he said, in the scenery near the villa he always felt to be a serious defect in the otherwise charming variety of the landscape. We walked over the garden together, and round the new boundaries he proposed to make, and he questioned me about Shaftner, of whom he seemed to know something, and the robbery at the 'Shepherd and Shepherdess.' He was glad to find that the Allibans regretted their suspicions of me.

'I have often wondered,' he said, 'how it was you never presented that cheque I sent you. Were you too proud to be indebted to me?'

'No, sir,' I replied, 'I was very much obliged to you for your kindness, I am sure, but I had the misfortune to destroy it. I had put it inside my letter of introduction to Mr. P. Clifton, and not wishing to have a letter with his name on in my possession, after I had heard of his treasonable conduct, I tore it up and by mistake the cheque with it, and threw them both into the Thames. But perhaps I did better without it than I should have done with it. At all events, I was thrown upon my own resources the sooner because of the mistake, and setting my wits to work, I began life next morning without a penny.'

'Well, well, perhaps it was best. I had but a crown to start the world with, and I found it as well not to rely on any body but myself. I've plenty now, thank God. I'm glad you did not join those revolutionary societies, Clifton; they rarely do a youth any good. But here,' said he, suddenly changing the subject and turning round to look at the landscape, 'what a fine view there will be from this hillock of the villa and the lake. I must have a summer-house here.'

'It is a capital spot for a pleasant "look-out;"' I replied, 'this is the best view of the villa you can have.'

'But ah, lack-a-day,' continued Mr. Graceford, dropping his voice, and talking low as if he were thinking aloud, 'what matters it what I should like, I shall not be at the villa much longer; Mrs. Graceford likes the Isle of Wight the best, and Nelly wants to live here, and I think I shall let her settle at once. She's young enough yet to be married, it's true, but Lal Westbourne will be a good match for her, and she's over head and ears in love with him, and he with her, and the sooner it's made up the better it'll be, for he's a wild, larking sort of fellow, and perhaps marrying will sober him. When he comes to Laurelton, I should'n't wonder if he don't drain the lake as a nuisance because his pups get drowned in it, and his mare can't leap it, and perhaps he'll chop up the summer-houses for firewood, or else turn them into hunting-boxes—who knows?'

It was to me a startling piece of intelligence that Mr. Graceford conveyed in this almost unconscious soliloquy; but what I saw on my way to Guysmore, at the 'Shepherd and Shepherdess,' had prepared me for it. I turned away from Mr. Graceford to pick up a faded violet that I saw lying on the grassplot, and so concealed any emotion of astonishment or despair that my countenance might express. Mr. Graceford went on talking without noticing me. 'As soon as there's peace again, and its safe, as I expect there will be before the year's out, for they tell me they've begun to negotiate, I shall be off. He may do just as he likes when he comes; it will matter very little to me. I never was over fond of Laurelton. The man that built

the place was a baronet, and a commoner like me would be more comfortable in a snug villa by the sea-side.'

I said but little after this. As we walked towards the way that led to the kitchens, Mr. Graceford began to joke me about coming back from India 'as rich as a nabob,' but I did not even tell him I was not going. I wanted to get away from him; and so I bid him good day, saying, I must have a word with old John, the butler, before I left. Old John, whom I found in the kitchen, was uncommonly delighted to see me, and to hear of my doings in London. From him I got fuller news as to the projected marriage.

'It's been settled,' he said, 'over three months now. Miss Helen has just come back from Corleigh Poplars, where the Justice, Mr. Westbourne's father lives, and she's been there going on of six weeks. I expect there'll be some fine doings when it comes off. Mr. Lawrence told me when he was here that the villa should be a hall again, and the glorious times of old Laurelton return. He's a very jealous man though, Clifton. You should have seen him scowl at the young curate, the vicar's cousin, who was here awhile ago paying attentions to Miss Helen. But there was no reason for jealousy. Mr. Graceford didn't encourage the curate at all, but said to the vicar, when the vicar put in a good word for his cousin, "He's of good family, is he? Bah, what's that? If he were a man of blood he would not seek an alliance with a commoner; but your beggarly genteel people will do anything for money. No, I'll never consent to it. We are not in the same boat. His friends were well off once, but they're poor now, and so is he; I was poor once, but I'm rich now. No, we are not in the same boat; there can be no alliance. My daughter might as well elope with the outler as marry a curate. Besides, Nelly couldn't endure the man. He lips like a girl."'

This was the butler's story, and he laughed in high glee when he told it, but it only served to depress me further, for I saw what I had not been wise enough to see before, the utter absurdity, not to say hopelessness, of my boyish passion. Just as I left the Villa I met Helen and her pale-faced mother re-

turning from a drive. She looked, I thought, more beautiful than ever. They stopped the carriage, to speak to me, and Helen asked how I liked the alterations in the garden, and whether I thought the lake would not be 'a sweet piece of water,' and so on. I replied as well as I could—for I felt very much confused, and somehow added, 'I didn't see the flower-beds I made for you once, I suppose you've lost all taste for wild flowers now.' Of course I never meant to say anything of the kind; but the words slipped off my tongue before I knew what I was saying. She said nothing in reply, but I thought she looked as if she could read that I meant more by that question than the question itself literally implied.

Full of strange and bewildering thoughts I did not return home at once, but visited some of my old haunts. I went to Fern Hill, and sat musing on the top of it and looking at the town in the distance, whose steeples and chimneys, half hid in a canopy of smoke, I had gazed at with so much interest and wonder before I entered upon the great world. At the bottom of the Hill there was formerly, I remembered, a spring, of whose clear-running water I had often drunk. I went up to it expecting to see it bubbling and sparkling as it did years back. I found it dry and empty. A small heap of sand told where its mouth had been, but in the channel along which its waters had once streamed, several beautiful wild flowers were beginning to bud, and the grass was greener and fresher than elsewhere. I could not but think, such is life. The springs of our youth's joys dry up, our dreams fade, and the bright visions we paint for ourselves vanish into thin air. But something comes of these early hopes and aspirations, they are not all in vain; the soil of the heart is enriched and made better by them, and though disappointment comes and dries up the spring itself, where the streams once flowed there is not merely barren sand, but new flowers of life bloom, and a new verdure of promise and love appears. In this contemplative way I spent the morning, not forgetting to visit the field where Murston Grange,

the place of my fathers, once stood, nor omitting to call in at the church, to ponder over the inscription on my grandfather Claude's tombstone, and to give a glance of affection towards poor little Jessie's grave.

I was anxious, after this, to return at once to London; and in a few days I was on my way thither. My mother was delighted to hear of my resolve to come to live in the town hard by as soon as possible; and I wished without delay to give up my situation at the establishment of Messrs. Torbay and Torbay, because my speedy settlement near Guysmore was just the very thing she had prayed for. I could not, however, obtain leave to quit my situation that year. Besides, the advantages they offered me were such as to induce me to stay longer with them. My declining to go to India, on the plea I urged, was a means of advancing my interests rather than not. In October, the news came that the preliminaries of peace were signed; and I heard that Graceford's had returned to the Isle of Wight, and Miss Helen was married. The year after came the news of Mrs. Graceford's death, and the spendthrift ways of Mr. Lawrence Westbourne, at Laurelton Villa, and his cruel neglect of his wife; the combined effect of which, my mother said, had driven Mr. Graceford into a strange brooding, melancholy way, and brought him near to the gates of the grave. But for these things the remaining part of my stay in London passed on in uninterrupted enjoyment of religion, and study, and life. I remembered this visit to Guysmore, however, as forming an important turn in my life—a period when I learned solemn and sober lessons—a period when I saw some of my early dreams fade and die, and new resolves and aspirations come up in their place—when I stepped over the graves of buried hopes to enter anew the battle of life. In other words, I looked upon it as a time when sailing out on life's sea the wind changed and veered, and the 'Divinity that shapes our ends' interposed to conduct me to a secure and blessed haven.

Notices of Books.

THE WORDS OF THE RISEN SAVIOUR; AND COMMENTARY ON THE EPISTLE OF JAMES. By RUDOLF STIER. Translated by REV. W. P. POPE, Manchester. (Clark's Foreign Theological Library.) Demy 8vo. cloth, pp. 501. Edinburgh: T. & T. Clarke; London, Simpkin, Marshall & Co., &c.

We must apologize to our readers for our delay in noticing the above volume. The delay has been unavoidable, and not from any backwards in our desire to say emphatically, as we conscientiously do, that STIER'S 'Words of the Lord Jesus' is one of the most valuable, because most reverent and suggestive books recently added to English theological literature. In the volume before us, the author brings his exposition to a close, taking up the essentially *last* words, the words of the Lord from heaven.

The plan is thoroughly original, no one having hitherto collected together for minute and pains-taking exposition the words spoken from heaven by the risen Lord to the three great apostles, Paul, Peter, and John. These words, Dr. Stier remarks, 'retain and exhibit their distinctive peculiarity in this, that the glorified bodily personality of the God-man is manifested, or gives itself expression, with the voice of the individual I. This, on the one hand, is still just as in the forty days, in as far as personal fellowship, suspended in the rule, is renewed in the exception; on the other hand, there is this great difference, inasmuch as the familiarity which still existed during those days, as they were in some sense linked with His former life on earth, has utterly ceased, and can never return, even on the occasions of His deepest condescension. But still the unbroken unity and identity of His person, of that person which had sunk into the depths of shame and death, is preserved—I am *Jesus of Nazareth!* (Acts xxii. 8) I was *dead!* (Rev. i. 18); just as at an earlier period, He who was going to His death could say—Glorify me with the glory which I had with Thee before the world was!'

An analysis of the contents will best reveal the plan pursued in these twelve

deeply interesting chapters. They are severally entitled, to Saul the persecutor; Ananias' commission, (recorded for the sake of Paul); to Saul in the temple; further appearance to Saul; to St. Peter in the trance upon the housetop; to St. Paul at Corinth; to St. Paul in bonds at Jerusalem; to St. Paul in his infirmity; to St. John in Patmos, at the beginning of his visions; the seven epistles to the seven churches; 'I will show thee!'; final word from the throne.

The very nature of the book shuts out the possibility of giving citations. We earnestly commend its careful study to every minister.

The commentary on the epistle of St. James, with which the volume is made up to the ordinary size of Messrs. Clarke's issues of their valuable Foreign Theological Library, is eminently practical; and though less critical than the preceding exposition, is not without traces of the admirable use to which Dr. Stier has put his severer studies.

THE PUBLIC SPEAKER; and how to make one. BY A CAMBRIDGE MAN. London: Nisbet & Co.

A very useful book, and one that deserves to be read by every young man. As teachers or superintendents in Sabbath-schools, as members of various societies for mental and moral advancement, and as citizens of a free commonwealth, young men, at some time or other, may be called upon to speak in public. This book, if well studied, and its directions honestly practiced, will save them from prosiness and their hearers from downright misery. Hints on public speaking; its true standard; the cultivation of the voice; the use of plain Saxon words; the avoidance, *at the first*, more especially, of awkward gestures; and a few illustrations of successful oratory, will be found in it. We can scarcely agree with the author, however, that 'the style of preaching most valued among Nonconformists is inferior to that heard from the pulpits of the Establishment.'

EMMANUEL. By JOSEPH PARKER.

London: Judd & Glass.

Passages from lectures on the life of our Saviour. Many of them show great felicity of expression; and all, vigour of thought, and the true spirit of a reverent disciple at the feet of Jesus.

—*Heathen Fables in Christian Verse*

By Ellen Roberts. Nisbet & Co.

An admirable book for the young, and deserves to be popular.—*Gathered Flowers.*

By Dr. Winslow. Nisbet.

Memoirs of two young believers, told with the express desire of leading other young people in Bible-classes to Jesus.

—*My Cup Runneth over.* By Lydia Ames. Nisbet. Eighteen letters on various topics treated in a religious spirit.

—*JOSEPH: a Poem.* By Sharon. Ward & Co.

A very smooth rhythmical version of the life of Joseph.—*Pastoral Jubilee Services of Rev. George Cheatle, Birmingham.*

London: Simpkin & Co.

A full account of these interesting services, containing a report of the preliminary meeting, sermon by Rev. J. F. Winks, the presentation meeting, and Rev. G. Cheatle's pastoral epistle to the church and congregation.

In addition to the ministers mentioned in our notice as present were, Revs. I. Lord, E. Payne, H. Asberry, P. Sibree, and R. W. Dale.

We feel sure that all our readers will obtain a copy of this pamphlet.

WORDS TO THE WINNERS OF SOULS.

London: Nisbet & Co. A very faithful

appeal to ministers, and one not to be read without provoking greater earnestness in the pulpit.

The Heart not right with God. By Rev. J. Robinson. London: Nisbet & Co.

A lecture delivered to one of the divisions of the body of missionaries connected with the London City mission.

Forcible, practical, and useful.

The Holy Child, in easy words for the Little Ones. Leicester: Winks & Son.

London: Simpkin & Co. A charming little book, one of the best of its class, and certain to become a general favourite with pious mothers in leading their dear ones to Jesus.

—*Rough Notes of Travels from Liverpool to Southampton, by way of Australia, New Zealand, and South America.* By R. S. Leicester: Siddons.

The substance of letters sent home to friends, containing in a rough state the materials of a very interesting book of travels.

—*The Last Judgment: its reasonableness and equity.* By Rev. J. Malcolm. Leicester: Hewitt and Moore.

The subject of this lecture, one of a series given by the Leicester ministers to working men, is another of the very rapidly increasing proofs that the masses do not need the announcement of comic titles to catch their eye and draw them together on Sunday afternoons.

A graver theme could not have been selected, and we have little doubt that the pungent appeals of the lecture itself came home 'to the business and bosoms' of those to whom they were addressed.

Correspondence.

BAPTIST COLLEGE, SHERWOOD RISE, NOTTINGHAM.

To the Editor of the *General Baptist Magazine*.

MY DEAR SIR,—I shall be obliged by your inserting the following note in the *Magazine* for March, together with a few observations of my own appended to it:—

•A thank-offering for mercies received during the past year, from one, who by Divine permission, has completed his 78th year. See Gen. xxviii. 20, 23, also 1 Chron. xxix. 14.

• Before reading the letter of the Rev. J. Lewitt, in the *Magazine* for December, I had purposed to present a thank-offering to some one or more of our poor churches, but afterwards I determined to give it to the College, to provide additional furniture. On naming my intention to my eldest son, on Dec. 26th, he observed, that if I did anything extra for the College the best thing would be to make a deposit toward the purchase of land or premises. So I now think, and in presenting my deposit, would say to every friend of

the Institution, 'thou mayest add thereto.' 1 Chron. xxii. 14.

Furthermore, I consider the Association in 1857, did my native town a great honour in fixing the College in its neighbourhood: and may the Lord bless the good town of Nottingham with the College. I think the churches of Nottingham are bound to assist in obtaining a building of our own, and I would say to the Connexion at large, 'Men of Israel, help!'

Dated, Feb. 13th, 1860,
near Nottingham.'

The paper from which the above is copied has no signature, but the writer has given me permission to mention his name if I like to do so. When I say it is Mr. Hill, of New Basford, many of our poor churches will recognize him as the friend who, *year after year* sends them gifts, varying from £1 to £5, towards clearing off their chapel debts, or meeting their current expenditure. Out of a limited income it is his pleasure to save sufficient to enable him thus 'to do good in this life.' He has to-day left in my hands £20 for the object stated in his note, viz: to form the origin of a fund, either to purchase a site for the erection of a College, or to purchase premises which the committee may deem suitable for the use of the Institution. The sum so voluntarily and handsomely given is not large in itself, but it is more than all the formers of the Baptist Missionary Society together contributed at the commencement of that famous enterprize. Their hopes could not have been very elevated with so diminutive a treasure; but when the seraphic Samuel Pearce, at the second meeting, brought the surprising sum of £70 from his friends at Birmingham, Dr. Ryland says, this contribution 'put new spirits into us all.' My intercourse with our churches has made me sensible that different views are entertained as to the propriety of an *immediate* effort to raise subscriptions for College premises. To express these varying opinions would answer no useful purpose, and to avow my own impressions, anticipations, or aspirations might be deemed immodest or indiscreet. If, however, the wealthy brethren who promised £100 each toward this im-

portant project a few years ago would cheerfully renew their liberal pledges, new spirits would be put into us all; and I believe that other contributions would follow to an amount which would enable the committee successfully to prosecute an undertaking, the small beginning of which must now be attributed to our venerable friend, Mr. Thos. Hill. Yours sincerely,

W. UNDERWOOD.

The following Books have been presented to the College Library, and are thankfully acknowledged:—

Pye Smith's Scripture Testimony, 2 vols.; Sir J. Stephens Lectures in Ecclesiastical Biography, 2 vols.; Trench on Parables; Bacon's Essays with Whately's Annotations; Paley's Moral Philosophy, with ditto; Macaulay's Lays of Ancient Rome; Taylor's Logic in Theology; Field's Septuagint. By Rev. W. R. Stevenson.

Hinton's Lectures on Redemption. By the Author.

George Fox's Journal, 2 vols. By Mr. Hughes, New Basford.

Chamber's Cyclopædia of English Literature, half-bound, 2 vols. By Mr. E. Sully, Nottingham.

Sir. W. Hamilton's Lectures. By Mr. C. Bishop.

Also a small Volume of Prayers!!
By John Hopps.

CHRISTIANS AND THE BALLOT.

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—A letter appeared in your January number signed 'A Ballot Christian,' which I read with surprise and regret, and in reference to which I am compelled to trouble you with a few remarks.

Your correspondent affects an *ad captandum* style of writing, apparently intended as suggestive and sententious. It leads him, however, into some strange positions, which irresistibly prompt the question whether this off-hand manner of dealing with delicate moral questions be not rather a dangerous exercise for anybody unaccustomed to consecutive reasoning. The present is surely an instance in point, for a more amusingly inconsequent production it has never been my lot to read. The letter opens

by a protest against 'mixing up Religion and Politics,' and when we turn to the end to discover who is the protestor, we find that he has chosen for his signature, a combination of words which claims a religious ground, not only for political proceedings in general, but for the peculiar opinions of a political party.

This however, though illogical enough, is otherwise harmless. Not so the protest itself. For the whole scope of the letter indicates the sense in which the writer intends us to understand his words. He tells us to keep Religion and Politics distinct, and then proceeds to collect a number of instances in which he maintains that men were excusable though acting in a manner contrary to high principle and strict morality. So that the entire matter amounts to this—that when we go to the electoral committee-room or the polling booth, we had better leave our Testaments and our consciences at home, since the one may command and the other may whisper what it will be extremely inconvenient to hear. If this be not the idea of the letter, for what purpose are we told of men who voted 'against conscience' to keep a farm,—and of others, who, if they had the ballot, could 'please themselves and their masters too?' I suppose by promising one thing and performing another!

Your correspondent calls his array of instances 'trying the question, not by abstract reasoning, but by plain facts and common sense.' And the instances themselves amount to a presumptive proof of what nobody ever questioned, namely, that when men are true to principle they will often have to make sacrifices for their consistency. Does 'common sense' then condemn such sacrifices? If so, what is 'common sense?' Is it another name for cowardice, or worldliness, or for the special faculty which in this 'age of intelligence and freedom' has solved the old problem which was once thought insoluble, and discovered a way to 'serve God and mammon,' so as to shield us from all 'risk and loss?' It strikes me very forcibly that it is a blessed thing for the world that 'common sense' belongs peculiarly to

this age of progress, and that it found no place among the endowments of the primitive Christian band. 'The blood of the martyrs is the seed of the church,' says Tertullian, but I fear the church must have perished for want of seed, if 'common sense and plain facts' had ruled her conduct. For 'common sense' pointed to a martyr's death, and the 'plain facts' were, a sword or a stake.

'Oh no,' says our ballot Christian; 'for the early Christians absolutely knew that they would inspire men with high principle by the course they pursued.' Did they? And pray, how? They could only know the *tendency* of what they did, and we know that.

I have the misfortune, Sir, to differ from every line of your correspondent's letter. I do not believe in the ballot; and if anything were still wanting to convince me that Lord John Russell's charge against it,—that of being 'un-English'—is *not* cant, but 'plain fact,' I should only need to read such a letter as the one before me. When a man advocates the ballot on the avowed ground that it will shield moral cowardice, give opportunities for pleasing both parties (that is, in plain language, for deception)—and render the display of manly firmness an unnecessary superfluity,—one cannot doubt the demoralising influence of the measure itself.

As to our having no 'right' to know how our neighbour votes,—be it so. We have no right to know how he dresses, yet we do and must; or how he pronounces his words, yet he cannot very well conceal it. And if he wants to vote, he must be willing to do so under conditions which experience shows to tend toward the well-being of the community, and must not stand upon his trumpery private 'rights.' Let your correspondent remember that there is such a thing as yielding a right for the good of others. Of all abstract notions, this right to secret voting is the most aërially invisible.

But in conclusion, Sir, I must renew my expression of sorrow at the whole tone of the letter under review. It seems to be pervaded by the idea that self-sacrifice and consistency are obsolete virtues,—very well for the dark

days of our forefathers, but completely superseded now; in that as soon as you have called a truth 'abstract,' you have shown it to be practically absurd; and that Christianity is to be applied only to those circumstances in which it is found a convenience. Pray let your correspondent look whither he is going. He is afraid enough of the consequences of actions; let him have a wholesome terror of those which flow from opinions. If we are not to be Christians in politics, because it is inconvenient to contend with scruples of conscience, the same reason will divorce religion from business, from our homes, from the social circle, and from life altogether.

ANTI-BALLOT.

(ANOTHER REPLY.)

MY DEAR SIR,—I read with pleasure the query of 'A Sincere Sceptic;' and with surprise the letter signed 'A Ballot Christian.' This is one of those questions which, (like those touched in Mr. Liggins's Association letter,) deserve the serious attention of Christians at the present time. It is fraught with so much of practical duty, that I join the 'Sceptic' in desiring the advice of one so well qualified to guide us as the respected writer of the Association letter. It is so very easy to lay down abstract propositions as to duty, and sometimes so difficult to show their relation to our daily round of opportunities and necessities for action, that in a matter like that of the franchise counsel is most important. As an advocate of open voting, I should hope that the friends of the Ballot have something better to say for it than your correspondent, who seems to glory in his assumed *nome de plume*, as though his views on this question raised the character of his Christianity. His defence of secret voting would be unworthy of a reply, if it were not too often the one which is used, even by Christians. Pray assure him, Sir, that I intend no personal disrespect, and only refer to his *morale* and reasoning when I denounce the one as most corrupt and loathsome, and the other as palpably sophistical. If the practical lie which such an 'unfaithful servant,' as that Railway servant

would have told, if he had the ballot, can be palliated; or if you can excuse the conduct of that 'member of a church,' who, after the deliberation and anxious suspense of a struggle, can let the grain of his fears as to his farm. (for mind you, it was only *fear*, and that from no actual threat,) weigh down all other considerations of duty and patriotism which his religion must have excited in his mind, and that so conspicuously as when the result of an election trembled in the balance, Christian morality has indeed fallen to pretty nearly a *dead* level. The vulgar and gross preference for the pocket to the conscience in these cases is from below, and has nothing in common with pure Christianity. And the danger, the pressing danger, of these times is that religion is now fashionable, and it comes to be understood that the profession involves no sacrifice and no real separation from the maxims or control of the world. Mr. Worldly-Wiseman and Christian may jog on together, if the compromise is cordial. Your correspondent cravenly says if he *knew* that his example would inspire all others, the advocacy of an open confession of your opinions might do good. Does he not see that there would be no virtue in his faith, in a testimony to the truth? He says, 'Opinions vary like faces,' and proceeds to say, (what is very true,) that people on land are, in tendency of opinion, conservative, and those in trade, liberal; and, inadvertently, he thus exposes the fallacy which is incessantly canted by pro-ballotists; namely, that tenants *must* (do not choose to) vote with their landlords, and tradesmen with their customers. Under the open system a tenant may occasionally be oppressed, but is it the *rule*? Is it not even better than that general duplicity be encouraged, and masks cover honest faces? For the ballot is to prevent some one knowing the truth of a man's real opinions. If they are good and right, should they not be known? if wrong, corrected and reprobated? What says Christianity? Your correspondent asks, what right have you to know how I voted? I reply: Your profession of a privilege capable of being used for *my* benefit or detriment, as well as your

own, lays you under a moral and social obligation to exercise it rightly. You are constantly appealing to me to approve the views you profess in reference to reform, peace, state-religion, and so on. In this you admit your accountability. I say, therefore, it is not *your* right exclusively, but it is as well your wife's, children's, and neighbours' in so far as their protection and comfort are to be secured or otherwise by your vote. Your dependance on them for social happiness is only correlative with the *trust* you really hold for them.

What does this 'Ballot Christian' mean by saying that 'this trust notion is inconsistent with abstract right?' If he refers to the abstract right of the suffrage, let him shew, if he can, how it becomes essential to the constitution of political society, that men, women, and children should vote; for in dealing with abstractions, he will find limitations very inconvenient. I leave his allusion to the Scripture illustration of the ballot to others more learned in criticism than I take him or myself to be. His application of the ballot to church discipline is revolting, though I admit not inconsistent with the political reasons so often urged for avoiding the unpleasantness and risk of an open avowal of one's honest opinions.

There is a fallacy often mentioned (though not by a 'Ballot Christian') on this subject which includes serious results. It is said, the ballot, as a form, has no *moral* character. But, the men who use it *have*; and the effect of secret voting is to destroy the *exemplary* influence of that character. Secrecy is useful in forming and maturing opinion, but never in the conduct that is to indicate that opinion. In the silence and darkness of the ballot-box all individuals are confounded. Moral heroism, Christian consistency, testimony to the truth, the noble preference of conscience to interest—all that ennoble in self-sacrifice, and impresses by example, rests on the sandy and unreliable evidence of *words*, and no longer on the firm rock and solemn record of *acts*. The history of our faith is not that of apostles, martyrs, and confessors, who did things 'in a corner,' or in

secret, but who were open, bleeding, burning, persecuted witnesses to the truth. If we do not *court* publicity, we cannot shrink from it without denying our faith in the truth. To suppose that a man may belie his conscience in politics so long as he keeps his theology orthodox is deadly heresy, and the black spot of an already putrescent Christianity. Truth is one and the same, and can be no otherwise ascertained than by the conscious accordance of the mind with that which is approved as right by our conscientious judgment and the word of God. Let no popular cry divert us from this conviction, which is eminently practical, and necessary to be acknowledged before the will of God can, by the persuasive influence of Christianity, be done on earth as it is in heaven. The ballot-mania, now somewhat subsiding, is the child's rattle for men who are fond of agitation, and vainly pretend to blight oppression and bribery by a shade still more congenial to both. It has social and moral evils in its train which no patriot or Christian can regard without a shudder. As a rule, it has failed wherever adopted. May God preserve to us the open avowal of the truth which our Puritan Christianity has tended to twine as a noble trait into our national, not less than our denominational character; and also preserve us from those reptile impersonations of religion which we can better conceive than describe, as 'crawling the earth under the ominous name of 'Ballot Christians!' I subscribe myself not as a 'Sceptic,' but *decided*, as,

Dear Sir, yours most sincerely,

AN UNBELIEVER IN THE BALLOT.

ANSWER TO MENTOR.

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—In answer to 'Mentor's' three questions I beg to say:—

1st.—The Railway Servant would through the Ballot please himself and his masters too, by actually voting according to *his* conscience, and yet not

refusing when asked to vote as his employers wished, which of course would please them too. Moral writers have contended very strongly that if force, such as a strong request would be in such a case be used, it is lawful to evade it by stratagem; and as the will is not then free, it is released from responsibility.

2nd.—The notion that those who exercise the vote do it for the benefit of others is, I say, inconsistent with the abstract right of every one to the suffrage. Give us universal suffrage, and we are our own trustees. What's right for one is right for all, and when obtained, will take care of itself.

3rd.—It's 'cant' when people are always talking large about principle and truth, and so forth, and neglecting a prudent regard to the main chance of the life that now is. Families must be brought up, and honestly, if possible. Does not the Rev. T. Binney urge us to make the best of *both* worlds?

Hoping these answers will let a little daylight into our friend *Mentor*.

I am, yours, as ever,

A BALLOT CHRISTIAN.

CONDITIONS OF UNION.

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—Does our worthy brother Earp intend that the decision here commends to the Association shall be deduced from the premises he has laid down? Deploring the want of union as preventing the spread of our denominational principles, he proceeds to a conclusion which neither Whately, Mill, nor the logical examiner of our College would allow, namely, that a further *new condition* of union shall be imposed on our churches, in the shape of a collection for all our Institutions. It may be that difference of opinion as to some of these Institutions is one of the very barriers to our extension; and that the imposition of compulsory support will, at once, cut off some of our churches who would then join other sections of the Christian church. The communion at the Lord's table of different denominations, is not an

auspicious time for more stringent terms of denominational fellowship. The subject for discussion should be stated plausibly as well as logically.

Yours truly,

A MIDLAND G. B.

WEEKLY OFFERING.

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—Now we have concluded our first year's trial of the weekly offering, for the information of your readers, I wish just to say—that our receipts for the year are as nearly *as possible* 50 per cent. above our average income for the four years preceding. We have paid all our current expences, and wiped off nearly £40 of debt. I hope to see the plan generally adopted. We have no pew rents, no quarterly or anniversary collections, and no monthly or quarterly subscriptions.

Yours affectionately,
J. E.

DR. BURNS' REPLY TO J. E.

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—I shall be obliged if you can find space in the Repository for the insertion of the following, received from Dr. Burns.

Yours affectionately,
J. E.

DEAR SIR,—In reply to yours, I think the following propositions unanswerable.

1st.—While our churches are absolutely congregational and independent, yet they unite for connexional purposes.

2nd.—These purposes are, the extension of Christ's kingdom in the earth.

3rd.—To secure these, ministers must be educated; hence the necessity for our College.

4th.—New spheres of labour must be opened at home—hence our Home Mission.

5th.—The heathen must have the gospel—hence our Foreign Missionary Society.

Now these are the connexional objects, the ends to be secured by being a denomination at all; then

6th.—Those churches that do not labour for these, violate the connexional compact, and are self shut out from any benefits connexionalism may produce. Hence, then, is demonstrated the equity and undeniable fairness of excluding all churches from denominationalism that do not sustain the only objects that can be secured by it. Of course all such churches may be absolutely independent of connexionalism and of everything else if they please, and to that we have no right to demur. Such, then, is the evident truth on this question.

I am,
Yours, most truly, in Gospel bonds,
J. BURNS.

DISMISSING ELDER SCHOLARS.

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—I should like again to call the attention of your readers to the subject of dismissing the elder scholars from our Sabbath-schools. This plan was commenced when those schools were conducted almost exclusively for the purpose of teaching the art of reading. The Magazine for last month gives an account of twenty young persons being honourably dismissed, their average age nineteen years, and twelve of them members of the church. A remark was made at the meeting held in Leicester, last September, (by, I believe, a member of that same church,) that we lose sight of so many of the young people who join us. They are baptized and our care over them ceases. Might not this be greatly obviated by relinquishing the system of dismissions? Young people then want more than ever the kind supervision of one to whom they can look as their sympathising friend—to whom they can speak freely; and who both can and will speak freely to them. It may be said this can be done by their former teacher. But that teacher is now surrounded by

another group of faces, fresh interests are created, and it seems to me that the necessary time and attention can only be given by one specially devoted to the work.

Again, how will the Sabbath time of those twenty be spent in future? It is to be hoped, that most of those already members of the church will engage themselves in different walks of usefulness. But what becomes of the eight non-members? They are much more easily scattered than gathered together again.

The presentation of the Bible is liked by many. There is no necessity for this to be discontinued; it could be done when they are transferred to the senior class, leave the town, or become teachers; but let us not, (except from circumstances over which we have no control) lose our hold of them.

It will probably be difficult in the first instance to induce them to remain, but as this has been done in other places, should we be discouraged when important results are to be obtained?

I remain, yours, &c.,
A. N.

COMMITTEE FOR CORRESPONDENCE WITH SMALL CHURCHES.

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—In looking over the Report of the Special Services lately held in Leicester, I discover that I am one of a committee which was appointed to 'visit or correspond with the lesser churches, with a view to rectify certain evils connected with some of them.' I am afraid no convener was appointed, for I have never been summoned to a committee meeting, neither have I heard of one being held. Now unless our appointment is to prove abortive, a meeting of the brethren appointed ought to be convened. Will, therefore, Mr. Hunter or Mr. Stevenson, of Derby, take the responsibility of calling a meeting?

J. MALCOLM.

Intelligence.

BAPTISMS.

BURNLEY, *Ænon Chapel.*—On the first Sabbath in February, three were added to our church by baptism.

CHESHAM.—On Tuesday evening, January 31st, after a brief address by the pastor, twelve persons—nine males and three females—were baptized by Rev. J. Lawton, of Berkhamstead; and on the following Lord's-day, were received to the fellowship of the Church, when an unusual number of communicants was present, and the galleries were crowded with spectators.

ILKESTON.—On Sunday, February 5th, the ordinance of believers' baptism was administered to ten candidates, in the Old Baptist Chapel, by Mr. T. W. Handford, of Nottingham. Three of the candidates were scholars in our Sabbath-school, two out of the number were more than fifty years of age, the others mostly about thirty.

NOTTINGHAM, *Stoney - street.*—On Lord's-day, February 5th, we baptized eight friends, and in the afternoon at the Lord's table they were welcomed to the fellowship of the church. The morning congregation was an unusually large one, our spacious chapel being crowded in every part.

PETERBOROUGH.—On Lord's-day, February 5th, six candidates were baptized in the General Baptist Chapel, Peterborough, and were all received into Church fellowship. It is an interesting fact, that two husbands and their wives were among the persons baptized.

LOUTH, *North-gate.*—On Lord's-day, February 5th, five persons were baptized and added to the church.

WISBEACH.—On Wednesday evening, February 8th, five persons were baptized by the Rev. T. Watts, after a suitable discourse on obedience, founded on the call of Matthew the publican, Luke v. 27, 28. Four of the candidates are young, the other in middle life, who for a number of years has been deprived of sight, but the eyes of her mind being enlightened, she has followed her Saviour through the baptismal waters.

NOTTINGHAM, *Broad - street.*—On Lord's-day, December 4th, four persons were baptized and added to the Church; and on the first Sabbath in the present year, sixteen young persons followed their Lord in the ordinance of baptism. The greater part of these converts are from our branch of the Church at New Basford, where there is a gracious work doing amongst the young people. For several years there had been but few additions from Basford, but latterly the prayer and enquirers' meetings have been numerous attended, and many have been led to cry, 'What must we do to be saved?'

ANNIVERSARIES.

BURNLEY *Ænon Chapel.*—On January 29th, three admirable discourses were preached in this place, by Mr. Thomas Cooper. The congregations were very large, and the collections on behalf of the debt better than usual.

MACCLESFIELD.—On Lord's day, January 22nd, 1860, a sermon was preached in behalf of the Foreign Missions to India, by the Rev. I. Stubbins; and on Monday evening, January 23rd, we held our annual public missionary meeting, D Holland, Esq, one of our Wesleyan friends kindly consented to preside. Addresses were delivered by the Revs. E. Jones, (Wesleyan,) J. Henshaw, (New Connexion,) I. Stubbins, T. Barlow, (Wesleyan Free Church,) and J. Maden. The attendance at both services was very good notwithstanding the unfavourable weather. Collections and subscriptions during the year, £15 3s. 6d., being £3 in advance of last year.

T. S. H.

WISBEACH.—The fourth anniversary of the settlement of the Rev. T. Watts, amongst us, was celebrated by a tea meeting, in the public hall, on Thursday, January 5th, 1860, when upwards of 300 attended. After tea, addresses were delivered by the Revs. W. Woods,

of Swaffham, G. Hester, Long Sulton, J. Smith, (Independent,) H. Wilkinson and T. Watts, who presided on the occasion. Several anthems were sung at intervals during the evening.

REMOVAL.

We understand that our esteemed brother, Rev. J. Salisbury, of Barrowden, has accepted an invitation to become the pastor of the churches at Hugglescote and Coalville.

MISCELLANEOUS.

CASTLE DONINGTON.—The new year commenced here by special services in the Parish Church during the first week; with the second we, the Baptists, with our Wesleyan brethren, held united mid-day and evening prayer meetings, in the Baptist and Wesleyan Chapels alternately; during the third week we had special services by preaching every evening, assisted by some of our highly

respected and talented brethren in the ministry, still continuing our mid-day prayer meetings; the prayer meetings were well attended, and the evening services crowded to excess. On Monday, the 23rd January, in the fourth week, we had a public union tea meeting in the Baptist Chapel; 557 sat down to tea. The meeting was continued to a late hour, and was deeply interesting. We have reason to believe that very much good has been done, and is doing here, for which we praise God.

J. B.

LEICESTER.—On January 24th and February 14th, two highly instructive, popular, and eloquent lectures were delivered in Dover-street School-room, in connexion with the Young Men's Improvement Class; the first by Dr. Guttridge, on 'The House we live in; its decay and repair,' which was illustrated by beautiful transparent diagrams; the second by Mr. Arthur Moulds, on 'The Life and Writings of Thomas Hood.' Both lectures were numerously attended, and gave universal satisfaction. J. M.

Notes of the Month.

ECCLESIASTICAL.

THE 'signs of the times' must awaken something like enthusiasm in the most phlegmatic. Everywhere fresh tokens of religious earnestness appear. Special services in England; the return of eminent Unitarians in America to a belief in the Trinity; religious hopefulness in Italy; a prayer meeting for the outpouring of the Holy Spirit in the Bishop's school-room at Jerusalem; and the evident nearness of the downfall of the Papal chair, are not without their significance. Pio Nono talks about hiding in the Catacombs, or calling a general council, (the last was at Trent, 1545). The Italians run away when his carriage appears, and care not to

stay for his blessing; while a deep, ruthless, and rabid hatred of the priesthood is growing amongst the Romans. The Pope's encyclical letter has not mended his position, and all the 'Peter's pence,' now being so zealously collected from the 'faithful,' will be a poor compensation for the loss of the Romagna, the richest part of the Pope's dominions. If the Pope's threat of excommunicating Victor Immanuel be carried out, Italy will advance to Protestantism with rapid strides.

Scotland has just witnessed a trial for heresy. The Bishop of Brechin was brought before the Synod of the Scottish Episcopal church at Edinburgh, on the charge of teaching 'transubstantiation.' The trial is adjourned

till March.—Mr. Spurgeon has been in Paris, and gathered large crowds in the Oratoire Rue St. Honore, and the American Ambassador's chapel.—The disturbances at St. George's in the East have increased, and have only been suppressed by the presence of some three score policemen disguised in plain clothes.—An Indian Rajah at Kupperthulla, who has renounced caste, married an English girl, and is studying the Bible preparatory to his baptism, is anxious for missionaries in his locality.—The Irvingites have found their way into Italy.

GENERAL.

PARLIAMENT has been busy since its opening. The budget, with its repeal of the paper tax, commercial treaty with France, and free trade proposals, will make the income-tax more endurable. The majority for the abolition of church rates was less than at the former division. Dissenters must bestir themselves, and give the right hand to the Liberation Society, or their struggle will be protracted. The 'Thunderer' quietly assures the world that the 'Church of England thrives better on the voluntary than on the compulsory system.' Would that all good churchmen could see this. Savoy, it appears, is in danger of annexation, so Lord John Russell reluctantly said; and Lord Elgin is not unlikely to go again to China.—The 'social evil' is securing more public attention. Messrs. Brock, Baptist Noel, and many other ministers, both church and dissenting, have held a very important meeting, at which several hundreds of the 'outcasts' were present. Very good in its way; but till unchastity in men is visited with stronger condemnation than at present, the 'social evil' will never

be corrected.—France and the Pope are wider apart than ever. The encyclical letter has been followed by various counter-documents from the French minister, Thouvenel, all declaring that the Pope, as infallible head of the Catholic church is one thing, and as head of the States of the Church, another. Good Catholics cannot see any flaw in such logic; but to Protestants, bred and born, infallibility should be infallibility, whether temporal or spiritual, or it is mere mockery to speak of it at all. The commercial treaty with France will do more to promote friendly relations and prevent future panic crazes than enormous expenditure on naval and military defences. Italy is again agitated, but remains patriotic. Dolfi, the baker of Florence, has replied with great spirit to the slanders of Lord Normanby, the apologist in the House of Lords of the Grand Dukes. Naples suffers from the tyranny of her government. Arrests and imprisonments for the merest suspicion of liberal opinions have driven the people to the very verge of desperation. Spain has paid an old debt to England of nearly half a million of money; her Moroccan war still continues, and because Tetuan has been taken by her troops, arouses herself anew with martial spirit. It is a thousand pities Spain did not accept the mediation of England. Austria is about where Spain was forty years ago, priest-ridden and bankrupt. Turkey is passing through another political crisis. The Sultan, we rejoice to hear, has, with praiseworthy liberality, helped the great Circassian Exodus to his dominions. More than twenty thousand Circassians have arrived at Stomboul and Scutari. The Czar gave them their choice—Siberia or Turkey; and they have shown abun-

dantly enough which they prefer.—Sir H. Rawlinson has arrived at the Persian capital of Teberan, and has been well received.—An American slaver, *Orion*, was captured in November, with nearly nine hundred slaves on board. Upwards of two thousand unfortunate victims to the accursed African slave-trade have been set free within the last four months. America has elected a speaker for her congress at last. Everywhere the struggle between slaveholders and abolitionists is waxing fierco. A family of forty persons have been expelled from Kentucky, for their abolition leanings, and have taken refuge in Cincinnati. A deacon of a Baptist

church has been driven out of Virginia for the same preferences. Meanwhile, old John Brown's martyrdom has not been without its effect. The stern puritan, being the sixth in descent from Peter Brown, who went out in the *Mayflower*, and landed on Plymouth rock in 1620, will not have died in vain, if the north should be awakened thereby to a consistent hatred of slavery, and a determination to wipe their hands for ever of the foul blot. Japan has again been closed. Some squabble arising out of the rioting and larking of English sailors, whilst ashore, is the alleged cause.

Marriages and Deaths.

MARRIAGES.

Nov. 29, 1859, at the General Baptist Chapel, Dover-street, Leicester, by Rev. J. Malcolm, Mr. R. Gregory, to Miss Mary Elizabeth Pollard.

Jan. 15, at the General Baptist Chapel, Sacheverel-street, Derby, by Rev. H. Ollard, Mr. P. H. Lees, to Emma, youngest daughter of Mrs. Prideaux, of Langham, near Oakham.

DEATHS.

At her residence, Claremont Villa, Redland-road, Bristol, aged 74, Elizabeth, relict of the Rev. Robert Hall.

January 27th, at Barton Fabis, Leicestershire, Mr. Samuel Deacon, in the 89th year of his age. He had been a consistent member of the Baptist Church in that place upwards of seventy years; had filled the office of deacon sixty years; and been a teacher in the Sabbath-school nearly sixty years. He was much and deservedly esteemed.

His end was peace. The deceased has left to survive him five sons and one daughter, twenty-five grandchildren, and sixteen great-grandchildren; many of whom are followers of him, who, through faith and patience, is now inheriting the promises.

January 27th, at Lanshaw Bridge, near Burnley, Lancashire, in the 76th year of his age, supported by the promises of the gospel, Mr. John Stutterd, for twenty-five years the master of Emmott school, in that village, and the beloved father of the Rev. J. Stutterd, General Baptist Minister, Castleacre, Norfolk, and surviving nephew of the late Rev. John Stutterd, the founder and pastor of the Baptist Church upwards of forty-four years, at Colne, in the above county.

Feb. 11th, Henry Firth, in the 80th year of his age. He had been a consistent member of the General Baptist Church, Queenshead, nearly 54 years.

Missionary Observer.

LABOURS AT POOREE, BY THE
REV. G. TAYLOR.

Piplee, October 1st, 1859.

I promised in my last to furnish you with an account of our hot-season labours at Pooree. We reached that devoted city on the 20th of April, and on the arrival of the native brethren shortly afterwards, we began to preach unto the people 'Jesus and the resurrection.' The first three or four nights we visited the bazaar, our congregations were very large, but most listless and inattentive; and 'our words seemed to them as idle tales.' Occasionally some auditor would put a question as irrelevant to the subject in hand as it could possibly be; while another would assert that the great image in the temple was the invisible, the formless God; and a third would tell us that the religion of Jesus Christ was very well for the white people, but it would not do for the hindoos. We had not been at the bazaar many nights however, before we found that the leopard was the leopard still. Hence we were soon surrounded by numbers of the 'baser sort'—doubtless employed for the purpose—who sought to turn into ridicule the preached word. It is not their object to argue—of that they and their masters too are incapable—they either assert monstrous falsehoods, and in that way divert the attention of the better disposed; or they utter most filthy language, that drives every serious thought to the winds. If this does not succeed, they have recourse to shouting, that by their cries of 'hurri bol,' or 'victory to Jaganath,' they may drown the speaker's voice, and prevent those that would hear from doing so. At the time of the Chandana festival—when an image of Jaganath is made to sail round a special tank amid the shouts and yells of the populace—the conduct of the people was very bad. We took up a position in the vicinity of the festival, and soon had a large concourse of people about us. For about half-an-hour they heard the word tolerably

well, when all at once, as with common consent, they began to abuse the speaker, and most wildly to shout the names of their gods and goddesses, and to tell of their glory and greatness in language that Asiatics alone can use. In vain did we try to silence them by appeals to every imaginable motive! Yea, the more we entreated, the more they scoffed and ridiculed: the more we tried to reason with them, the more unreasonable they became: and some few 'contradicting and blaspheming,' raged with fury and seemed ready to devour us. One man from the north-west, assuming a threatening attitude, threw up his arms and used language, that uttered under other circumstances, might have consigned him to the gallows. For nearly two hours we endeavoured to preach of 'death' as the 'wages of sin,' and of 'eternal life,' as the 'gift of God through Jesus Christ,' amid the insults and jeers of this wretched multitude; but finding we could prevail nothing, we returned home with heavy hearts,—possessing as our only consolation, a sense of having endeavoured to do our duty.

If we except the time of the above festival, I think that on the whole the people heard this year quite as well as they did last—sometimes they were very unruly and boisterous; and anon hopefully attentive—and it was well they were so; for at the best of times it is rather a formidable matter for a foreigner single-handed to have to address a Pooree auditory. Yet one longs to see some signs of vitality in this valley full of bones. Perhaps the following may be considered as a sort of shaking in the valley. One evening, when for upwards of two hours a very large assembly had been listening with more than usual interest to the word of life, a young man in the crowd stepped up to one of our native christians, not knowing him to be such, and said, 'brother, what do you think to what these men are saying?' 'Nay, said the brother in question, what do you think?' 'why,' he replied, 'it appears to me that what they say is perfectly true, and according to the shastres! and though

I cannot deny what they assert, yet I see it is quite opposed to the religion of our fathers. Can you say anything in defence of Hindooism?" "No brother; added our christian friend 'I cannot; because my mind tells me that what the preachers say is right and according to truth.' This young man had evidently begun to think and compare: but God only knows whether his reflections produced any lasting effect! However, one is glad to see even this much at a place like Pooree. On another occasion a young man from the country, a silversmith, and very respectable in appearance, was attracted to the preaching place, and for some time paid great attention. Indeed he appeared to be somewhat affected by the truth: and in a conversation with Kombho at the close of the service, confessed that he never thought before of the folly and absurdity of calling the work of our own hands, Lord! and of supposing the son could beget his own father—which was evidently done by those who called Jaganath the 'Lord of the world.' He afterwards came to the bungalow where I had a long conversation with him, and, so far as I could judge from that brief interview, I thought him a hopeful character. There lay before him a great temptation, however, and I feared at the time he would be unequal to it:—he had to return to the house where he was lodging for some matters he had left behind, and to send back home a servant that had accompanied him; and I was much afraid he would be persuaded to change his mind! He promised however, to return the next morning, and arranged with the native preacher to meet him at a certain place. The next morning the brethren were at the place appointed, but alas: not a trace of him could be found! Still, God alone knows what effect that visit may eventually have upon that young man's mind, as much divine truth was brought before his attention, and an important volume put into his hand when he departed. I have no doubt that in the case of hundreds, fear of the brahmins and a dread of becoming outcasts are the only motives that keep them back from an open avowal of their attachment to christianity.

It is really amazing, that the pilgrims allow themselves to be so duped from time to time by this proud, haughty, covetous class of men, the brahmins! It is evident that their only object is to rob to the last fraction every victim they can secure. During our recent visit some Bengalee hawkers came to our house one day with a few combs and brushes in their hands, and declared that they had been stripped of everything else they had, by the brahmins of the temple, and had nothing for their journey back to Bengal! One evening too, as a pilgrim from the northwest was at his devotions in the temple, his garments and everything he took with him were stolen by the attendants on the idol! The poor fellow left the temple in disgust; and on reaching the place where one of the native brethren was exposing the trickery of the Pundas, declared that what the preacher said was perfectly correct, for he had just received such treatment at their hands. And he began to curse Jaganath and the Pundas, and to call them thieves and robbers, in a way that struck consternation into the bystanders.

In the month of May we were joined by our old and valued friend, Gunga Dhor. On our congratulating him on his safe arrival, he said, 'Ah, I have for a long time wished to visit Pooree once more, that I might witness against its abominations; and the Lord has granted me the desire of my heart. His name be praised! I have not much strength left, but what little I have I wish to spend it in the Lord's vineyard. I thought as I sat in my house—I am not well at home, and I am far from happy, because I am doing nothing: if I go to Pooree I can but suffer, and I may be able to do a little; I will, therefore, go; and in the strength of the Lord I have come.' After a short pause he added, 'I remember the first time I came to Pooree to preach; it was with Lacey Sahib I came, and as we were approaching the city the Sahib said, 'Gunga Dhor, the devil has long reigned undisturbed here, and has been sleeping on the top of that temple for thousands of years, but as soon as you enter the city, he'll wake up, and set his eyes on you because he knows

you have come to seek his overthrow ; therefore, take care !' But I said 'never mind, Sahib, if he be there, and if he do set his eyes upon me, I'll fight against him and his servants with all my might.' The dear old man stayed with us nearly a fortnight, and with much fidelity and earnestness, night after night, made known the 'truth as it is in Jesus.' Many of his addresses were truly eloquent, and most of his figures apposite and telling. Referring one evening to their contemptible ideas of the Creator of the universe and their manner of treating him, (as carrying him on men's shoulders, binding him on the car, &c.,) he said, 'shall the ant cry out to the mountain, 'Stop, O mountain, and I will turn you upside down?' Or shall the mosquito, standing on the edge of the ocean, cry, 'Stop, O sea, and I will open my mouth and swallow you?' And yet you pretend to do what is even more impossible !'

In addition to our labours in the bazaar during the week, we had two services on the sabbath, one in the Oriya and the other in the English language. As the chaplain was not able to be down at Pooree this year, most of the residents of Pooree and the visitors from Cuttack attended the English service. We remained at Pooree until after the Car festival.

A VISIT TO THE JAGANATH FESTIVAL, POOREE, BY THE REV. W. HILL.

It being felt desirable that the brethren should agree upon several matters arising out of the proposed new edition of the New Testament in Oriya, a special conference was appointed to be held at Pooree, for this purpose, during the Rut Jatra. By this arrangement we were enabled not only to decide upon printing the word of God, but also to engage in preaching it to the multitudes who assembled at the above festival. Mr. Brooks, Mr. Buokley, and myself left Cuttack for Pooree on Tuesday afternoon, June 28th. As the Cuttack river was full from bank to

bank, and the current was very strong, we were half an hour getting across. This difficulty being overcome our bearers ran along famously, and soon completed the first stage. When in the middle of the second the clouds gathered, and the rain came down in torrents. Before I could close my palkey doors I was almost wet through, and even when they were closed the rain so beat in that my pillows were soon saturated. Spare linen was forced into the crevices as speedily as possible, but scarcely had I congratulated myself on my success ere the rain came pouring in through my palkey roof. For this there was no remedy but patience, though the prospect of a night's journey on a wet bed was not very cheering. To make the best of the matter I took off my flannel jacket and converted it into a temporary blanket. This succeeded admirably, and though a little uncomfortable, I neither got fever nor cold. In the course of the night we had to be ferried over several rivers, but nothing particular transpired. By day dawn next morning, Jaganath's temple was in full sight. As it was the first time I had seen it I gazed upon it with peculiar feelings, and could not but think of the millions of poor deluded creatures, who had entered its precincts since its erection, between six and seven hundred years ago. To determine the exact number is of course impossible, but if we take an average of one hundred thousand a year, for six hundred years, we have an aggregate of sixty millions of immortal beings who have visited this single idolatrous shrine ! Sixty millions, soon uttered, but how difficult to realize ! The road to Pooree, both as regards the soul and body, is emphatically

"—— the road that leads to death,
And thousands walk together there."

For more than six centuries, alas ! every hindoo who went along that road was on the broad road to destruction ; but now, blessed be God, the scene is changed, and

"—— wisdom shows a narrower path,
With here and there a traveller."

The immense quantities of bones which lay scattered on the road sides, plainly indicated that we were approaching the region of disease and death. With the appearance of one garden fence I was very much struck. It was hung all over with animal and human bones. And what for, think you? Why, to keep away thieves. Bones, as you may be aware, are unclean in the estimation of good caste hindoos; consequently, a fence on which any are hung is stronger than would be a fence of iron. For stealing merely, the hindoo would not be defiled; but if, when in the act of stealing, he happened to touch a bone, he would be defiled and require purification. Such are the ideas of defilement among the natives of India. There is a similar custom of keeping away thieves on the Berhampore side, but as bones are not so plentiful as at Pooree, old cooking pots are used instead. For instance, as soon as mangoes and other kinds of fruit begin to form, it is usual to suspend old earthen cooking pots from the branches of the trees, and though a little pilfering is sweeter to the natives than the fruit even, no good caste native would touch the tree.

Between six and seven o'clock, we reached the 'circuit-house,'—or government bungalow, where a court is sometimes held,—which was very kindly placed at our disposal during our stay at Pooree. There we found brother and sister Taylor, who were glad to leave the scanty, wretched accommodation of their 'Pooree-house,' and join us in the larger one. Brethren Bailey and Goodby we thought might have preceded us, but they did not make their appearance till after midnight. Being awoke by their arrival, we all turned out to hear their adventures. Morning and evening we all went into the principal street, and preached 'Christ and him crucified.' The presence of so many 'padre-sahibs' seemed to create no little astonishment among the people, and bad as they are, I cannot but think that our cheerfully submitting to abuse and insult would make an impression on some minds. Scores of workmen were employed in preparing the three gigantic cars, and twisting the monster ropes with which to draw

them. Pilgrim-hunters were marching into the town at the head of droves of pilgrims, whom they had succeeded in enticing to the sacred city. The street in which the temple is erected contains many fine buildings; it is about sixty yards wide, and a mile long. The temple stands at the southern end, within a few hundred yards of the Bay of Bengal. As I stood looking at the old ocean, I thought of its rolling before the foundation of the temple was laid; and we may rejoice that it shall roll long after the temple has been forsaken,—and 'there shall not be left one stone upon another that shall not be thrown down.' The enclosure in which the temple stands is very large, and surrounded by high massive walls. No European, with one exception, has ever gained admittance to the temple. An allusion to this circumstance is made in a work entitled 'Tours in Upper India, &c.,' by Major Archer, late Aid-de-camp to Lord Combermere. Referring to a visit to Pooree and Jaganath's temple he observes, 'Only one European has had, what by a traveller may fairly be termed the good fortune to effect an entrance into its sacred and mysterious precincts, and this was a matter of such enterprise, not to say danger, had he been discovered, that a slight notice of it may perhaps, be pardoned:—An officer, it is believed by the name of Carter, formed a wish to enter the temple at the period of the great festival; he gained the connivance and assistance of some of the Sepoys of his corps, by whom he was greatly beloved; they painted him with the distinguishing marks of their caste, arrayed him in proper garments, and for protection took him in the midst of them; he underwent the ceremonies prescribed, and came out safely. He stated that he saw nothing but large courts and apartments for the priests, and could only catch a glimpse of the idol at a distance. The circumstance of his admission came to the knowledge of the brahmins, who immediately declared that the impiety would be visited by Jaganath's indignation. Unluckily, the officer came back to Pooree with his corps some years afterwards and there died, and thus to all men's minds was accomplished the brahminical prediction.'

Besides all the brethren now in the field, our fellow-labourers, Damodar, Kumbho, Jagoo, and Thoma were present. As our forces were so strong, we divided into several parties, and occupied different places. Before the festival commenced we had many important opportunities of proclaiming the gospel. As the time drew nearer the people became more excited, the cries of 'Victory to Jagannath' and 'Hurri bol' more frequent, and many of the brahmins looked more like fiends than men. To argue any point in a quiet straightforward manner they scarcely attempted. Their great argument is abuse, and of this the Poorees are certainly accomplished masters. For more than six hundred years, they and their forefathers have been devising and practising wickedness in its vilest forms, consequently, they have become giants in sin, monsters in iniquity; the embodiments of all that is crafty, cruel, and corrupting, of everything that is dishonourable to God and disgraceful to man. To regard such fiend-like monsters as men,—to go time after time and strive to do them good, and receive nothing in return but vile abuse, is almost too much for human nature, and were it not for the love of Christ, the power of the Holy Spirit, and the promises of God, one would be inclined to say, 'Pooree is joined to idols, let it alone.'

Turn one way, and you are certain to see a host of poor creatures, minus a leg, an arm, or both—here crawling along and there sprawling on the ground, soliciting alms in the most unearthly tones; turn another way and you are met by some poor leper who endeavours to excite your compassion by showing you that his fearful disease has already eaten away his nose, his fingers, and his toes, and that it is making inroads into other parts of his body. Stand in one place, and a number of blind men are brought for your inspection, or some poor idiot strolls into your presence; go into another, and you see the struggles and hear the groans of the sick and dying. One morning brother Bailey and I passed a place where dead bodies are thrown down and left unburied. Bro. B. said that some years ago he

saw and counted eighty corpses in this same spot, all of which had been stripped of their clothing. Though no bodies had been thrown out when we were there, there were hoaps of human bones, which, having been picked by the crows and the vultures, the dogs and the jackalls, lay bleaching in the sun. Nor do one's olfactory nerves escape their share of the disagreeable, for what with the stench arising from oily bodies, filthy streets, and other things too numerous and indecent to mention, one is at times almost overpowered and ready to faint. According however, to the hindoo shastres and traditions, this city of filth, this den of thieves and haunt of prostitutes, is one of the finest, purest places the earth contains. There the great lord of the world displays his glory, holds his court, and dispenses his favours. Enter this city and every sin you have committed or can commit is entirely and for ever pardoned. Lie down in its filthy streets and you rest on the gentle bosom of the world's great lord. Die in its halls and precincts, and you pass from the sacred city to supreme happiness. Such are the lying impostures palmed on the people, and such are the abominable practices by which the inhabitants of Pooree earn their livelihood and accumulate their wealth. This year the pilgrims were more numerous than for several years past, but happily the weather was fine and the cases of cholera comparatively few. The European doctor is very active and kind. Though under no obligation to do so, he rode through the town daily to see if any were suffering from cholera, in which case he had the parties conveyed to the hospital. The doctor said that when such cases came to his notice he insisted upon all the property being made over to him, and from this source he has formed a fund which enables him to provide extra assistance in times of unusual sickness and mortality. Such efforts to relieve the wants and mitigate the woes of the pilgrim are very praiseworthy, especially as they are quite spontaneous and additional to what are officially required.

The three idols were brought out on

the Saturday, and amidst the deafening shouts of the assembled multitudes, were duly set up on their respective cars. As soon as this ceremony is over the pilgrims begin to leave the town; so early the next morning brethren Buckley, Taylor, and myself, accompanied by two native preachers, went to a place called 'Athara Nulla' a mile outside the town, to distribute tracts to the home-bound pilgrims. Nearly all the women had with them a small basket of cooked rice or sacred food, which they were conveying to their friends as relics of the sacred city. In reply to our question, how far have you come? some said, 'a month's journey'* some 'six weeks,' some 'two months.' Among others there was one old man who appeared like a walking skeleton, and could not be much less than seventy years of age. In answer to the question how far have you come, he said a 'three months' journey.' Reckoning both ways, he would scarcely walk less than two thousand miles. What would friends in England—who think it a long distance to walk as many yards to the house of God,—say to this old man walking all alone, in an Indian hot and rainy season, *two thousand miles*, or for six consecutive months, along bad roads and no roads, now in mud, and in water, and then in jungles infested by wild beasts, and all in order to see his wooden god. While we pity the poor old man, should we not learn a lesson from his endurance and perseverance? In the evening we went again into the town to preach the gospel, but the people were so mad upon their idols, that there was very little disposition to listen to our message. In contrast with the scenes that were around us, my thoughts were often amid the sabbath scenes of happy England. Happy time when the christian sabbath shall be observed through the length and breadth of this now benighted land.

On the Monday afternoon we left for Cuttack. Crowds of pilgrims were

* As in the Scriptures, the natives speak of their journey as of so many hours, days, weeks, or months, and not of distance as is common among us.

returning to their homes. In one place I saw what I thought to be a dead body lying at the side of the road. Some time after one of our servants came up, and I asked him if he had seen a dead man at the side of the road. His reply was 'it is a female pilgrim, she is not quite dead, but will die to-night or in the morning. Her friends have stripped her of all her clothes and have gone on and left her.' Darkness veiled other scenes from our view, but by the light of our torches we could see crowds of pilgrims sleeping on the road, not having a place wherein to shelter.

DEATH OF THE REV. W.

MILLER'S YOUNGEST CHILD.

A heavier trial than any connected with their voyage to India, mentioned in last month's Observer, awaited Mr. and Mrs. Miller on their arrival in Calcutta. Particulars are furnished by Mr. Miller in a letter from Cuttack, dated January 4th.

"Our short stay in Calcutta was marked by a very painful event, viz., the death of our beloved youngest child. The day we landed he seemed to be in the best of health, and continued so up to December 15th, when he had an attack of diarrhœa. After using all the means we thought best, in vain, a medical man was called in. He at first treated the case very lightly. However, the child became worse instead of better, so that on sabbath morning, the 18th, the doctor and we both thought it advisable to have additional advice, and two more doctors were sent for. They both thought the case almost hopeless, and on Tuesday morning, the 20th, at half-past three o'clock, death terminated the extreme sufferings of our darling boy. This, as you may imagine, was a severe trial to Mrs. Miller and myself. Having been permitted, with much difficulty and trouble, to bring the dear child across the ocean, (and on which account he had become doubly precious

to us) his sudden removal when so near our destination appears very mysterious. However, we know it is right and well, for Our Father has done it, who cannot err. Though our loss is great, our darling child's gain is greater. We therefore try to say—'The Lord gave and the Lord hath taken away, blessed be the name of the Lord.' We had to inter the same day. At Mrs. Miller's request I communicated by telegraph with Mr. J. Robinson, of Serampore, who has charge of the mission burial ground, and requested him to have a grave ready by 5 p.m. About 3 p.m., Mrs. Miller and I, with the corpse, entered a palkee garry, and commenced our sorrowful journey to Serampore, via Barrackpore. Lest the driver, and the boatmen, when we crossed the river, should object to having anything to do with the corpse, we had the coffin wrapped in a railway rug.

Mr. Robinson kindly met us at the Serampore Ghat with a conveyance, and drove us to the burial ground. Here we found Messrs. Trafford and Sampson, of the Serampore Mission. The former kindly read the burial service, and offered up a prayer which did us good. We laid the precious remains of our dear child near those of Ward and Mack, and not far from the tomb of the immortal Carey. After taking a cup of tea, we returned to Calcutta."

BIBLE TRANSLATION SOCIETY.

THE secretary writes, "will you allow me to request a paragraph in the next number of the General Baptist Magazine, urging the brethren of your Body to make greater efforts on behalf of the Bible Translation Society. Since our grant of £150, in aid of your Oriya New Testament, I am not aware that we have received a single congregational collection from a General Baptist church, in aid of our society."

It is believed that the help rendered by our friends to this valuable society has hitherto been in the shape of private subscriptions rather than of public

collections. The accounts for the year will be closed at the end of this month; meanwhile, we hope our churches will not forget the society that came so opportunely to the relief of their missionaries in Orissa. Collections, donations, or annual subscriptions should be forwarded to the Rev. W. W. Evans, Secretary, 33, Moorgate-street, London, E. C.

GOOD NEWS FROM DELHI.

WE are now strong in Delhi, and the word of God is spreading most rapidly, especially among the Chumars. On Sunday, October 24th, I baptized twenty-one; last Thursday evening I had the pleasure of immersing three more; and this month I have baptized eight. Our church now numbers more than 100 souls, and there are many hundreds of inquirers in Delhi alone; besides all the villages round us are in a most interesting state. I am full of expectation as to our future, and I hope we shall soon have quite a chain of native churches round Delhi. The difficulty is to get pastors for them, and in this respect we must do the best we can.—*Letter from the Rev. James Smith.*

NOTICE.

It is particularly requested, that when Mr. Stubbins is appointed to visit any place for the mission, a copy of the bills may be sent to him previously by post, and also an intimation at whose house he will be expected to make his home. Our worthy brother has several times been much inconvenienced through the neglect of these little matters. His address by post is, The Rev. I. Stubbins, Nottingham.

P.S.—Any printed matter, weighing under four ounces, is charged only one penny postage, if free from writing, and left open at the ends.

THE
GENERAL BAPTIST
MAGAZINE.

APRIL, 1860.

SOWING IN TEARS AND REAPING WITH SONGS.

THE sorrows of the spiritual life are met by many a gracious declaration: 'The sorrow of the world worketh death, but godly sorrow worketh repentance to salvation not to be repented of.' 'They that sow in tears shall reap in joy.' 'Weeping may endure for a night, but joy cometh in the morning.' 'Many are the afflictions of the righteous: but the Lord delivereth him out of them all.' Of the happy host of the redeemed it is affirmed, 'These are they who came out of great tribulation;' but now 'God himself has wiped away all tears from their eyes.' The history of the Church of Christ, in every age, abundantly illustrates these representations: each individual believer sets to his seal that this witness is true. As the pilgrims to Zion have passed in lengthened procession through this vale of tears, the like harmonious song has been heard; and the varied tone of their satisfactions or sorrows vibrates to a kindred chord in our own minds. Religion, in its prominent features is, like its Divine Author, immutable,—the same yesterday, today, and for ever.' 'As in water, face answereth to face, so the heart of man to man.'

VOL. I., NEW SERIES, NO. 4.

Tears are copiously sown at the very commencement of the spiritual life; the new birth is heralded by this godly sorrow. Many are the tears of contrition and penitence shed by the sinner at his first turning to God. Convinced of his demerit and danger, he trembles—he seeks to escape from vengeance—he shuns society—in solitude he bemoans himself thus, 'I am ashamed, yea even confounded.' The recollection of time wasted—means neglected—faculties misimproved—injuries done to others by his advice, or example, or influence; and where in many cases the mischief cannot be repaired!—and especially the conviction that he has 'trampled underfoot the Son of God, and done despite to the Spirit of grace,' excite within him the most poignant grief. Smiting on his breast, he cries 'God be merciful to me a sinner'—but, reflecting on the variety, the aggravation, and the number of his sins, he relapses into despair, and says 'there is no hope.' Again revived by a view of the character of God as plenteous in mercy and ready to forgive; and cheered by the sight of the cross, he approaches to the hallowed altar; and while his only sacrifice is a

broken and contrite heart, he hears the voice of mercy saying, 'With this I am well pleased, through the merits of that better offering, the Lamb of God which taketh away the sin of the world.' The sinner's tears still flow in a copious flood, while he sows liberally the pious purposes of his heart,—the earnest prayer for pardon,—the intense breathing after holiness—'They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of water in a straight way, wherein they shall not stumble; for I am a Father to Israel, and Ephraim is my firstborn.'

The gracious declarations by which the distresses of a religious life are met are, indeed, to receive their full and final accomplishment at the end of the world; but even now their primary and partial fulfilment occurs. The seed, thus moistened with tears, and afterwards warmed by the clear shining of the Sun of Righteousness, soon vegetates, and multiplied pleasures are reaped by the pardoned penitent; his conscience is pacified by the blood of sprinkling,—the Balm of Gilead heals his wounded spirit; joy in the Holy Ghost is graciously bestowed; and amidst some remaining drops of the storm of grief by which he was nearly deluged, he sees the rainbow of mercy—the symbol of unchanging love—'And in that day he shall say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and now thou comfortest me. Behold, God is my salvation, I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation.'

'When God revealed His gracious name,
And changed my mournful state,
My rapture seemed a pleasing dream,
The grace appeared so great.'

And does he weep no more? Alas! 'I find a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am!

who shall deliver me from the body of this death?' 'I groan, being burdened.' The continuance of indwelling sin is an unfailling source of sorrow. 'If any man be in Christ he is a new creature; old things are passed away, all things are become new.' But though he is really sanctified in every part, he is completely renovated in none. The good work is begun, but a thousand deficiencies urge him to pray, 'Perfect that which concerneth me: thy mercy, O Lord, endureth for ever; forsake not the work of thine own hands.' He soon discovers, that though as the captive exile, he is set at liberty, an unholy nature, a treacherous heart, and an unceasing opposition from Satan, occasion him many tears. His conscience is so tender, that it resembles the eye which is offended even with a mote. He who longs to advance is grieved at every declension and delay; he who pants to excel is mortified at little deficiencies; he who delights in purity is offended with the least stain. The more he sees of the excellency and goodness of his Benefactor and Friend, the more he laments that he loves him no more, and serves him no better. Like the weeping sower, he sometimes slackens his hand: the falling torrents almost induce him to desist from labour. So numerous are the obstacles to his success, that he sits down despondingly, as did the captive Jews by the streams of Babylon, when they hung their harps upon the willows in the midst thereof. David was thus discouraged: 'for there was long war between the house of Saul and the house of David, and though the house of David waxed stronger and stronger, and the house of Saul waxed weaker and weaker, yet he said, I shall now one day perish by the hand of mine enemy.' But 'when I am weak, then am I strong,' and can say, 'Rejoice not against me, O mine enemy; for though I fall, I shall rise again: the Lord will be a light unto me.' 'Light is sown for the righteous, and joyful gladness for the upright in heart.'

'Now I complain, and groan, and die,
While sin and Satan reign;
Now raise my songs of triumph high,
For grace prevails again.'

By this I know that thou favour'st me, because my enemy hath not triumphed over me.

But there are other causes of tears, alas! of far too frequent occurrence in the Divine life—tears which are the result of backsliding from God—such tears as Peter shed when he went out and wept bitterly. The grief of heart then endured is considerably greater than on any former occasion. Doddridge has observed,—‘The agonies of a sinner in the first pangs of his repentance, are not to be mentioned in the same day with those of a backslider in heart, when he comes to be filled with his own ways.’ ‘He looks on him whom he has pierced and mourns as one mourneth for an only son; he is in bitterness as one that mourneth for her firstborn.’ The penitential Psalms of David well express this intolerable anguish of spirit:—‘Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows go over me.’ ‘Thou hidest thy face and I am troubled’—‘so troubled that I cannot speak.’ Then does the enemy exult, when the justly offended Father frowns; ‘as with a sword in my bones, mine enemies reproach me, while they say daily unto me, where is now thy God?’ This is, indeed, the hour and power of darkness; this taste of the wormwood and the gall is never forgotten; yet even these sorrows are succeeded by joy. There may be some painful delay, but at length the message of mercy from the risen Saviour shall be sent to the penitent Peter. ‘I will hear what God the Lord will speak: He will speak peace to His people and to His saints; but let them not turn again to folly.’ Oh, the depths of the riches, both of the mercy and of the wisdom of God! He heals all our backslidings, receives us graciously, loves us freely, and restores unto us the joys of His salvation.

Tears of sympathy are likewise shed by the truly pious. Tutored in the school of adversity, they weep with those who weep; the sufferings of their brethren are their own; nor shall these precious seeds be lost at the approaching harvest. He who wept with the disconsolate family at Bethany shall say, ‘Inasmuch as ye did thus to one of the least of mine, ye did it unto me.’

The Christian thinks of his country. ‘He sighs and cries for all the abominations that are done in the midst of the land.’ Knowing that ‘righteousness exalteth a nation, and that sin is a reproach to any people,’ He looks upon his relatives, and exclaims with Esther, ‘How can I endure to see the destruction of my kindred?’ He beholds a world lying in wickedness, and says with David, ‘Rivers of water run down mine eyes, because they keep not thy law.’ ‘I beheld the transgressors and was grieved.’ And should he be treated as was his Lord and Saviour, his tears and prayers will return into his own bosom. The condition of the church affects him; and why should not his countenance be sad when the Holy City lieth waste? ‘He is sorrowful for the solemn assembly, and the reproach of it is his burden.’ Like good old Eli, his ‘heart trembles for the ark of God.’ ‘He weeps when he remembers Zion.’ The indifference of many professors; the decaying graces of the upright; the defection of the insincere; and the indisposition of the children to supply the place of their fathers,—frequently force from him the language of the weeping prophet:—‘Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.’ Nor shall these tears be lost. Soon shall the waste places of Zion be restored; for thus saith the Lord, ‘O thou afflicted, tossed with tempests and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of precious stones; and all thy children shall be taught of the Lord; and great shall be the peace of thy children.’ Then shall the Christian lift up the anthem-peat that contains the burden of the Church’s victories, when she shall be addressed in the language of gratulation,—‘Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.’ ‘The righteousness thereof shall go forth as brightness; and the salvation thereof as a lamp that burneth.’

Let us mark the inseparable connexion between sowing and reaping

and also the vast disparity between our sincerest, most vigorous and persevering efforts, and the gracious and liberal reward. For, besides present consolations which are neither few nor small, the future joy of believers will be *great*, like the joy of harvest;—*complete*, they shall weep no more;—*abundant*, the seed sown yielding a hundredfold;—*seasonable*, their happiness being like the shock of corn coming in at the appointed season, fully ripe.

Let us ask ourselves if we are experimentally acquainted with these sorrows? Have our hearts been broken for sin? Are the remains of corruption our heaviest burden? Are our frequent wanderings of heart our real and deepest grief? Are we concerned for the afflictions of Joseph? This is the order in which we must proceed. Religion is a personal thing; therefore we must begin with our own heart; and if that be unmoved—hard as the stubborn rock, and cold as the senseless stone—let us plead the promise; 'A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.' Let us take encouragement from the accumulated evidence with which we are furnished, that tearful sowing shall be succeeded by joyful reaping. Departing saints, by their dying breath and prospective felicity, established this cheering truth. In that solemn moment, when every-

thing is real and undisguised, they tell us of their joys; they speak of their groans as about to be exchanged for praise—their sighs, for songs—their tears for triumphs—and countless is the number already standing on the hallowed and invisible mount of God—the cloud of witnesses on this subject—with which we are encompassed:—

* 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.

But all tears are now wiped away from their eyes; sorrow and sighing have for ever fled. And can we forget how fully all this was exemplified in Him who is at once our best model and our only hope; He who bare others' sorrows and wept for others' woes? 'For the joy that was set before Him, He endureth the cross, despising the shame.' He went forth weeping; 'a man of sorrows and acquainted with grief,' bearing precious seed, and sowing it around him. At length his own body was buried, like a grain of wheat in the furrow of the grave, from whence he rose, and reviving as the corn, became the firstfruits of them that slept; and as the wave-sheaf of old is presented in the high and holy temple before the God of the harvest! And 'if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' These are the hopes which support us under our present woes; and these the joys which shall succeed our passing sorrows. Let us bless God for them!

AUTOBIOGRAPHY OF A VILLAGE CRIPPLE.

CHAP. iv.—MY WORLD IN BOOKS.

OF my hermit life I have already spoken. I am in the world, yet hardly of it. It matters little to me 'how the world wags,' as the phrase runs; in the quaint, and still old-fashioned village of Hawthington, I have almost all the elements of life I can desire. Here all is rural and primitive. Men, women, and children are all of the old school, and cling to the traditions and

homes of their fathers, like limpets to the rocks. No hoarse monster of steam ever disturbs, with its unearthly tramp, the quiet of our sloping valley. We hear, when the wind favours it, its whistle sometimes, and secretly rejoice, that one obstinate director stood out firm and trenchant against making a branch line to pass hard by our village. The man himself, I knew him well, was

quite a curiosity. He was always at starting in a minority, be it vestry meeting, board meeting, or jury, and invariably won his point. He never yielded,—you might starve him or lock him up for a fortnight,—and this gained him, in familiar coteries, the name of the 'Invincible Committeeman.' Hawthingtonians always regarded him with profound veneration. No mills whirl their busy wheels near to disturb our quiet. On a dark night, I can see from my bed-room window a mill, some five miles off, all a-blaze with gas-lights, like a congeries of glow-worms, and this forms almost the only link that connects me with the huge, toiling world outside.

As I cannot fill up my life with living men, like one who mixes in active scenes, I necessarily go for them to my books, and these are to me treasures of more worth than all the gems of the universe, could the brightest and purest of them be fashioned into a window, such as threw its variegated light on the breast of Keat's Madeline. It is true, I have no ample library, well-stocked with curious lore, in grim old bindings and ponderous tomes; what I have can easily be numbered, without passing many times over the fingers of both hands; but of these I am proud. They never fail to yield me knowledge and delight. It may be winter without, but in Virgil and Spenser there glows a perennial spring; I may be downcast and querulous, but one Book is ever full of comfort and strength: I read of Job, and David, and the Saviour, and am strong; life may vex me with its meannesses, but Homer, Æschylus, and Milton are ever grand, sublime, and stately; Addison is ever humourous; Bacon profound; Wordsworth meditative; and Byron wild and passionate. I have gathered all opposites in theory, fact, and bias on my shelves, and many a time have fancied our little room full of the insane warrings Swift has so facetiously described in his *Battle of the Books*. A book, however, is to me a living soul, as Milton says in his own grand way, 'the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life.' Each volume is to me a living intel-

ligence. When new, it comes to me, perhaps, with many commendations, but these have all to be tried. We spend many quiet and cosy hours together, and grow familiar day by day. On its margins, if our friendship ripens into permanence, are many pencil-records of our silent talk; these are to me as memories to a living, bodily friend, and glow and brighten with change and age. I know I cannot alter and destroy the imperishable thoughts, thus written, as it were, upon rocks: I only weave upon them my own fanciful lichens, and thus give them, to my thinking, a homelier beauty and grandeur.

I have been especially diligent in collecting and studying the works of such men as Homer, Milton, Scarron, Pope, Scott, Akenside, Byron, Prescott, and others, in whom there has been some manifest physical defect, either congenital or acquired; and have fancied my own sympathy with them has enabled me to discern more of their real characters, to have a deeper insight into their writings than it is possible for any one differently situated. Such men as these I make my especial companions and study. I sometimes, in fancy, gather a group like this around me; and a motley affair it is. A modern Tam O' Shanter beholding it, might be scared and dumbfounded, and perhaps lose his coat tails in pursuit, should he bestride no steed, and have the misfortune to be chased. Here I gather all the curiosities of literary history in this form;—armless, eyeless, hump-backed, one-legged, crooked; but I cannot pretend to describe one half of them. Enough that I have a fancy, be it morbid or not, for these pitiable and unfortunate authors. Many a stranger has smiled in surveying and scrutinizing my unique collection, and I generally point to my own distorted legs and misshapen body, when he seeks the reason for so strange a taste. It is not very many months since, I came upon J. A. St. John's *Manners and Customs of Ancient Greece*, and skimming over the contents, and a few odd leaves, thought it would prove dry, barren, and uninteresting; but I no sooner came upon the passage, in the

dedication to his son Bayle, wherein he mentions his blindness (I cannot help transcribing it), than he suddenly underwent an apotheosis. He says, in speaking of Africa, 'the cradle of Hellenic civilization,'—'Here, probably the action of pestilential winds, and of the sands and burning glare of the desert, commenced that dimming of "the visual ray," which, in all likelihood, will wrap me gradually in complete darkness, and veil for ever from my sight those forms of the beautiful which have been incarnated, if I may so speak, in marble. This is a language which neither you nor your sister can read to me. All that sweet Olympian broad which used to smile upon me with kindly recognition when I was a solitary wayfarer in lauds not my own, will, as far as I am concerned, be annihilated. Those twelve mystical transformations of Aphrodite into stone, which may be beheld altogether at Naples, and appeared to me more lovely than its vaunted bay, or even the sky that hangs enamoured over it, will, I conjecture, be seen of me no more, or seen obscurely as through a mist. Homer, however, and Æschylus, with Plato and Thucydides, and Demosthenes, will be able still through the voices of my children—voices more cheerful and willing than ministered to the old age and blindness of Milton—to project their beauty into my soul. I will not, therefore, repine; but, imitating the example of wiser and better men, submit uncomplainingly to the will of God.'

In history, too, I suppose, after what I have written, it will be considered natural enough, I linger longest upon such men as Demosthenes, derided for his effeminacy, and battling with pebbles in his mouth to cure his imperfect speech; Nicias, bravely besieging the Syracusans, himself beset by a mortal malady; and our own, supposed humpbacked King Richard, striving in all things to show what he could be, and how different he was from the puny thing he seemed to be in the eyes of most men.

Thus my life passes. What makes some miserable makes me happy. I cannot move about myself, and rarely choose to be wheeled along our street;

but for the activity of some men, I am glad to exchange the passiveness of my own condition. They can work: and I thank God that he has hitherto been so kind to me as to find me friends in my books. A mother, who, grown old and hoary, still calls me her child, and means for my subsistence, that, undisturbed, I can wear away my life in reading and in dreams; for I am a reader of many books, and a dreamer of many dreams. Only the visits of friends from the hall, occasionally, too, of strangers interested in what they have heard concerning me, and the little children from school, who call daily to enquire after my welfare, and whom I can often hear saying to one another as they take hold of hands at the gate, 'Let's *do* and see 'ittle Tom,' and putting their simple question departing with looks of the profoundest tenderness, only these, and temporary illnesses, serve to dapple, and chequer my studious life.

But I must not forget to record one of the lessons I have learned in the great volume of nature, of which man is at best but a blind student, groping about with out-stretched hands, and spelling a sentence here and there with sensitive tremulous fingers. I have heard men talk of nature as if she was growing old, as if springtime, seedtime, and harvest came not, and the very face of the earth was changed. Now, I do not claim any special force for my own observations, since they are necessarily narrow and confined; but from porch and window, I have been for a lifetime one of her most loving and faithful observers; have seen all her moods and pranks, and pronounce her, when unmarred by man, the same, in her youth, beauty, and freshness; ever dying, but ever adorning herself with the robes of heaven. She has desolated in winter my little garden plots, stripped my porch of woodbine and clematis, and my hedgerow of its leaves; she has sent her wildest blast to bring back to me in my dreams the roaring of that great sea I have never seen; she has tossed her feathery snow against the panes, robbing the earth in purest white; but never has she refused to bless my eyes with spring's baby-footsteps in snowdrop and crocus, or her mimic

snowstorms of hawthorn-bloom; never has the chrysalis refused to give out its wings to the warm sun, nor the very earth to reel like a bacchid, beneath its pile of fruits; ever, if always changing, does she change only to assume newer beauty. Man, therefore, may grow old, and thereby fancy that nature is not exempt from the same laws, but age after age she renews the vigour and bloom of her youth. In her beauty and variousness she is the creation, as she is at the same time the reflection of the unchangeable many-sidedness of her Maker. * * * *

To the Editor of the General Baptist Magazine.

Sir,—Little Tom Hopewell, doubtless of Puritanic descent, whose autobiography is here given, has at last been gathered unto the 'rude forefathers of the hamlet,' who sleep in the church-yard he has mentioned. His good mother, of whom he has said only little,

but sufficient to indicate his warm love for her, is still hale and hearty; and observing that he had been writing much of late, search was made amongst his papers, when the above was discovered, seemingly finished not many days ere he died. At her request, and as a duty I owe to both, as the son of the unfortunate Harry herein described, I send it to you for publication.

One word about 'little Tom' himself. Had he been undeformed his countenance would have been handsome and striking, but the fact of his being so, added to his studiousness, gave to it a subdued tenderness, an imploring look, seen to perfection in the pictures of saints by the old monkish painters. His lofty forehead was crossed with many wrinkles, but his eyes were singularly soft and dreamy. In conversation he could be at times very lively, witty, and even eloquent. The whole village miss him, and by many a hearth his virtues are dilated upon to listening children.
The Hall. H. HAWTHINGTON.

'HOLD HIM FAST.'

THE name of Judas is befouled—his horrible crime has caused his memory to be detested, and his name to be held in scorn. The last name which a mother would think of giving to her child is that of the betrayer of Jesus. She would almost as soon think of calling it Satan as Judas.

The betrayal of Christ consisted of a series of incidents, each displaying the satauc baseness of the betrayer; and taken together they present us with an example of the most repulsive and callous treachery. First, there was the purpose deliberately formed in the mind of Judas, for his crime was not committed under a sudden and almost resistless gust of passion; it was thought upon and deliberately planned. Then there was the bargaining with the Jewish priests, conducted with a coolness and steadiness of purpose which could hardly have been exceeded, had the article of merchandise been a dog, and not, as alas! was the case, his Lord and Master. Then there was the dis-

covery at the sacramental table, 'one of you shall betray me,' words which, as was afterwards acknowledged, applied to Judas. Had not his heart been incurably base, and himself the blinded captive of the devil who had entered into him, the words of his Lord at the sacred table, would have frustrated his purpose, and led him to break the infernal covenant which he had entered into. But the spirit of evil impelled him onward to give the finishing stroke to his fiendish design. He identified himself with a band of ruffians, who had received a commission from the council to apprehend Jesus; and the words at the head of this paper were addressed to this band of men—'Whomsoever I shall kiss, the same is he: *hold him fast.*'

'Hold him fast:' here you have in few words suggested to you the diabolical crime of Judas. Hold him fast. These words were not addressed to friends—charging them during the hour of danger to keep their Master in safe

custody, but they were addressed to a band of unfeeling ruffians, who with the instruments of torture and death, had come forth to apprehend the Divine Teacher.

And for what were these men to hold Him fast? That he might be subjected to a trial in which justice was mocked and all the principles of humanity set at defiance, and religion shrouded in disgrace; that he might be degraded beneath the level of a robber, and hear the infuriated crowd yell out their insane and brutal demand for his innocent blood, 'Crucify him! crucify him!' that he might be derisively clad in the mock habiliments of royalty, and wear upon his serene, majestic, and heavenly brow a diadem of piercing thorns; that he might be hurried away to the place of execution, himself bearing the chief instrument of torture, agony, and death; that he might be hung upon the bloody cross—his blessed hands and feet torn with cruel nails, his side pierced; and that gaped at by a mocking mob, he might bleed—faint—die! Such were the sequences of the action taken in the words of Judas, 'Hold him fast.' Imagining for a moment what, perhaps, was not actually the fact, that Judas foresaw all that would follow Christ's apprehension by the officers of injustice, one might thus paraphrase his cool and cruel advice, 'Hold him fast: drag him to the tribunal, before which there are witnesses who will swear anything—do not let him escape the mock trial, the popular taunts and gibes. Let him be condemned—let him wear the thorny crown—let him hang upon the cross—let him die!' Ah, Judas little thought he said so much when he said so little; but bad words, like good ones, have a sort of boundlessness of expression. Bitter words are like arrows, which strike parts more vital, and sink more deeply into their victim's flesh, than ever entered the intention of the speaker. Bad words convey more to others than they take away from ourselves; and a single sentence, nay, a fragment of a sentence, like these words of Judas, may plunge the innocent into dishonour, suffering, and death!

'Hold him fast.' Through these words there peeps a lurking fear on the

part of Judas, that after all, the apprehension of his Master would not be quite so easy as some might suppose. Judas knew the attachment which subsisted between Christ and his disciples, which he had only recently seen displayed in a manner, which must have been peculiarly cutting to himself. He witnessed the sorrowful anxiety excited by the announcement, 'One of you shall betray me;' and had heard the question from each lip at the last supper, 'Is it I?' Now, could he suppose that these loving disciples would allow their Chief to be taken away by a band of ruffians, without a terrible struggle to retain him? If Judas had such an apprehension, it was not unreasonable in some respects, for did not Peter afterwards give the signal for a general defence of the Master when he cut off the ear of Malchus? Indeed, this is what he might have reasonably anticipated, looking simply at the attachment of all Christ's disciples, and the fiery impetuosity of some. Nor would such a circumstance have been unattended with serious consequences to himself—for had the disciples fought for and delivered their Master, they must have hated his betrayer. Perhaps Judas foresaw this; and if so, Judas's language is that of fear,—'Hold him fast, else his disciples will rescue him; and if so, they will be ready to kill me for betraying him.'

Truly there was much in Christ's previous words and conduct to suppress such an apprehension—for he had forbidden the infliction of suffering on others in defence of himself, and had predicted his own death: but in the terrible excitement of such a moment, Judas would hardly look upon *all* the circumstances of the case. 'Conscience makes cowards of us all,' and not only arrays before us actual dangers, but conjures up from the region of fancy, unreal ones, with which to torment us. Every footfall heard by the murderer, though many an one may be friendly, is that of the minister of justice; and every shadow that flits across his path is the dark and avenging ghost of the poor murdered one. Nothing makes men so fearful and cowardly as conscious guilt; and, however well their plans may be conceived, there is always asso-

ciated with their execution the fear that they may fail, how probable so ever success may be.

'Hold him fast.' These words, though it may seem a sort of contradiction of what has just been advanced, may be viewed, as suggesting to us the hope of Judas that Christ's apprehension would be attended by some miraculous exhibition of the Saviour's power. The only motive which we can conceive of as actuating Judas is covetousness. But there seems such a monstrous disproportion between the reward and the crime for which it was offered, that some have concluded that Judas entertained a secret hope that Jesus would in some miraculous and convincing way, defend himself, and show himself to be the Messiah, that all men would believe on him: he would not only be acquitted of crime, but at once and universally acknowledged as him of whom Moses in the law and the prophets did write. Judas did not wish his Master to be rescued by his *fellow-disciples*, because that would have been unsafe for him—but he did hope, perhaps, that Christ, when placed in such critical circumstances as his apprehension would place him in, would convince his adversaries that he was the Christ—then his enthronement would take place, and upon Judas and the rest would fall the chief honours of that temporal kingdom of which they had so vainly dreamed. Now, if there be any truth in this theory, the words of Judas, 'Hold him fast,' had a strong and striking significance. If Christ would, by a special miracle, escape from his escort, Judas did not wish the miracle to be marred by any carelessness on the part of the guards: he wished every precaution of a human kind to be taken for the Saviour's safe custody, that the miracle of his escape might be quite unmistakable and undeniable. The enemies of Christ did afterwards attribute his absence from the tomb to the slumbers of the soldiers; and perhaps Judas thought that he foresaw that if Christ should miraculously escape, as he hoped he would, the council of the Jews would say it was owing to the carelessness of the men sent to apprehend him. To prevent their having any ground for such a

statement, therefore, he said to the men, 'Hold him fast, don't let him escape.'

Nor is the supposed state of Judas's mind uninstructional or uncommon. Men pursuing a guilty course frequently hope, without any foundation whatever, that the natural consequences of their conduct will, by some unpromised interposition of Divine power, be prevented. Do men gather grapes of thorns, or figs of thistles? No, certainly—but such is the blindness of men, that they hope to do so. If a parent pursue a vicious line of conduct, he ought to expect that his children, following his example, will become vicious too; and yet there is many a vicious father, who hopes that his children will become, notwithstanding his own vices, virtuous and honourable members of society. The man who puts off religion, though he is growing harder and more irreligious every week, yet hopes that he will *die a Christian*, while all who know him and consider the natural consequences of his conduct must anticipate for him the end of the reprobate. So terrible is the deceitfulness of sin!

'Hold him fast.' What a wretched nature was that of Judas, for giving this piece of advice to the multitude. What was that nature? Was it revenge? Christ had on one occasion rebuked him for his sordid selfishness—but revenge was not his nature. Was it indignation? Had he detected any falsity in Christ's statements, any deception in Christ's conduct? No; for afterwards he confessed that he had betrayed innocent blood. What was it, then, that led him to betray his Master with a kiss—that caused him to commit his Divine Teacher to ruffians who thirsted for his blood? O blush for human meanness, it was the love of money. 'Hold my Master fast, that I may hold my money fast.' Whatever superficial excellencies you may discover in Judas—whatever amiable hopes might buoy him up—the master passion of his miserable soul was covetousness. Before, to fill his bag, he would have bartered away the costly ointment with which adoring love anointed the Saviour's feet; and now for the same most beggarly motive, he disposes of his Master's life. So frightful

a passion is the love of money, that root of all evil—for it, Christ was sold to be crucified; and amid the agonies and groans of the cross we can fancy him, locking first to the miserable Judas, and then to his own bleeding body, repeating his own admonition, 'Beware of covetousness.'

'Hold him fast.' We must not forget the punishment of Judas. Look at the poor wretch as he rushes into the presence of the priests and casts down the money which he had once so fondly clutched. When the pieces of silver had been dipped in the scalding blood of his Saviour, they were too hot for Judas's hand, horny as it had become with handling pelf. Nay, before Christ's blood flowed, when sentence only had gone forth, Judas found his treasure an intolerable load. 'Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, what is that to us? See thou to that. And he cast down the pieces of silver in the temple and departed.' Then he lost the very money for which he sold his Lord. Yes, but that was not all, for he lost his life too, and hence it is added, 'and went and hanged himself.' But that even was not all, for it is further written of him that he 'went to his own place;' and that is a dreadful place. He lost his soul! Wretched Judas, it would have been well for thee if thou hadst never been born! O let us beware lest Judas's place be ours too—else our existence, like his, will be the heaviest of curses. O God, gather not my soul with sinners.

Let us conclude by learning a lesson from an enemy—'Hold him fast!' Had these words proceeded from the lips of a faithful apostle, instead of a traitor, how sweet would they have been. Let us relieve our minds from their melancholy yet truthful associations by

thinking of them for a minute or two, as the words of Christian friendship—for, thus considered, they have many parallels, and remind us of our duty, and our privilege too. Many who read this paper, have laid hold of the hope set before them, which hope Christ is. By a living faith have they laid hold of Christ. No image better exhibits the exercise of faith. It is a laying hold of Christ as a Saviour—our friend. Believer, having laid hold of Christ, 'hold him fast.' I exhort you, with full purpose of heart, to cleave unto the Lord. There are many things to relax your grasp. Satan beckons you—sin entices you—unbelief would thrust you away; 'prone to wonder,' ah! that's your greatest danger. Take care, then, to hold your Saviour fast. Be cautious, firm, reliant; remembering that he is thy sacrifice, thy friend, thy Saviour. Clinging to Christ, nothing can harm you. Listen to and obey your Saviour's injunction,—the dictate of His will, the demand of your own spiritual necessities, and the key to all that is safe, happy, and progressive in the Christian life—'Abide in Me.'

'That mystic word of Thine, O Sovereign Lord,
Is all too pure, too high, too deep for me;
Weary of striving, and with longing faint,
I breathe it back again in prayer to Thee;
Abide in me, I pray, and I in thee:
From this good hour O leave me never more;
Then shall the discord cease, the wound be healed,
The life-long bleeding of the soul be o'er.
Abide in me—o'ershadowed by thy love
Each half-formed purpose and dark thought of sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul, as Thine, calm and divine:
As some rare perfume, in a vase of clay,
Pervades it with a fragrance not its own,
So when thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.
Dwell Thou within it, tune, and touch the chords,
Till every note and string shall answer Thine.
'Abide in me!' there have been moments pure
When I have seen Thy face and felt Thy power;
Then evil lost its grasp, and passion hushed,
Own'd the divine enchantment of the hour.
These were but seasons beautiful and rare,
'Abide in me,' and they shall ever be;
Fulfill at once my precept and Thy prayer
Come and abide in me, and I in Thee.'

Sheffield.

H.A.

PATRIARCHAL LIFE.

MR. HAWTHORNE somewhere says, that 'the great want of mankind at present is sleep—that the world should re-

cline its vast head on the first convenient pillow, and take an age long nap, as the only method of restoring to us

the simple perception of what is right, and the single-hearted desire to achieve it." I don't say that this oracle is wholly true, but neither is it wholly ridiculous. Many things that seem paradoxical and self-willed, yield up a kernel of good sense if we have only patience to look for it,—a proof perhaps that Mr. H. is so far right in setting down our great mental disease as restlessness. Looking upon his own dogmatic utterance, I see therein a truth and a great one. We want sleep, he says,—to restore us to a simple natural state. Our lives—thoughts—feelings are too excitable and too excited. We have no leisure, but instead a weary circle of noises and commotions. Very true, good Mr. H. When you wrote that sentence, you had been reading the last leader in the 'New York Herald,'—all froth and wild delirium; or the latest lecture on Pareno-mesmerism, wherein every law of sound induction, and every precept of reverent inquiry was snapped in two, that the author might take a bold leap from premises laid in fog—land to a conclusion, shivering at the North Pole of Atheism. You felt that these 'pioneers of progress' were going ahead in rather too great a hurry, and that a nap would quiet their nerves. And extending that reflection you did not doubt the beneficial effects of a gentle *siesta* upon their auditory too.

: Tired nature's sweet restorer, balmy sleep :

—if she would pay her visit to such as these, the waking would make them rub their eyes and collect their senses. But sleep involves dreaming, 'and in that age-long sleep, what dreams may come, must give us pause,' since they might be terrible enough. For the time is guilty as well as restless,—perhaps guilty because restless. It often is so. Excitement hurries men over the narrow line which severs right from wrong; and, once over, there is no easy return.

I can imagine, however, another set of dreams than those of guilt and terror,—dreams which should revel in the fresh beauty of an earlier and simpler society. As the thirsty man dreams of water, and the hungry man of food, so might the weary nineteenth

century raise visions of the lost Arcadia of primitive patriarchal life. Then, there were no artificial fetters to curb the free spirit, and no pressing calls of 'business' to rasp the jaded nerves. The scenes of that life were laid in forest and meadow, with a bright eastern sun shining overhead, a transparent atmosphere, refracting the rich colours of an exuberant vegetation, a choral burst of gladness from the throats of a thousand birds, and the cool splashing of feathery cascades, leaping and tumbling down the hill-side moss. Its employments too, would be a no less welcome contrast to the babble of tongues, and the thunder of machinery. Who would not thrust away the ledger and the quill, to wander awhile among bleating flocks, to hunt the wolf or the lion of the mountain, and then to stroll beneath the blue of an evening sky, such as Europe never sees? Truly the picture is a pleasant one, pastoral innocency, and natural freedom, in the midst of a wealthy outflow of nature's choicest beauties. A man could scarcely dream of such a condition without a deep influence upon his whole being. It comes over the fancy as a fresh breeze over the sense. For a moment we could part with all our modern culture and refinement if only we might take a plunge into the midst of the old life of the patriarchs. If I were a good hand at what our literary cant calls word-painting, what a picture I would draw! I've got it all here, only it won't come out. The only chance for me is to do a little explanation, and leave the rest to you, reader. 'The greatest of all gifts is the gift of the g—,'—you know what. It is a pity we were not born eloquent. But as poor Audrey says, 'the Gods have not made us poetical,' and we must be content. Let us then come to common-place and chit-chat as our predestined doom. In this way we may sketch the outline of the great dream which our century so much needs, and perhaps may rock the reader to sleep as a small instalment toward realising Mr. Hawthorne's idea.

Patriarchal life then is a very different thing from our present life. It differed in general outline, and it differed in detail. If we distribute our

life into Political, Social, and Religious, we shall have points of contrast which I may briefly illustrate.

As to its Political features, perhaps the word itself may be our best guide. Shakspeare education—'a little Latin and less Greek,' will be enough to teach us the meaning of that. It comes from two words *πατρια* and *αρχη*, the first of which means a family or clan, and the other, government, so that the whole compound stands for a condition of things, in which the father of a family is also its king or chief. The picture raised by such a conception is that of separate families, living each on its own plot of land, and holding almost no intercourse with neighbours or foreigners. The words 'country' and 'nation' have as yet no meaning—the idea of a city in our acceptance of the word is not yet formed, and the most that can be done towards a town is to throw up a few rough erections,—half tent, half house, in which the tired shepherd may sleep after his day's work is done. Meanwhile the father of the clan is the fountain of law and the interpreter also, from whose sentence there is no appeal, and to whose authority there is no limit. But what need of an elaborate machinery of government? Few law suits, one fancies, needing the supervision of attorney and the eloquence of counsel. Few grievous oppressions of one class by another, since all classes are brothers. At most a quarrel of the elder with the younger for possession of a fine young calf, or a snow white lamb. And who so fit to regulate disputes like these as the common father of both disputants? The process of law would be pretty

summary, both in decision and in execution. The solemnities of Old Bailey trial, and the blessed deliberateness of a Chancery Court, were for more 'enlightened' days.

No political clubs either—think of that. No House of Commons, with its dissolutions and general elections; no public meetings for repeal of hated laws; no monstrous oppressions to call forth the indignant periods of oratory; no sighs and groans for freedom; and nothing to grumble about at all. In those primeval days the 'Times' was yet unborn, and the press as yet teemed not with the grand thoughts which shape the destinies of humanity. (I think that's the right phrase.)

Truly a most monotonous life, and yet a happy one. If the government was a despotism, it was the despotism of a father's love—and if the process of justice was summary, and its execution rough, it came tempered with all the affection of a great simple heart.

On the death of the father of a family or clan the eldest brother seems to have taken his place as ruler of the rest. In process of time, however, families swelled into tribes, and they again into nations; and of course, as this increase continued, the simple forms of the primitive patriarchy became far more complicated. Chiefs, Judges, and ultimately Kings were chosen, and the old shepherd life was abandoned for a more settled and various social state. Society split itself into classes, labour became divided, trades and handicrafts sprung up, and the busy hum of men succeeded to the stillness and simplicity of nature.

(To be continued.)

Scripture Illustrated.

THE SPRING IN THE TEMPLE VAULTS AT JERUSALEM.

ALL accounts combine in asserting that the water of the two pools of Siloam, as well as that of the many fountains of the Mosque of Omar, proceeds from

the living spring beneath the temple vaults. There was no period of its history when such a provision would not have been important to the temple for the ablutions of the Jewish, no less than the Mussulman worship, or the city, which else was dry even to a proverb

It was the treasure of Jerusalem, its support through its numerous sieges, the 'fons perennis aquæ' of Tacitus—the source of Milton's

'Brook that flowed
Hard by the oracles of God.'

But more than this, it was the image which entered into the very heart of the prophetic idea of Jerusalem. 'There is a river [a perennial river], the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High,' Ps. xlv. 4. 'All my fresh springs shall be in thee,' Psa. lxxxii. 7. 'Draw water out of the wells of salvation,' Isaiah xii. 3. In Ezekiel's vision the thought is expanded into a vast cataract, flowing out through the temple rock eastward and westward into the ravines of Hinnom and Kedron, till they swell into a mighty river, fertilising the desert of the Dead Sea, Ez. xlvi. 1—5. And with still greater distinctness the thought appears again, and for the last time, in the discourse, when in the courts of the temple, 'in the last day, that great day of the feast [of Tabernacles], Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water,' John vii. 37, 38.—Stanley.

EZEKIEL'S VISION OF THE WATERS THAT FERTILIZED THE DEAD SEA.

Ezekiel xlvi. 1—12.

In the vision which reveals to Ezekiel the regeneration of the kingdom of God, the prophet in the temple-court sees the perennial spring of the Sacred Hill rising into a full and overflowing fountain beside the altar, and pouring forth a vast stream over the wide enclosure. He goes round to the eastern gate of the temple, overhanging the defile of Kedron,—the waters have reached the gateway, and are rushing in a cataract down the valley below. Into the valley the prophet descends; and the waters rise higher and higher, till the dry course of Kedron becomes a mighty river; and innumerable trees

spring up along its fertile banks; and through the deep defile and its tributary courses, the waters issue out towards the 'circles' of Jordan; they go down through all the long descent into the 'desert-plain' of the Jordan and reach the 'sea.' And when the stream—one, yet divided as it rushes through the mountain passes—forces its way into that dead lake, 'the waters shall be healed;' everywhere they shall teem with life, the living creatures washed by the Jordan into the sea, which else would die at once, shall live as the fresh stream touches them; there shall be a multitude of fish, even as 'the fish of the great sea,' the Mediterranean; the fishermen standing all along its rocky shores from En-eglaim to Engedi; only the marshes at its southern end, where the healing stream cannot penetrate, will still be given up to their old salt and barrenness. The imagery of this vision is often used in illustration of the spread of philanthropic and missionary beneficence; but its full force, as the prophet first delivered it, can only be appreciated by those who have seen the desolate basin of the Salt Sea, (Dead Sea,) and marked the features of its strange vicinity.—Stanley.

THE BLESSEDNESS OF SEEING, AND OF NOT SEEING.

'BLESSED ARE THE EYES WHICH SEE THINGS THAT YE SEE.' Luke x. 23.

'BLESSED ARE THEY THAT HAVE NOT SEEN, AND YET HAVE BELIEVED.'
John xx. 29.

THE former of these passages pronounces a blessing upon those who saw the fulfilment of what others have believed; the latter upon those who should believe the gospel upon the ground of their testimony, without having witnessed the facts with their own eyes. There is no contradiction in these blessings; for there is a wide difference between requiring sight as the *ground* of faith, which Thomas did, and obtaining it as a *completion* of faith, which those who saw the coming and kingdom of the Messiah did. The one was a species of unbelief, the other was faith terminating in vision.—Fuller.

'THEY SHALL SEE EYE
TO EYE.'

Isaiah lii. 8.

ALL expositors have felt, more or less, that to speak of the 'watchmen' in this verse as sentinels of an army or beleaguered fortress, was inappropriate to the imagery of the verse preceding. The one suggested by Dr. Thomson is much more in unison with the quiet rural beauty of the words, 'How beautiful upon the mountains are the feet of him that bringeth good tidings.' The vineyards are usually on the terraced side of a hill, and as they are often not far from the village, and always unfenced, or simply enclosed

with loose stones, like the walls of fields in Derbyshire or Westmoreland, they must be carefully guarded. The watchmen take their stand on the highest points, the watch-towers placed at each corner of the enclosure, so that the eye of one surveys the whole up to the point reached by the eye of the next; and in case of alarm the watchman lifts up a loud cry at the very top of his voice, which is responded to by the rest. How much more appropriate and beautiful for the good news, 'when the Lord shall bring again Zion,' to be communicated by these watchmen of the vineyards, than by grim warriors of the camp.

Wayside Gleanings.

'FEED MY LAMBS.'

Twice our Lord addressed Peter;—'Feed my Sheep:' once he enjoined him;—'Feed my Lambs.' Thrice he proposed the question, 'Lovest thou me,' because he had three times denied him. How tenderly he admonished him of his sin—reminded him of his sinful presumption, and solemnly instructs us all to pray, 'May I never forsake Thee, Lord! rather than, I never shall.'

To govern and protect the sheep, when all their dangers and wants are considered, require a watchful activity and a tender care, sufficient to fill an angel's heart; and which so fully employed the great Shepherd's hands, when he tabernacled among men.

To 'feed the lambs,' or the tender and the young, is equally, or more important. To win their affections—to sow in the virgin soil, the precious seed of the kingdom—to teach their young ideas how to shoot towards heaven—to allure their immortal souls, so as to win them to Jesus—to furnish them with that nutriment by which they may grow in the Divine life, require a compassion, a patience, a love, a wisdom and a care, which only the grace of the chief Shepherd can impart.

Never let the young disciples be des-

pised. Never let enquirers Zionwards be unnoticed or want encouragement. The Rev. Wm. Jay was once Billy Jay, the stone mason, sitting in the place of worship in his flannel vest and leather apron. Holy Cornelius Wintersaw him, gave him a look of love and a word of encouragement, believing he saw in him 'some good thing towards the Lord God of Israel.' From this critical circumstance he early became a master in Israel, and so wielded the sword of the Spirit, for upwards of 60 years, that thousands were pricked to the heart, and a vast and goodly number were trained for mansions in the skies. Let ministers of the Gospel, let the people of God, especially Sabbath-school teachers, study the science of *physiognomy*, and learn to trace the temper and dispositions of the lambs by the features of the face. A shepherd once told me, by practice, attention, and perseverance, he could read the form and look of the faces of his master's flock so well as to distinguish them if lost and mixed with any number of strange sheep.

The command of the Saviour cannot be more effectually fulfilled than by the patronage of Sunday-schools. Let ministers of the Gospel, and members of Christian churches, deem it an im-

portant duty and privilege, to support these blessed institutions; nurseries for our Foreign Missionary stations, our home ministry, and our Christian churches. Let earnest and agonizing prayer be offered in the name of the Chief Shepherd, our great intercessor in heaven, that the lambs may be so fed, that God may command a blessing, even life for evermore.

The first serious impression made on my mind, when I was very young, was by the prayer of a venerable Sabbath-school teacher. Ever shall I remember fixing my eye on his face, beaming with light and love, pouring out his soul for a blessing on the instruction given, and beseeching grace to save the 'little ones of whom it is not the will of our Father that one should perish.' 'Feed the lambs,' accompanying the pasturage with looks of love, words of kindness, and deeds of benevolence; and you will circle yourselves with a halo of sunshine which will make you happy in your work, and make the lambs skip and play, rejoice and prosper, as you make them lie down in 'green pastures beside the still waters.' In the natural world what is more amazing than the vitality and productiveness of seeds. Dormant they will lie in the ground for ages, but on being exposed to the air, they will vegetate and produce a profusion of plants and flowers in all their variety. Sir Gardiner Wilkinson states that he discovered a few grains of wheat in a vase, in a mummy pit in Egypt, which were proved to be 2844 years old, and were brought to England and matured, and their fertility was extraordinary. Is spiritual seed less vital? less productive? No! 'God's seed,' said holy Samuel Rutherford, 'will come to God's harvest.' Duty is ours to sow it; the event how and when it shall spring forth, we must leave with Him who hath said 'Cast thy bread upon the waters, for then they shall find it after many days.' Toil on discouraged and disconsolate ones. If you are not permitted to reap the harvest, yet persevere, and let it be according to the will of Heaven. Only be sure and work, and your labour shall not be in 'vain in the Lord.'

'Sow in the morn thy seed,
At eve hold not thy hand,
To doubt and fear give thou not heed,
Broadcast it o'er the land.

And duly shall appear,
In verdure, beauty, strength!
The tender blade, the stalk, the ear,
And the full corn at length.'

Wisbech.

J. L.

A DISORDERED IMAGINATION.

WHILE the imagination is fitted, when properly regulated, to widen the field of enjoyment, and elevate the standard of character, there is no faculty which is more liable to run into error and excess, and in the end to land the possessor in more helpless and hopeless misery. If I had the genius of Plato, and were able, like him, to clothe my thoughts in instructive myths, I would represent the God who created us as allotting, when he distributed to the faculties their proper spheres of dominion, to the understanding the land, to the passions the sea, and to the imagination the air. While each has a kingdom put under it, it is all the while under a higher Sovereign, to whom it must give an account, and who is ready to punish if his eternal laws are contravened. And there must be transgression, not only in erroneous judgment—not only in violent passion, but in the imagination wandering into forbidden regions. No sin brings its punishment with more certainty in this life than a disordered imagination. The kingdom of the air has had, just as much as the land or the sea, laws impressed upon it. If the land is not cultivated it will yield no crops; if the sea is not skilfully navigated it will speedily dash the vessel in pieces; but the air is, if possible, a still more perilous element to wield than the earth or ocean, and the penalties it inflicts are still more fearful;—when it is offended it raves in the storm, it mutters in the thunder, it strikes with its lightnings. How melancholy have been the lives of very many of those who have possessed, in a high degree, that fearful gift, the gift of genius. One who was himself possessed of high genius was wont to thank God because he could discover no traces of poetical talent in his son; and when we read

the lives of the poets, we can well understand how Sir Walter Scott—for it is to him I refer—should have felt in this way. For in how many cases has their elevation above other men been like that of Icarus; they have mounted into a region purer and more fervent than this cold earth, but only to find their wings melted by the heat, and their flight followed by a more melancholy fall. This is a gift which young men of noble aspirations are especially apt to covet; and if they possess the gift, by all means let them use it; if God has given them wings, let them soar. But let them know that if the gift is abused, in very proportion to the greatness of the endowment will be the greatness of the punishment. For in this unreal world of their own creation they will meet with horrid ghosts and spectres (also of their own creation, but not on that account the less dreadful), ready to inflict vengeance upon those who have made an unhallowed entrance into forbidden regions. The miseries of men of genius have been the deepest of all miseries, for the imagination has intensified all the real evils which they suffer, and added many others, giving a greater blackness to the darkness in which they are enveloped, and a keener edge to the weapons by which they are assailed.—*Dr. M' Cosh.*

'LORD, THAT OUR EYES MAY
BE OPENED.'

THE soul has eyes as well as the body. With the inward eyes we see our true selves, and our sins, and our need of salvation. Most men think they use their *inward* eyes, when they only use their *outward*. All men are inwardly blind, till Christ touches their eyes, and gives them power to see. A great multitude followed Jesus from Jericho, who *thought* they could see; and yet the two blind men, sitting by the wayside, who only *heard* of Jesus, could see better than the multitude with all their eyes. These two blind men had their inward eyes opened, and were using them. They saw that Jesus was the Lord, the son of David. They saw that Jesus had power to heal. They

tried whether he had compassion to listen to *them*, and to wait and cure them.

The Lord opened the *outward* eyes of these men to make the multitude understand what he wishes to do to the *inward eyes* of all men. If your soul could only see, what a different world would *this* seem! how different the world to come! What dangers would you see, that you don't see now! what blessings that, in your blindness, you now pass by! If you could only see Jesus as the Lord—if you could only feel so sure that he is near you, going about working miracles of mercy, that you could cry out to him; would that not be the beginning of a new, altogether different way of living?

The multitude rebuked these two men. 'Hold your peace,' they cried. They wanted only to follow Jesus in their ignorant, stupid way; merely to see or hear the wonderful man—and then go home, and be what they always were. But these two men knew that Jesus wanted to *do his work*—his glorious work of healing—of being a real Saviour. They felt sure he would rather stop, and do his work of mercy on two blind men, than have a multitude crowding round him, and refusing to come to him for help—looking at him—never looking to him.

Come you out of that multitude. Your first duty in now hearing that Jesus passes by, is to CRY TO HIM for mercy. Don't be ashamed who hears you, who laughs at you, who tells you to hold your peace. Think what a mercy it will be to get sight—to have your eyes opened. Think what a mercy to get the power of looking unto Jesus as the author and finisher of your faith. Think what a mercy to feel his fingers on your eyes, and his sweet words in answer to your cry, 'What will ye that I shall do unto you?'. Think what a mercy to be, all your life after, a seeing soul. The Lord will give you something worth seeing. A single promise put before you by his hand will be like a glimpse of glory.

But, remember, Jesus is *passing by*. It is not every day you have *heard* that he was near you. You may never hear again. He may be willing to stop at your cry *now*, and yet he may stop his

ears at your cry some other day, if you stop yours at his word to-day. The rich man, Christ tells us, lifted up his eyes in hell, being in torment, and cried for a drop of water—and it was refused. The fountain of Living Water is running here, and if you will, you

may plunge your dry lips in, and quench your thirst for ever. Cry then,

'HAVE MERCY ON US, O LORD, THOU SON OF DAVID!'

'LORD, THAT OUR EYES MAY BE OPENED!'

CLAUDE CLIFTON'S STORY OF HIS LIFE.

CHAPTER XI.

TRADE WINDS, AND EVERY SAIL HOISTED.

'Instructed ships shall sail to quick commerce.'

DRYDEN.

I remained in London with Messrs. Torbay and Torbay over three years after my return from Guysmore, and on the whole, things went on smoothly and prosperously with me. I felt every now and then very impatient to get away from the great noisy city, and begin business for myself in the town near which I was born, but my kind employers would not hear of my leaving them, and my mother with that firm trust in Providence, which never left her, and a noble determination to forego the pleasure the speedy realization of her wishes would give, if only she were sure it would be for my ultimate benefit, whenever I mentioned it, always said:—'Don't hurry, Claude, don't hurry; the Lord is very kind to me, I shall take no lack. So long as you are in England, and doing well, and can just come over for a day or two, now and then, to cheer me, I can make myself contented. The way is not yet open for you; only be ready, and I'm sure it will be open soon.' Every time I went home during the three years, I found her hopeful and contented, and her counsels were always on the side of prudence and patience. As far as I could I followed these counsels. It was as well for me, or better, that I did. Here in my retirement and with the retrospect of old age, I cannot cease to thank God for his mercy to me then, and for the habits of thoughtfulness and usefulness

I was led by his guidance to form. The responsibilities of a business of my own, had I felt them earlier than I did, might have prevented me continuing that self-culture for which I had both time and opportunity in London, and then some of the sweetest and purest pleasures of my declining life I might not have known. My situation, it is true, was a laborious one, but it was lucrative, and while I did my best to deserve every farthing of my salary, I also found time for those pursuits which at once furnish and delight the mind. I felt increasingly the deficiencies of my early education, and sought to acquaint myself with the history of my own country, with its rich and glorious literature, and with the lives and doings of its greatest men. Nor did I forget to devote myself to useful labour on the Sabbath, in connection with the church and school in Whitechapel. The noble minister to whom I was indebted for so much spiritual instruction and improvement, helped me and befriended me in every way that he could. Himself a self-taught man, he watched with the greatest interest and sympathy, all the young men of his congregation who were engaged heartily in the work of self-culture. I owe him a debt which I could never pay in this world. Moreover, during my stay at Messrs. Torbay and Torbay's I also contrived by a prudent economy and a due regard to my plans for the future,

to get together a little capital, notwithstanding frequent remittances to my mother; and in the summer of the third year after my return to London, a circumstance occurred which led me to delay no longer commencing business on my own account.

I had just got in from the office, and had taken supper, and was seating myself in my little room for my evening's reading, when the landlady announced the arrival of my old friend Kidd Weldon. Somehow the moment I heard his name I felt sure he had something important to communicate. He had come in before at critical periods of my life, and had been of service to me; and I was sure from what he had said to me the last time I saw him, that he would, if he called on his return to town, bring important intelligence. Before he shook hands to say 'good bye,' he had disclosed to me a project of his own. 'I shall only make one more voyage to Lunnon,' he said, 'for I'm gettin' tired o' this rovin' life, an I want to settle down somewhere, what I call peaceable and comfortable. A man can't be always goin' to and fro in the earth, an walkin' up an down in it. He must have a bad conscience, like his master, who's o'erfond o' that sort o' life. It's more fit for an unclean Spirit, than a Christian to my thinkin', to be always wanderin' an rovin' about, seekin' rest an findin' none. I mean to give up my barge an sell out, captaincy an all, an get a bit o' quiet before I die, if God 'ull spare me a few years more. There's a coal merchant in the town as you want to go to, as has offered to make me his machine-man, an I think I shall take it, for it 'ud be what I call a nice job for me to be potterin' about at the wharf there which it's where I've often gone, and to be a weighin' out the loads o' coal. I could do that very well, an praps God will make me useful to some o' the men there, for there's a poor lot o' heathens, God knows, an I should like to be o' some service, if it's His will, an not altogether barren an unfruitful. Besides I expect you'll come there in a year or so, an I should like to be where you ure. I've no child'n of my own to care for, an nobody but myself to do for, except Job's

lads, an them I've put to 'prentice in the same place.'

The fact is, my honest friend had taken to me, and had a sort of pride in me as one of his pupils in the school of life, and he was very eager to settle in the same town as myself; and he promised to see Charles Merle, who was on the look out for me, and to tell me next time he came to London, whether any suitable place had been found. As he came to shake me by the hand, I saw his face bore a smile, and his eyes twinkled in a way that omened well. He was not the man to heat about the bush much, so he commenced, as soon as he had taken his seat, and said:—

'Can you get off from Torbay's next month, d'ye think?'

'Why,' I said, 'What's the matter.'

'Oh, nothing's the matter. Aint' young Merle wrote to you?'

'No.'

'Why, he told me a month ago,' continued he, 'that he thought there was a good openin' for you at a shop, where old farmer Kirk's-son was, an he would write to you as soon as he got to know all about it. Will Kirk was in the same way of trade as Mr. Stirlin', but he's done no good, an is going back to the farmin'. It's what I call a likely place for you to my thinkin', it's in a great thoroughfare, an is just a nice sized shop to start in.'

'But if Will Kirk has failed there, perhaps I should fail too,' I suggested. 'It's not a recommendation for the shop certainly.'

'Fail! not you, at least if you go on as you've begun. Farmer's sons have too much help when they begin, an hav'nt had to work every step of their way up as you have done. An the're but poorish hands at the counter, the best of 'em. The smell o' the dairy, an the turnip close, an the hay field's always i' their noses, an they can't get it out, many of 'em, an they can't do with towns, an shops, an counter-work.'

'But Will Kirk has been many years in a town, and must have got into business habits by this. Yet I dare say he'll like riding round a farm every day better than selling tea and sugar in a shop.'

'To be sure he will,' rejoined Kidd

Weldon, 'an that's what his mind has been set on, I'll be bound, for years, an now he's the chance of a farm where he wants one, he's going to take it.'

'Well, I'm glad to hear you and my old schoolfellow have got your eye upon a place for me, and as I'm inclined to trust his judgment and yours, I will think about it, and may get away from London, as early as you want me. No doubt Charles will write soon.'

And so he did. For two days after my good friend Weldon had called, I received full information from him, and also a letter from my mother, telling me she was glad to hear an opportunity now presented itself for my commencing business. In about six weeks after this, I took my leave of the great city. It was a harder task than I thought it would be. I had become attached to the bustling life of London, to my friends at Whitechapel, and to my employers; and it was not without something of emotion, that I bade farewell to the metropolis, the scene of my first struggles, and my first successes. I bore away with me tokens of the esteem I had won, and these the more led me to feel pain at leaving the generous donors themselves, whose kind regard for me had been so great.

I found no very great difficulty in making arrangements with Mr. Kirk. His stock was large, and not judiciously selected, but it was valued to me at a moderate rate, and I was allowed six months credit. Of course, I had not to purchase the good-will of a business which had proved a failure, but I had to do my best to give an air of credit and respectability to the establishment, for it did not bear a very good name. My mother was full of anxiety on this score, and never ceased to commend me, as she had done before, to Him in whose hands are the destinies of men, and who makes even the trade-winds to blow upon the sea of life. As for Kidd Weldon, he was in and out most days, and his tongue sometimes ran on freely in his own peculiar style.

'Don't you open shop,' said he, one night, 'an stand with your arms folded behind the counter, an wait till business comes? Go out an look for it, an

ye'll find it. I heard a what I call prime story the other day, of a man as is a great bookseller now, an began life with a pound a Quaker gave him. He'd been a sad drunkard, the man had, an when he took to sober ways, an gave up the beer-pot altogether, he wanted to start in some trade. But nobody 'ud have anything to do with him, or lend him anything except the Quaker, they were all afraid he'd go back to drinkin' again. When he called at the Quaker's house, he said, did the Quaker, 'What dost thee want my man?' 'Why, sir,' said the man, 'I think if I'd a suit o' good clothes on my back, an a pound in my pocket, I could make my way i' the world.' 'Well,' said the Quaker, 'if that is what thee wants, thee shall have it, John.' An the next day when the man called, clean an shaved as he was to be, the Quaker gave him the clothes an the pound, an put a bell also in his hand. 'What am I to do with the bell, sir,' said the man? 'I will tell thee,' replied the Quaker, 'thee must go to the steps, in front of the Town Hall, in the Market-place, an stand there, an ring thy bell, and when thee'st got a crowd round thee, tell thy story, what thee hast been, an what thee art now, an what thee't goin' to do, an when thee'st told thy story, send thy hat round. An don't forget, John, wherever thee goes, ring the bell well, an let thy hat go round.' An the man went and did as he was told, and then began to hawk books, an then went to a shop, an got on wonderful. An he's been ringin' his bell an sendin' his hat round ever since. An that's what I call good advice, sir, said Kidd Weldon emphatically, 'only not to be followed in the letter but in the spirit. You must let folks know somehow who you are, and where you are, an what you've got to sell, and you must see as you get a profit out on 'em, some pence in the hat you know, when they come an buy.'

This was said in Kidd's most humorous way, and his little grey eyes twinkled and twinkled again when he spoke, as if he enjoyed the story too, and we laughed loud and long at the bell and hat policy. But my good friend's face sobered to gravity again before he

left me, and he reminded me of those principles I had been taught by the fireside at home, and at the old chapel in London, and said that after all, they were the best principles, and worldly prudence would avail little towards true prosperity, unless it was sanctified and directed of Heaven. In fervent and earnest words did he plead for me before God ere he left me that night.

I was fairly in the midst of business in autumn, and I hoisted every stitch of canvass I could to catch the breezes, should they be propitious. The winter was not a very busy one, but by the next spring I felt I was succeeding as well as I could expect, and I fulfilled my engagement with Mr. Kirk, and paid for the old stock. Moreover I was not content to stay at home until business came to me; I went out to seek it, and I got a suburban family trade as at Mr. Stirling's. As boldly as my innate modesty would allow, I rung my bell, by announcing myself where I could; but I preferred letting a strict attention to business, the excellence of my goods, the moderation of their price, and the general fairness of my dealings, ring the bell for me. Competition was mild and tame in those days to what it is now. As I look into the newspapers and periodicals which reach me here, and see how they are crowded with puffing advertisements; as I go into the towns, as I sometimes do, and see the new shop-fronts, and the show in the windows stuck all over with tickets, it seems as if one's ears would be dinned to death, for everybody gets a bell now, and a large one too, and rings it loud and long, until the whole trade-world is made thereby a very ding-dong of distraction. I like to get back to Guysmore as I can, or to turn to some of my quiet old books. The din of the modern world is almost too much for me—I prefer hearing it afar off.

Business went on well, though there was one plan for extending it that I could not bring myself to adopt. My honest friend Kidd Weldon and myself, were both of the same denomination of Christians, and we cast in our lot together. There was a handful of people in the town, of the same name and faith as the church at Guys-

more, with which my father was connected, and as the church in White-chapel, with which I was connected. They were but few and poor, and they worshipped in one of the smallest and least 'respectable' of the chapels in the place, but they were brethren, holding the same distinctive principles, having the same faith and fellowship as both of us. As soon as Kidd Weldon had settled himself in the town, he found them out, and united himself to them. He hardly ventured to think I should do the same. It might be to my advantage, he thought to himself,—so he told me afterwards,—to attend a better chapel, and unite with a larger church and a more influential congregation. Some people rung the bell in that way, and they liked a large audience to ring to. When he hinted to me one day, in the mildest and gentlest way possible, that I might find it convenient to join one of the more respectable congregations in the town, I said at once; 'No, no, my friend, I shall not turn my back upon my own brotherhood, because they are few and poor. They are my father's friends, and they are my friends; I could as readily slight my nearest kindred in the flesh, as my nearest kindred in the faith. No, no, I'm not a going to worship God in a large and splendid building, among a respectable and wealthy people, with an eye to business, and the till all the time. I can't advertise myself and shop in that way. If that is essential to success, I must fail, that's all. My strongest sympathies, judgment and feeling alike, are with that little band of ours, and I shall be found at my post. I shall cast in my lot with them, as you have done; I can work for God more conscientiously, and so more acceptably in their communion, than in any other.' The good man was quite overcome by my warmth in avowing my attachment to the denomination to which we both belonged. It was too much for him. He loved his brotherhood, as a brother should love it, and from the bottom of his heart, there was nothing that he more earnestly desired, than that I should add myself to the small band, with which he was already enrolled. He had never dared to hope so much. He thought that if I was anxious to

take any position in the town at once, I must go to Church, or to one of the large Dissenting Chapels. I need not say that in resolving not to do so, I only followed implicitly my heart and conscience, and God, who holds the trade-winds in his fists, did not shut them up against me because I was true to principle, and loyal to the voice within. I am sure He never will. But I have known cases in which He has shut them up, when men have been false and disloyal to conscience, and have obeyed maxims of mere worldly wisdom. I often wish some of my more timid brethren would bear such facts in mind more than they seem to do. They might then have the brave and honourable distinction of giving true character and standing to a despised people, instead of borrowing a doubtful glory from respectable communities. However this might be, God always honours conscientiousness, because conscientiousness honours Him.

I must mention here, and I fear somewhat abruptly, another matter of importance. In about eighteen months business prospered so much and so steadily, that I began to think myself settled, and it seemed good and proper to me, that I should no longer be 'alone.' The fading of my early dreams of love had not induced me to make any rash resolves, though it had made me perhaps less susceptible than before. But in my visits to Guysmore, I became acquainted with a young lady, a distant relative of the Merles, who was frequently at their house, and indeed lived only a few miles off. She won my heart, and I offered her my hand. She was as like the Merles as she could be, and we were not strangers to each other from our first meeting. Though I had never seen her until then, I felt I had found my other self. We were married at the old parish church, at Guysmore—chapels were not licensed then—and were married with the usual honours. The imagination of the dullest of my readers will readily supply the details. There was the usual crowd in the church, and the usual shower of flowers outside. Old Dame Farlock quizzed us out of her old heavy spectacles;

my grim Sunday-school teacher stuck a rose in his coat that day, and with a smile on his face, lifted up his youngest daughter to see us pass. Mrs. Lawrence Westbourne was there too, the only pale, sad, melancholy face, that witnessed the ceremony. There were many tears shed, and there was much joy; and my poor mother could scarcely bear her weight of happiness. Her heart was overcharged with emotion, and she wept and smiled by turns. 'A good wife is from the Lord,' she said, when she met us at the door, 'and you have a divine gift this day, my son.' 'My daughter,' she continued, turning to the bride, 'he's been a dutiful son, he'll be a good husband, I don't doubt. God bless you both.'

I can guess what some of my readers will say at this stage of my story. They will complain there's no love plot. They will say, 'you ought to have married some one whom you knew in early life, and whom you had introduced to us before this. We cannot feel much at the way in which you tell us about your marriage. We know nothing of the lady, and you knew nothing of her two or three years before.' All this is true enough, I dare say. Perhaps you won't feel, but I can't help it. I felt a good deal though, it may be as much as if I had just put the finishing stroke to a very romantic attachment—it may be more. And you must remember, gentle reader, that I am not manufacturing a tale to excite or amuse you, but telling you the plain facts of my history, that if they teach any lessons, you may learn them. There are not many of us, whose autobiographies would read like a novel. Life is not a love story, with a gradually developing plot. There are romances in real life, it is true; there are attachments of childhood that after many years of doubt, and suspense, and trial, ripen into happy unions; but these are exceptions. Poetry and fiction do well to make use of them, and throw over them the fascinations of art. But such unions are not common every day things in this unromantic and matter-of-fact world. People in fiction, indulge largely in fine sentiment, and marry their boyhood's love; but people in fact, frequently unite their destiny with

one whom they never saw or dreamed of, until past the sentimental age of seventeen, or twenty, and close on the prosaic period of twenty-five. Think not, however, that heart, and feeling, and holy passion die with early youth. Think not that Lizzie Merle was less loved than Helen Graceford would have been. To the real sober joy of

domestic life, to the true divine love of the manly and womanly wedded hearts, the fancies which youth weaves in its first fond dreams, beautiful though they be, are but as the pot of gold at the rainbow's foot to the symmetry and loveliness of the arch of light itself, that spans the dark clouds of our life.

Correspondence.

A PLEA FOR THE BALLOT.

To the Editor of the General Baptist Magazine.

DEAR SIR,—In order to judge fairly of the Ballot as a political expedient, it seems necessary to keep in mind the evils which it is intended to cure.

No one, I suppose, can deny that elections, as at present conducted, are great occasions for the demoralisation of the people. Candidates generally expect to spend large sums of money in order to obtain a seat in the House of Commons. They know that, as a rule, success is perfectly hopeless without such expenditure; and multitudes of men who would be willing to be members of Parliament, and who are best qualified intellectually and morally for the position, are deterred from offering themselves, either because they have not the means of meeting the expense, or because on principle they decline to incur it.

It is notorious that a large proportion of the constituencies, especially in rural districts, express by their votes—not their own opinions—but those of their powerful landlords or neighbours, under penalty of serious loss if they dare to act for themselves. Naked bribery is often resorted to, high prices being bargained for, and given for votes. Election machinery is needlessly increased for the sake of creating a colourable pretext for giving fees and wages to agents, lawyers, messengers, and the like, whose influence is thus corruptly obtained. Public-houses in great numbers are opened, for the gratuitous supply of food and drink to these and others. To what an extent these ap-

pliances avail to deaden the moral sense of a community, every observing spectator in almost any of our large towns has the means of judging for himself. How the few individuals most directly concerned in the employment of them become hardened in covetousness and dishonesty, the shameless avowals they are ready to make of their practices in the face of the country, furnish abundant and most patent evidence. How men otherwise respectable—some of them, besides, having a reputation for religious consistency—can be so brought under the depraving influence as to put large sums of money into the hands of men whom they know to be worthless, requiring no account of it, so as to be able to say they knew it not, the world is occasionally astounded to learn. How, as the net result, the proper objects of an election are systematically sacrificed, and representatives obtained, not of enlightened opinion and true patriotism, but of base and sordid lusts, every one knows. And, finally, how those representatives can meet, call one another "honourable," gravely talk about political honesty, denounce corruption and affect to take council for its discouragement, for the loathing and contempt of mankind, we are annually doomed to see.

In view of these enormous evils, and of the jobbery and speculation, the fiscal oppression and waste of national resources that spring from them, I would adopt any remedy, not in itself wrong, that would afford effectual protection against them.

As to the effectiveness of the Ballot for its professed purpose, I will here assume that it is not questioned. Where a strict system of secret voting

has been maintained, it has undoubtedly secured for the voter the opportunity of giving his voice for such men or policy as he might prefer; and it has prevented the exercise of corrupt influences to induce him to pursue a different course. For obtaining the unbiased expression of the electoral will, which is the legitimate object of an election, a well-regulated ballot is a perfect instrument.

That secret voting is, in itself, wrong, no one, I suppose, will maintain, since men of all classes, and all varieties of opinion and character, do more or less resort to it—and resort to it when no considerable interest or stake is at issue—when there is nothing more important than a personal preference which they do not wish openly to declare.

And this I consider a sufficient reply to the common objection, that the Ballot is an “un-English” institution. Those who urge this objection mean to imply that a distinguishing feature of the English character is an out-spoken straightforwardness which scorns concealment, and prefers to act in the light of the open day. Whether the people of other countries would be disposed to allow us more of this quality than they themselves possess, may be left at present as an open question. At all events, there are other moral characteristics besides this, of which we may fairly claim our share—such as a love of tyranny on the one hand, and a cringing subserviency to rank and wealth on the other, and a readiness on all hands to carry on an unholy barter with conscience and gold. If I must choose between these and the practice of secret voting, as prominent distinctions of my countrymen, I can have no hesitation as to the choice that should be made.

Regarding the Ballot as a measure of political justice, the argument in its favour appears to me unanswerable. The right to a vote involves the right to protection in its unfettered and independent exercise. If I cannot use the vote as I please, it is not properly mine, but his, whose social position gives him power to constrain me in its use. It is a cruel mockery to pretend to give a man the opportunity of giving effect to the dictates of his own judg-

ment, only to make him, in the act of doing so, a mere tool for expressing the will of another. Or, if he has too much of the love of God in his heart—or too much regard for truth—or too much of self-respect, to allow himself to be used in this way, it is manifestly a violation of equity to impose a tax on his uprightness, by giving to a fellow-citizen the power to ruin or injure him.

Your first correspondent, “A Sincere Sceptic,” doubts whether it would be consistent with Christian honesty for a man to avail himself of the ballot if he were allowed to do so by law. It should be remembered, however, that the ballot implies no obligation on any one to conceal his views upon public questions. He may be as out-spoken on all occasions as he can be now. He may tell all around him, if he so pleases, in what way he will vote. But he ought to be at liberty to choose for himself, when and how he will make known his opinions. The law ought not to compel him in this matter by any kind of penalty or disability. Whether it is right for him, at any particular time, to speak or be silent, should be left to himself to decide. If faithfulness to his convictions requires him to utter them, by all means let him discharge his conscience as in the sight of God. But for the law to step in and say he shall openly avow the policy he approves in national affairs is to deprive the avowal of all its virtue, and very often of its truthfulness as well.

I am at a loss to understand how any true Christian can entertain such views on this subject as those which “A Ballot Christian” has expressed. Their unchristian character, however, has been sufficiently exposed—if, indeed, it was not apparent enough at first. I pass them by, therefore, without further notice, and am, dear Sir, yours truly,

JOHN LIGGINS.

London, March 9, 1860.

CONDITIONS OF CONNEXIONAL UNION.

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—Your correspondent J. E., in the January number of the

Magazine, expresses it as his 'conviction that our present limited number and influence as a religious body, is mainly attributable to a want of union and combination of effort;' and he would have been glad if some such resolution as the following could have had the approval of Conference:—That we recommend the Association to take into consideration the propriety of passing a resolution to this effect:—That every Church be expected to have an annual public collection for our Connexional Institutions, comprising Foreign and Home Missions, and College, as a condition of union with us as a body.' 'Such a resolution,' he goes on to say, 'would not interfere with the independence and conscientious scruples of individual Christians,' &c. But supposing it should not, some of your readers may probably think that it would interfere with the independence of the churches, and to such interference they feel a conscientious objection. Now, what is the evil complained of, the correction of which is sought in the adoption of such a resolution as the one just cited? It is a want of co-operation in some of the churches in supporting our Denominational Institutions; which, it is imagined, prevents the extension of the General Baptist body. I suppose our friend J. E. does not mean that this is the only hindrance to its advancement; but, in his view, it is the chief; so that if this could be removed, all other obstacles would prove but comparatively feeble impediments in the way of its increase, which might be expected to proceed much more rapidly and satisfactorily. That this is an evil every one will admit, and its existence many will regret. But is the proposed plan the best for its removal? Let us suppose the resolution to be passed, and several of the churches to continue as now, declining for some reason or other, to contribute to the maintenance and increasing efficiency of our Foreign or Home Missionary Society, or Collegiate establishment, or all of them together. Then they would come under the censure of the Association, and be cut off from the body as profuse members. But would anything be gained by so doing? If dis severed

from it, they could not be expected to do anything towards its extension; they would either stand alone, or join some other religious body. Their loss might not be much felt: but why separate them? Why lose them at all? If they are not so active and entire in their co-operation with the churches generally in contributing their quota to the support of the Connexion, they take nothing away from its support. If they contribute nothing now, they would most certainly contribute nothing then, and I do not see what advantage would result from their excision. There might possibly be a great disadvantage. I apprehend there are few churches that do not contribute to our Foreign Mission, though several may not to the Home. Now, if because they did not collect for the latter, though they might for the former, they were cut off from the body, the funds of the Foreign Mission would suffer, and they might do so materially. There are several churches that collect handsomely towards the expences of our Mission in Orissa, who collect nothing for Home Missionary operations; but it seems to me strange to say to them, that unless you collect for both, we will not receive your aid for one. And we should be saying so, and saying so most unmistakeably, if we separated them from us. It would be better for them, if they could, to help both: I wish they would. I do not see why they should not: but if they are not disposed to do all that we think they should, to refuse the aid they are willing to give, and more than this, to sever the link which joins them to us as a body, which would be taking a step that would render it impossible for them to give us any aid at all in any way, now or at any future time, seems to me not the wisest policy. Would it not be better to try some other measures; retain all the churches which are in the Connexion, and attempt by some vigorous, systematic operations, that would receive general approval, to enlist their sympathies and engage their efforts more cordially and entirely in support of our institutions? Besides, if the churches are cut off, the chapels will be lost to us, together with the property which in many instances is connected

with them. Is the Connexion prepared to lose them? But even if it were, why lose them? How would the loss of them conduce to the proposed object, the extension of the General Baptist body? So far from extending it, would it not contract it? I do not know how many churches might be erased from our list; but say ten—would it not be long before ten new chapels were built, frequented by new congregations and newly formed churches? And then what guarantee is there that these new churches would be more hearty in their support of our institutions than the amputated ones? My impression is, that more might, and ought to be raised for our College, and Home Mission, and Foreign Mission too; but I greatly question if the adoption of the resolution which J. E. recommends would be successful. Still, I think that there are means, which if they were vigorously and untiringly used, would largely swell the amount of support now afforded to our Connexional establishments. It does not, however, enter into my design in this communication, to point out what they are.

But with reference to this resolution again. The Association has not power to pass such a resolution. The General Baptist body would need to undergo a radical change before it could make it a law; and I doubt if the Churches are prepared to sanction such a change. I remember that about the year 1836, there was an attempt made to adopt the principle which distinguishes this resolution, in a number of rules designed 'for improving the General Baptist Connexion and Association;' but it received no favour from the brethren meeting in Association, to whose approval those rules were submitted. Nor would it, I imagine, now.

But if the body were altered in its constitution, so as to have the power of legislating for the Churches, there is reason to believe that its legislative interference would not begin and end with the subject to which the resolution refers. It is highly probable that it would try its hand in framing laws for the guidance of the Churches in other matters; and perhaps J. E. and some others of your readers would have no

objection that it should do so. This instance of pecuniary support to the public institutions of the denomination is not the only instance of disunion and irregularity amongst us. We have anything but 'real union,' either in faith, as regards the doctrine of the Gospel; or in practice, as it affects the conduct of the Churches, not only with respect to the subject of your correspondent's resolution, but with respect also to matters of a different, and in the views of some of the sincerest friends of the Connexion, a more important nature. It has generally been considered, that the universality of the atonement, and the provision therefrom arising for the salvation of every child of man, is one of the distinctive tenets of the General Baptist of the New Connexion. And the fact, that the cover of the Magazine bears this text, 'Jesus Christ by the grace of God tasted death for *every man*,' encourages this conviction. But it is said, that there are Churches among us, whose ministers receive and preach this statement, in a way different from that in which General Baptists understand it. Some of our friends are at a loss to know how such ministers become pastors of Churches in union with us: they are at a loss to conceive how they can desire to settle over them; or the Churches desire to receive them; on the ground of the alleged diversity of sentiment between such ministers and people. It is said there is a committee of gentlemen appointed to guard the entrance into the body; and surprise has sometime been created, that notwithstanding such a protection, ministers not holding General Baptist views, manage to secure an entrance amongst us, and in some instances, it is said, a recommendation too, to Churches destitute and wanting a settled pastor. Some have wondered whether the brethren to whose care has been entrusted the gate of admission into the Connexion, have themselves been sound in the faith, and been the right men in place. This, however, is a question I am not able to answer, as I know not who the committee are: but I think some of our friends entertain grave doubts on the subject.

It has, too, been generally considered, that the practice of strict communion

is another of the distinctive features of General Baptists, as being in their view most in accordance with the mind of Christ, and the conduct of the Apostles, and first Christians: and the cover of the Magazine bears also this text, 'Go ye, therefore and teach all nations, baptizing them in the name of the Father, &c., and it appears, there it is supposed, as the ground and warrant of their peculiarity in this particular. Yet it is said, that there are Churches amongst us which practice open communion; and that they do not do so occasionally, merely, but constantly; nor in their own places of worship only, but in other places, and with Christians of a different faith and order, whose baptism they do not even acknowledge to be Christian baptism. I pass no opinion on these doings, much less do I denounce them; but I say, that the circumstance of a want of co-operation in some of our churches in not contributing to all or none of our institutions, is by no means the only or chief instance of a want of 'real union' amongst us. And if one friend regretting this, would recommend a stringent resolution to enforce conformity in one particular, another friend might be solicitous for the adoption of a stringent resolution to secure conformity in another particular. It is most devoutly to be desired, that in the same community of Christians, there should be recognized 'one Lord, one faith, one baptism;' in other words, 'a real union' in the belief of the doctrines of the Gospel, and in the practice of its requirements. But at present we have, unhappily, no such union among us, whatever there may have been in an earlier period of the New Connexion of General Baptists. It is said that we have those amongst us who are Calvinistic in their sentiments, as well as those who are Arminian: and churches that practise open communion, and contend for its scripturalness, as well as churches that practise strict communion, and contend for its scripturalness. But, how much soever this want of union may be deplored, its correction, few will think, should be attempted by compulsion. This would be to give up our great principle as Protestant Dissenters,

which is resistance of all control over the churches of Christ, in their faith, and order, and practice. I do not see if we agree to require the churches to do this or that 'as a condition of union with us as a body,' how we can any longer hold the attitude which we now assume, of bold, uncompromising, and consistent opposition to State, or any other control in matters of religion. Religion is a voluntary thing; Christian churches are voluntary unions; they own no one as master but Christ; and they acknowledge subjection to none else. On our principles as Dissenters, we cannot compel them; as soon as we begin to do this we relinquish the principle which led our fathers, and which leads us, to recede from a state establishment, and justify such uniformity-acts as disgrace the reigns of Elizabeth and the Stuart Kings. We can advise, remonstrate, exhort, but we cannot do more. Nor need we wish to attempt more: where argument and suasion, enforced by the Spirit and precepts of the Gospel, fail, compulsion will be found to avail little. I should rejoice if a greater union amongst us could be secured, and should be glad if legitimate means, that would receive general approval, could be devised and adopted with success for this purpose.

Yours faithfully,

J. K.

THE LORD'S SUPPER—WHAT SAYETH THE SCRIPTURE?

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—May I beg permission through you, to ask some one or other of your able correspondents, to give their views on the subject involved in these queries, about which some of your readers feel considerable interest. In what light, according to Scripture, is the ordinance of the Lord's Supper to be regarded? Is it a Church ordinance or not? Is it scripturally celebrated otherwise than by individual churches meeting together in their respective places of worship, in their capacity as of churches? Sometimes we hear of different churches and parts of different churches, of a different faith and order, meeting together in one place for the observance of this rite.

The avowed purpose for which good people, members of different churches, meet together and unite in this service, is the exhibition and cultivation of Christian union and affection. If for such a purpose it is considered scriptural for parts of churches of a different faith and order to meet together for the united celebration of the Lord's Supper, would it be considered scriptural for a part or parts of the same church, holding the same views as regards Gospel truth and requirement, to meet for the same object? It is right and proper for a few members of a Christian church to meet together for social prayer and praise—and they often do so—would it be considered scriptural for such friends to celebrate the ordinance of our Lord's Supper before they separated? If it would not be considered scriptural for a few members of one and the same church to act thus, how does it become scriptural for several members of different churches, and some of them of a different faith and practice, to unite in the observance of this sacred ceremony? Is that right in the case of large numbers, which is wrong in the case of small? A scriptural reply to these inquiries would, I have no doubt, be very acceptable to many of your readers, and to none more so than yours, sincerely,

INQUIRER.

OUR COLLEGE.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Allow me, through the pages of our Magazine, to call the earnest attention of the subscribers and friends to the loss to the funds of the institution, as well as to the great inconvenience to myself as treasurer, in the present mode of supporting our College. The great bulk of the collections and subscriptions are not paid in until the latter end of the Connexional year, or even till the Association week. In order, therefore, to meet the necessary expenses of the College, money has to be advanced by the bank, on which interest must be paid; and, as I have received up to this date considerably less than at this time last year, the loss in interest will be increased. I would, then, lest that loss be enlarged by further delay, and in order to carry on the institution with something like busi-

ness regularity, respectfully request the churches to make their annual collections, and the subscribers to send in their donations for the College as soon as possible. An additional advantage gained by earlier payment will be, that as treasurer, I shall be able to lay before the Association something like a correct account of the financial condition of our College, and not present an account which, on the present system of payment, must, to a great extent, be mere guess-work.

I would also suggest to those churches which contribute nothing towards the College, that if we are to have men fitted for the ministry, we must have means to educate them; and who, I would ask, does not like to sit under a preacher from whom we may gather instruction? A word to the wise is enough.—Yours truly,

G. BALDWIN, Treasurer.

CONNEXIONAL ORGANIZATION.

To the Editor of the General Baptist Magazine.

DEAR SIR,—In your January number there appeared a letter signed J. F., Melbourne. Although the full name is not given, we all know the worthy writer. Permit me to express, through your columns, how heartily I sympathize with that part of the letter commencing "Now I am writing," &c.

The friends who attended the Conference at Leicester last autumn would be impressed very painfully with the fact, that during the last half century several of our churches have actually ceased to exist, and that others show signs of gradual decay. Ought we to be indifferent to these things? It would be instructive to know, if, amongst the three great branches of the Wesleyan churches, such lamentable results have occurred at all in proportion to their numbers.

After careful reflection, I come to the conclusion that we suffer as a body, not through our doctrines being contrary to God's word, or through our ministers and members being inferior in piety to others, but chiefly through a want of better organisation. I presume those churches who have voluntarily joined the associated body of General Baptist churches, do so for some objects which, as isolated churches, they could not

accomplish. Those objects being—

1. To strengthen each others hands by counsel and assistance.

2. To make united efforts to extend Christ's kingdom on earth.

In order to accomplish these ends, we meet in Conferences and at the Association. The probable expense of attending these meetings and value of the time, exceeds £1000 a-year; and yet, there appears to exist a kind of independent feeling in some churches that, although they have sent their proportion of representatives, and our constitution is as democratic as it can well be made, yet they feel at liberty to disregard recommendations of the Conferences and Association if they think fit. Now, my opinion is, that such things beget *weakness* (and that committees feel that they are exposed to constant anxiety), and also hinder the establishment amongst us of several very valuable institutions. I hope no one will contend, after the evidence given at the Leicester Conferences, that there is no reason for anxiety and great humility before God. I do not refer now to the need of greater personal piety—that is a matter which comes home to us all as individuals; but to urge upon my brethren, that as we have united for the objects before stated, we should be united in *effort* as well as in *name*; and I would support for this end the proposals of J. E. —, and have *every* church contribute *something* yearly to the public institutions sanctioned by the Associations. Let not the smaller churches say they gain nothing by these institutions, and their connection with the body.

Who preaches their anniversary and school sermons, and aids their public meetings, but the ministers of the large towns who have been educated at the College?

I should like the Association to exercise the power of advising with churches where religion has been in a declining or stagnant state for years. Would it not often be attended with great benefit to suggest a change in the ministry? It would be easy to point out the great advantages which have followed this step in several of our churches, and yet it is a very delicate and dangerous thing for an individual

to suggest. In reading the proceedings of the Associations and Conferences many years ago, we find the church at —, requests the advice of the brethren in the choice of a minister, or words to that effect. How seldom do we hear this question asked now, and yet I think it might be with great advantage, not only to the poor and small churches, but also to the influential ones. I trust these remarks will not be regarded in an unkindly spirit by any one.

I remain, yours very sincerely,

T. H. N.

BAPTIST UNION.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Allow us, through your columns, to draw the attention of the ministers and other brethren of our denomination to the approaching Annual Session of the Baptist Union. The Session is to be held on Friday, the 20th of April, at the usual hour of ten in the forenoon. In order to render it more attractive than some of its precursors have been deemed, and to give it a character in fuller harmony with the time, it has been resolved by the committee that the entire forenoon—from ten o'clock till one—shall be appropriated to Conference and prayer in relation to the Revival of religion: and that refreshments being had at one o'clock, the regular business of the Session shall be attended to in the afternoon. The Hon. and Rev. Baptist W. Noel has kindly complied with the request of the committee to open the Conference by a short address. The object of the committee in making the arrangement above stated cannot be mistaken, and we are instructed to express their earnest hope that ministerial and other brethren, both in town and country, will so warmly sympathise with it, as to draw in considerable, if not in large, numbers to the meeting. It will be truly gratifying if the scanty attendance, which has so often been both our regret and our reproach, should be exchanged for a numerous gathering. It is obvious also that the *whole day* should be given up to the proceedings of the Session.

Commending this matter to the kind and serious regard of the brethren, we are, dear Sir, on behalf of the committee,

Yours faithfully,
 JAMES HOBY, Chairman.
 EDWARD STEANE, } Secs.
 J. H. HINTON, }

London, March 12, 1860.

We express our warm sympathy with the object of this arrangement, and

engage (D.V.) to give our personal attendance and aid.

(Signed,)

JOSEPH ANGUS, D.D.
 JABEZ BURNS, D.D.
 BENJAMIN DAVIES, LL.D.
 JOHN LEECHMAN, D.D.
 JOSHUA RUSSELL.
 CHARLES STANFORD.
 FRANCIS TUCKER.
 FRANCIS WILLS.

Intelligence.

CONFERENCE.

The Lincolnshire Conference was held at Bourne, on Thursday, March 8th, 1860.

In the *Morning* the secretary read and prayed, and brother Watts preached from 1 Chron. xxix, 14.

In the *Evening* brother J. C. Jones, M.A., preached.

At the meeting for business in the *Afternoon* the reports from some of the churches were exceedingly cheering, fifty-two having been baptized since the last Conference, and thirty-six remaining candidates for baptism.

It would be well if *all* the churches would either send representatives or reports. Resolved:—

1.—That a petition be sent from this Conference to both Houses of Parliament, praying for the total abolition of church rates.

2.—That this Conference deems it very desirable that during the summer months, special efforts be made for the spread of religion in the villages in this district. All the ministers present expressed their willingness to assist in such efforts, and brother Wood, of Sutterton, consented to act as secretary.

3.—That the next Conference be held at March, on Thursday, May 31st, 1860, and that brother J. B. Pike be requested to preach in the morning.

THOMAS BARRASS, Secretary.

N.B.—At the next Conference the *Home Mission* Accounts, for the year, will be made up: it is therefore earnestly requested that all monies for the *Home Mission* may be forwarded to the Treasurer, Mr. R. Wherry, Wisbech, before that time.

The Cheshire Conference will be held at Tarporley, on Easter Tuesday, April 10th.

The Midland Conference will be held at Sutton Bonington (near Loughborough), on Easter Tuesday, April 10th; Rev. J. Cholerton, of Coalville, to preach in the morning.

BAPTISMS.

PADDINGTON, *Præd-street*.—Since our last report we have baptized—on October 30th, five; on December 25th, nine; and on February 5th, five persons.

SUTTERTON.—On Lord's-day, Feb. 5, seven were baptized. The baptismal service was very solemn and impressive. Before going into the water, the four young men presented in succession a short but fervent prayer, during which many of the congregation were in tears, and some were brought under conviction of sin.—On Lord's-day, March 4, six were baptized. Two more are waiting to obey the Lord in this ordinance.

BOSTON.—On Lord's-day evening, February 26th, after an earnest discourse by our beloved pastor to a large congregation of principally young people, the ordinance of believers' baptism was administered to five persons (one of whom entered upon his 74th year on that day). The following Sabbath they were admitted into the fellowship of the church.

ALFORD.—On Lord's-day, February 26th, five friends were baptized, one was a local preacher among the Primitive Methodists, and two others were

formerly connected with the same people. The following Sunday they were received into the church.

BERKHAMPTSTAD.—Two persons were baptized on Thursday, March 1st.

NEW LENTON.—Seven persons were baptized on the first Sunday in March.

SHEFFIELD, Barker Pool.—On Lord's day, March 4th, two persons were baptized at the Public Bath, by the minister, Mr. D. T. Ingham, and afterwards received into the church.

PETERBOROUGH.—On Lord's-day, March 4th, three females were baptized and received into church fellowship.

MELBOURNE.—On Wednesday evening, March 7th, the chapel being crowded in every part, Mr. Gill baptized fifteen persons, who, with four restored, were subsequently received into the church.

WYMESWOLD.—On Sunday morning, March 11th, four persons were baptized and were admitted to the Lord's table in the afternoon.

CLAYTON.—On March 18th, Rev. J. Taylor, of Allerton, kindly preached for us, and baptized four friends, who were afterwards received into the church.

HOLBEACH.—One young disciple was baptized in the presence of a good congregation on Sunday evening, March 18th.

ANNIVERSARIES.

STALYBRIDGE.—On Sunday, March 11th, our anniversary sermons were preached by our pastor, the Rev. J. Sutcliffe. The congregations were good. Collections, £50 12s. 0d. J. H.

LONDON, Præd-street.—On Sunday, March 11th, the anniversary sermons of the Sabbath-school were preached by our pastor, the Rev. J. Clifford. On the following Tuesday a good number sat down to a good tea;—afterwards a public meeting was held, at which Mr. Clifford presided, and addresses were delivered by the Revs. D. Burns, A. Johnson, S. Bird, and H. Wylie. The collections amounted to £24, being £8 in advance of last year. £1 12s. 6d. of the amount was raised by the select class of young men. W. H. C.

MISSION SERVICES.

TICKNALL AND HARTSHORN.—On Lord's-day, February 20th, the annual sermon in behalf of the mission was preached at Ticknall, by the Rev. John Brooks, of Leicester; and on the following Wednesday and Thursday evenings, missionary meetings were held at Ticknall and Hartshorn. The chair was occupied at the former place by Mr. J. Earp, of Melbourne, and at the latter by Rev. T. Gill. Addresses were given by the Rev. H. Wilkinson, W. Gray, of Ashby; and J. Brooks. Collections about the same as last year.

REMOVALS, &c.

RESIGNATION OF THE REV. G. A. SYME.—It is with great regret we learn that the Rev. G. A. Syme, M.A., has been compelled, by continued ill health, to relinquish his position as minister of the Baptist Congregation, meeting in the Mansfield-road Chapel, after a residence in Nottingham of more than eleven years, during which time he has commanded the respect of his fellow-townsmen, and the strong attachment of a numerous circle of friends, by the many simplicity of his personal character and the consistency and courage of his public career. It will probably be in the recollection of many of our readers that, mainly with the view of recruiting his failing strength, Mr. Syme left England for Melbourne, in the latter part of 1858, having spent a considerable portion of the previous year in Paris and Switzerland, in the same hope. He returned from Australia a few months since no better in health, and is now obliged to abandon completely, for the present, such constant intellectual labour as is needful for the efficient and regular discharge of ministerial duties. Mr. Syme's many friends will be gratified to know, that, though he is retiring from the position he has filled so faithfully, he has no immediate intention of leaving this town. It is expected that he will be succeeded in the sole pastorate by his colleague, the Rev. J. F. Stevenson, B.A., of the Baptist College, Stepney, and University College, London.—*Nottingham Paper.*

REV. H. WILKINSON.—We understand that our brother has received a

cordial and unanimous invitation to become the pastor of the General Baptist Church, Norwich; and that he entered on the duties of his new sphere of labour on the 4th of March.

THE REV. T. LOVEKIN, of Crowle, has accepted an invitation from the General Baptist Church, Old Basford, to become the pastor, and is expected to commence his labours there early in June. W. B.

MISCELLANEOUS.

DONINGTON, near Louth.—On Lord's-day evening, February 28th, a special service was held in the General Baptist Chapel, in our village, when the church and congregation presented a number of books to their worthy minister, the Rev. Thomas Burton, as a token of regard, and as a testimony to the unwearied zeal with which he had laboured amongst them for the last twenty years. The text on the occasion was Gen. xxxi. 38,—'This twenty years have I been with thee.' The pastor reviewed the history of the church from its commencement, and especially during his labours amongst his flock. This excellent brother resides at Louth, and every Lord's-day goes on foot, on rough roads and smooth, in sunshine and in storm, to Donington and Asterby; consequently he walks in the discharge of his pastoral duties about 800 miles per year, and since the commencement of his ministry has travelled in this way not less than 17,000 miles.—Our readers will see that there is a deep meaning in the phrase used in the address of the church, that he has 'laboured amongst them in the word and doctrine.'

ALLERTON.—On Shrove Tuesday, 1859, we had a public meeting to

present our pastor, the Rev. J. Taylor, with a number of books and as a token of the sincere esteem in which he is held both by the church and congregation. At the close of that meeting a friend, not connected with us, offered to give £20 on condition that the whole of our debt, amounting to £295, was paid off during the following year. On Shrove Tuesday last, February 21st, we again had a public tea meeting, when addresses were given by the Revs. J. Gregory, J. M. Calvert, Independents; our pastor, and other friends. Several pieces of sacred music were very efficiently performed by our choir, assisted by a number of the Bradford Choral Society. At the close of the meeting, the whole of our debt was paid, and a balance remained in our treasurer's hands of £44 towards the erection of a new school.

HOLBEACH.—The untiring efforts of our beloved pastor for the removal of the debt upon our chapel having, by the blessing of God, been successful, the members and friends met together on Monday, March 12th, for tea; and in the evening, a goodly number having assembled in the chapel, Mr. May, in the name of the members and friends, presented our pastor, Mr. Cotton, with a purse containing £11 11s., and also with a valuable steel engraving, beautifully framed and glazed, as an acknowledgment of gratitude and esteem for his love and labour amongst us. The subject of the engraving is 'Christ teaching Humility.' Excellent addresses were delivered by Messrs. May, Daykin, Paterson, and Chamberlain, and we have much pleasure in stating that members of all the denominations in the town were present and most cheerfully co-operated with us. W. P.

Notes of the Month.

ECCLESIASTICAL.

The wrath of the Archdeacons has not been wholly useless. Dissenters, during the past month have busied

themselves more than ever with petitions against Church Rates; and the "eyes of the bishops," as Archdeacons are called in ecclesiastical law-books, will, ere long, be dim with tears of dis-

appointment. The clergymen may not preach in unconsecrated buildings, so says the House of Commons, by their vote against Lock King's bill; and why (?) the parochial system would be disarranged! Souls may perish, but save our parishes! The Bishop of Brechin has been "censured and admonished" only for his Romanism, by the synod of Scottish Episcopal bishops. From abroad the news is exhilarating. Denmark is still in the midst of a religious revival; Spanish Protestants are agitating for toleration; Turkey is affected by a religious movement, set on foot by the venerable Omar Effendi, already "almost a Christian;" and in the far-off isles of Polynesia, Christian men are earnestly asking for more Protestant missionaries.

GENERAL.

The Budget is passed, and the Reform Bill is certain to become law. Italy has occupied more attention than ever within the last few weeks. By

overwhelming majorities the various states and duchies have voted for annexation to Piedmont. "The most respectable man in Italy," as a Catholic gentleman in the Prussian Chambers calls the Pope, is in a worse dilemma than ever. He wants to excommunicate the King of Sardinia, but is held back by Louis Napoleon. Savoy and Nice have professed themselves willing to become parts of France; and their union with that empire may lead to further changes. Naples is in the bands of Jesuits, and they are doing all they can to raise a universal cry of shame against them from the civilised world. Calcutta is now only six days off London, for the telegraph is complete. Lord Elgin is in Paris, and is likely soon to proceed to China. The terrific gales at the beginning of this month did great damage all over the country. We rejoice to hear that the committee of the House of Commons has recommended the destruction of the Bible-printing monopoly. -

Marriages and Deaths.

MARRIAGES.

January 18, at Circular Road Chapel, Calcutta, R. E. Green, Esq., fourth son of the Rev. S. Green, London, to Emily, second daughter of T. Collier, Esq., late of Hastings.

February 18, at the General Baptist Chapel, Burton-on-Trent, by the Rev. R. Kenney, Mr. John Richardson, Thornbill farm, Derby, to Alice, daughter of Mr. Tomlinson, farmer, Braunston, Staffordshire.

February 8, at the Baptist Chapel, Hose, in the Vale of Belvoir, by the brother of the bride, Rev. J. Staddon, Baptist minister, of Quorndon, Leicestershire, to Mrs. J. Burnett, the eldest daughter of the late Mr. Hoe, of Hose Lodge.

DEATHS.

January 15, at Hobart Town, Tasmania, Mr. Dixon Davis (after a few months residence in the colony, and a brief illness), in the 75th year of his age.

February 16, at Alnwick, Rev. J. Dunbar, in his 80th year, formerly missionary in the West Indies and North America.

March 12, Betsey, the beloved wife of Rev. Joseph Cholerton, of Finchbeck, Lincolnshire, aged 28. "Asleep in Christ."



TOMBS OF MISSIONARIES AND THEIR CHILDREN IN THE CANTONMENT BURIAL GROUND AT CUTTACK.

- | | | | |
|------------------------------|------------------------------|----------------------------|------------------------|
| 1 Rev C. Lacey. | 2 Rev. J. M. Cropper. | 3 Mrs. J. Goadby. | 4 Rev. A. Sutton, D.D. |
| 5 Child of Rev. I. Stabbins. | 6 Children of Rev. J. Peggs. | 7 Child of Rev. A. Sutton. | |

CONFERENCE AT CUTTACK.

Cuttack, Jan. 14, 1860.

Again, by the goodness of God, we have been permitted to meet in our Annual Conference, and to deliberate on things pertaining to the Kingdom of Christ in this heathen land. I have been wont for now fourteen years to furnish your readers with some account of these annual gatherings, and will do so of the one which has just closed. Our sittings commenced on Thursday, the 29th of December, and were continued for four days. Mr. Brooks was unanimously chosen chairman of the Conference, and he discharged his duties to the satisfaction of his brethren. All the missionaries connected with our society now in India were present, but we were not favoured with the presence and counsels of any of our American brethren. While regretting this, I am rejoiced to say that it did not arise from any diminution of that union of heart and effort which is so desirable and important, but from the very pleasing circumstance that they were at that time welcoming a brother and fellow-labourer to their hearts and homes who had newly arrived. Mr. Arthur Miller who, rather singular to say, embarked at Boston, in America, on Monday, the 22nd of August, the same day that our Mr. Miller embarked at Gravesend. The arrival of a missionary in a heathen land, though lightly thought of by many, is an event fraught with consequences extending into eternity. I trust he will prove a faithful and useful missionary.

On this interesting occasion we had the pleasure of welcoming back to Orissa in renovated health, Mr. and Mrs. Miller, after an absence of three years, while we expressed our tender sympathy with them in the death of their dear little child which occurred so soon after their landing in Calcutta. The question of brother Miller's location engaged serious attention, and we were all of opinion, that during the absence of brother Stubbins, he should be stationed at Cuttack. I have no doubt that the Committee will take the same view. We also passed a resolution commending Mr. and Mrs. Brooks to the affectionate reception of the Committee, and we felt that our estimable

friends, having remained in India without a change for a longer period than any of our mission band, well deserved their furlough. The labours of our brother in connection with the printing press, which he has with diligence and efficiency superintended for eighteen years, have not admitted of exciting detail, and on this account he has been less prominently before the churches than some of the brethren, but all here know that he has been a "labourer in the harvest," and he leaves possessed of the affectionate confidence, and followed by the hearty prayers of all his associates in the work. It would be difficult to over-estimate the importance of the department of labour to which he has been especially devoted. But in addition to his work in the printing office, he has been usefully engaged in the Boy's Asylum, and in establishing on a judicious and hopeful footing the Industrial School. He has also been frequently engaged in missionary itinerancy, and has made known the word of the Lord with a good degree of clearness to many of the heathen. For twelve years he has been one of the deacons of the Cuttack Church, and has used the office of a deacon well. His services have been, year by year, of increasing importance to the mission. Blessed with a constitution remarkably adapted to an Indian climate, he has been mercifully spared the severe and protracted sufferings which others have been called to endure, and has thus for a long time steadily pursued his work. The Lord has also in this respect been very merciful to his estimable partner and beloved children. They will bid adieu on Wednesday next, the 18th inst., to Cuttack—the scene of many mercies and trials, but our mercies are always much more numerous than our trials, and trials are always mercies in disguise.

As usual, we attended to important business connected with our beloved native ministers; and, in consequence of the rise in the price of provisions, felt it necessary slightly to increase their salaries. A goodly number of them met with us at one of our sittings. I may mention Gunga Dhor, Rama Chundra, Sebo Patra, Damudar, Ghanushyam, Jagoo Roul,

Kombho Naik, Thoma, and from Berhampore, Tama. It was a very interesting and exciting sitting. The shirts sent by our long tried and highly valued friend, John Heard, Esq.; the rug and scarlet cloth from North-gate, Louth, for Thoma; the rug from Nottingham Stoney Street Juvenile Association, for Kumbhoo; and the rugs sent by a friend, through Mr. Bembridge, Ripley, in response to Mrs. Buckley's appeal were presented, and many nomuskars and thanks were expressed for the kind friends who had so affectionately remembered them. The articles were greatly admired, and all our brethren seemed very happy. Gunga was in one of his best moods, and was quite disposed to be facetious.

Our important operations in distributing Tracts and Scriptures engaged serious attention. We had again the pleasure of acknowledging the invaluable help which we have now for many years received from the Religious Tract Societies in England and America—the former granting paper, and the latter money for this indispensable part of our work. As in former years, so in the one just closed, we have seen much to encourage us to go on widely diffusing by this means the holy light of the Gospel. We had also to acknowledge the kindness of the Religious Tract Society in London, in sending a very well-selected and valuable present of books for the use of the missionaries and their families. The liberal grant of the Bible Translation Society of £150, with the promise of further aid, if needful, was also suitably acknowledged. We are proceeding as rapidly with the new edition of the New Testament as can reasonably be expected; and deeply feel on the one hand, the desirableness of not unnecessarily losing a day while we are without a single copy of the whole New Testament for distribution; and on the other, are as strongly impressed with the importance of doing nothing hastily or inconsiderately, in a matter affecting the purity and integrity of the word of God, which liveth and abideth for ever. Happily we have a good supply of separate Gospels—of the Gospel harmony, four Gospels and Acts for distribution; and these portions are much more easily understood

by the heathen than the Epistles in which the sentences are often much longer, and the allusions in some of them to the ancient economy more frequent; still it is very sad among millions of people not to have one copy of the whole book to give to any inquirer. The American and Foreign Bible Society will, I have no doubt, as soon as their funds admit, render us as much help as they are able to do.

The examination of the two students was attended to, and was in a high degree satisfactory. They are highly promising young men. I regret that I cannot report any new students.

The reports from the several stations contained some encouraging and interesting details. The numerical increase at Cuttack was much beyond the average, and the spirit of inquiry and serious concern there, had proved to a gratifying degree the presence of the life-giving Spirit. Pleasing details were given by several brethren of missionary tours. The word of God had been listened to with deep attention, and it was evident that much Christian light had been diffused by books and tracts. Local subscriptions at the several stations had indicated that the efforts of the missionaries were appreciated by their countrymen on the spot, and at Cuttack the amount received had been considerable. I am not prepared to furnish all the details, but may mention that within the last nine months some 700 rupees (£70) have been received at Cuttack for schools, and our annual collection for repairing and lighting the Chapel, realised more than 280 rupees (£28), a larger sum than we had ever before collected for that purpose. Our bazaar also realised more than 600 rupees (£60). If the Lord had not been with us, such things as we have witnessed with thankfulness and joy could not have occurred.

When our business was finished we discussed the question—What more can we do to promote the Kingdom of Christ amongst us? Many useful remarks were made by one and another. It was felt by all that we were using the right means and handling the right weapons, but that if we wielded them with more prayerful earnestness, the effect would be greater. Placed by the

providence of God at the head-quarters of idolatry, and called to aid, however humbly, in demolishing some of the devil's strongest holds, I desire for one, never to forget that the weapons of our warfare are mighty through God. It was asked whether more might not be done to benefit the East Indians; and the desirableness of taking tours into those districts which have rarely or never been visited with the Gospel was suggested by more than one, but practical difficulties will, I fear, prevent us in some parts of Orissa from doing all that is in our hearts.

The public services of this Conference were numerously attended, and were occasions on which the presence of the Lord was enjoyed. The usual sermons were preached on New Year's day. Mr. Miller preached in Oriya, from Colossians, 3. 11.—Christ all and in all, was the preacher's theme, and surely a better could not have been chosen. Mr. Bailey preached in English on the life and labours of the Apostle Paul, from Acts 9. 15 16. The annual missionary meeting was a very pleasing service, and the attendance was encouraging. The speakers were Gunga Dhor, Rama Chundra, Tama, and Jagoo Roul. Prayer was offered by Thoma and Paul. We were all refreshed and strengthened by the sentiments expressed.

On the second sabbath of the year we engaged in the Lord's supper together, and the sacred pleasures of the occasion were augmented by six happy converts being admitted at the same time to the Lord's table. The baptismal service in the morning was an impressive one. Mr. Bailey preached from Luke 18. 28, 30, and Damudar (whose eldest son was one of the candidates) expressed, in affecting language, the holy joy that pervaded his heart on this solemn occasion, after which he offered prayer. I then baptized the candidates. In the evening Mr. Taylor exhorted us to imitate the primitive disciples, who "all continued with one accord in prayer and supplication."

I must not omit to mention that after the business was finished we had a special prayer-meeting which was felt to be a very quickening season.

J. BUCKLEY.

THE RAJAH OF KHOORDA

Has recently deceased. He was the superintendent of the temple of Jaganath, and was immensely rich, but he was a leper. By the act of 1840 abolishing the Pilgrim Tax, the management of the temple at Pooree, was vested in the Rajah of Khoorda for the time being, and as the late Rajah had no son and heir, some anxiety was felt as to the way in which the difficulties of the case would be met, though all on the spot cherished the most perfect confidence that the present excellent Commissioner of Orissa would in no way whatever, directly or indirectly, identify the government with this degrading superstition. We have heard that the Rajah shortly before his death, adopted the second son of the Rajah of Kimedya, a boy of five or six years old; and if our information be correct, the boy arrived on the day that the Rajah died, and the deed of adoption was completed on the evening of that day. The adoption is, we understand, fully approved by the local authorities, and will no doubt be confirmed by the government of India. It is at present expected that the Ranees and her adopted son will perform the customary ceremonies at the temple. The management of the shrine is a source of great wealth, and we have heard that the two diamonds sent by the powerful Runjeet Singh, when at the point of death, are valued at two lakhs of rupees, (£20,000.) Macaulay, in his brilliant essay on Lord Clive states, that the "Koh-i-Noor, the inestimable mountain of light, which, after many strange vicissitudes, lately shone in the bracelet of Runjeet Singh, was destined to adorn the hideous idol of Orissa." Little did the distinguished essayist suppose when he penned this sentence that the strangest vicissitude of this world-renowned diamond was in the future, and that instead of adorning the ugly idol of Orissa, its destiny was to shine among the most cherished jewels of Queen Victoria! The two diamonds above mentioned were sent, we believe, instead of the Koh-i-Noor.

TOUR ON THE RIVERS EAST OF
CUTTACK, BY REV. W. HILL,*Maha Nuddy, Oct. 24, 1859*

It is too early at present to travel about the country, but as in the course of a few weeks I am to take charge of the printing office, I have decided to take a trip by water, and to visit such of the villages and markets as may be reached from the rivers east of Cuttack. Sebo Patra and Thoma were to have accompanied me, but just as I was leaving home the latter came and said that his mind was very troubled because his son had got sixteen anna fever,* and that though he was very anxious to go and do the Lord's work, he was afraid his mind would be in his home instead of in his preaching. Under the circumstances, I thought it best to tell him to remain at home a day or two, hoping that his son would be better. My temporary house is a floating one, and is set up on the top of a boat about the width of the narrow boats which ply on the canals in England, but not so long. It is about fifteen feet long, six feet wide, and from five to six feet high, and contains just room enough for a cot, table, and chair; also for a few boxes with food, clothes, books, &c. The framework of the walls and roof is made of bamboos tied together; the former are covered with leaves of the palm tree, and the latter is thatched with straw. At each end there is a palm leaf door with hinges made of string, and on each side there is a glassless window having a palm leaf shutter. The floor is made of roughly-sawn planks, but these fit so badly that it requires great care in setting down one's foot, lest it should go further than was intended. As it is dark, and I have a light, the insects are coming by hundreds. To have any of these buzzing in one's hair, or creeping down one's back, is not at all pleasant, but the green flying bugs are the greatest nuisance, as they have such a horrid smell. These, however, are becoming so numerous and tiresome that I really

* There being sixteen annas in the rupee, this expression denotes a complete fever. To serve God with a whole mind would be a "sixteen anna mind"—with half a mind, with an "eight anna mind."

must give up writing, and go away from the light. Our boat has already been on several sandbanks, and the boatmen say they cannot see and must hold to for the night.

Oct. 25th.—Before sunrise we unmoored the boat and continued our journey down the river till we reached a village named Sathbatti. We had much difficulty in finding the centre of the village, or large street, as it is called, which consisted of perhaps eight or ten irregularly-built houses, though there are many others scattered about. We had a congregation of about fifty people, who listened to our addresses with a good degree of attention. One young brahmin showed a disposition to talk and cavil while Sebo was preaching. For some time he took little notice of the interruption, but at length in his quiet, effective manner, gave the young man a most severe castigation, which not only made him hold his tongue, but turn his face into all kinds of contortions, much to the amusement of the assembly. I heard one man say to another, "to-day no more water will come from your mouth." As we were leaving, we gave tracts to such as could read, but these were very few indeed.

Oct. 26th.—We continued our course down the river from before sunrise, till about eight o'clock. Just below the mouth of the Pyka river, we came to a place where a newly-established market was to be held. We sent several times to see if the people had assembled, but received replies in the negative. The man who was last sent came and said that the market would not sit till after another *prahara*, or watch of three hours. Sebo and I consulted as to whether it was desirable to wait, and though both of us were mortified at the idea of leaving a market we had waited to attend, we thought it best to go forward, as the delay might hinder our attending a larger one the next day. Leaving the Maha Nuddy to the right we entered the *Cheturtoleh* river. At one of the ferries we had a little conversation with a few people. One man when urged to renounce his false system, replied, "how can I leave a religion which has been observed by my forefathers for fifty generations?" Just as it was growing dusk, we reached

a temple dedicated to Mahadebe, and situated on the river's bank. By the encroachments of the river the foundations have been undermined, and one-half of the temple is already down. Speed the time when the river which flows from the city of our God shall lay every temple low, and cause this moral wilderness to rejoice and blossom as the rose. There we rested for the night.

Oct. 27th.—Early this morning we proceeded down the river. Leaving the Cheturtoleh, we went into the Noona. About nine o'clock we moored at a place near to which two markets were to be held. Breakfast being over, we first went to Demando market, which is held on the left bank of the river, under a fine banyan tree, as indeed most markets are. Even the tree was daubed with paint, and regarded as a goddess. We took up our position on the top of a bank, and were soon surrounded by a crowd of people. One man attempted to justify or excuse idolatry by saying that it was the fault of the age, this being the *kolejuga*, or wicked age. "Then if a mau," said Sebo, "should enter your house, murder your wife and children, and steal all your property, you would blame the *kolejuga*, would you, and not him?" "I should blame him," was the reply. "Or if, when the murderer was taken before the magistrate, he should say he did not commit the murder, the *kolejuga* did it, would the magistrate release him?" "No," replied the man, "he would send him to the gallows." "Say not, then, that your worshipping idols is the fault of the age! It is your fault, and unless you repent you will certainly be punished." We then crossed the river, and attended Badribah market, which was a small affair. There, however, we had a congregation of fifty or sixty people. We next proceeded down the river to *Assressur*. At sunset, a cooley from Cuttack arrived, bringing supplies. Bread, butter, &c., on these occasions are but secondary considerations, the first being, "what news from home?" I was sorry to learn that our dear Henry had a bad cold and fever, but trust he will soon be better. Four days must elapse before I can hear again.

Oct. 28th.—To-day we have attended

the *Chatra* market, which was rather large. While preaching we met with a considerable amount of opposition, but it was from parties who are interested in heathenism as it is, and would have to work for a livelihood if it were destroyed. Faith was declared to be everything, and it was stated that if a man had true faith, it mattered not what he worshipped. It was admitted however, that faith did not alter the nature of things,—that it would not transform a cobra into a child, a tiger into a cow, stones into brass, or sand into gold. But alas! alas! the people desire not to see their error and to walk in the ways of the Lord. Scarcely do I ever return from a market without thinking of the words of our Saviour, "Men loved darkness rather than light because their deeds were evil." After this market we glided several miles down the river, to be near another to-morrow.

Oct. 29th.—Between nine and ten o'clock this morning we left the boat for *Bholo* market, and found it to be about two miles distant. With one or two exceptions, the people heard exceedingly well.

For some time I have had misgivings as to the desirability of distributing all our publications gratuitously, so after preaching I thought I would try if I could not sell a few of the larger at mere nominal prices. I told the people that I was persuaded that what they obtained for nothing they did not value, but that what they bought, they would endeavour to preserve. This they admitted to be true. Look! said I, these books are very valuable, but in order that you may learn to value and preserve them, I shall not give them away, but sell them, at a very small price, to anybody who can read. Understand me, I continued, I do not want your price, and the amount you may pay me for books I will give to any blind or lame people there may be in the market. So saying, a bound copy of the "Gospels and Acts" was offered for one anna. Two pice, or half-an-anna, were immediately bid, and as nobody seemed inclined to give the former, I let it go for the latter amount. The pice were at once made over to a blind man who was sitting by. A

volume containing extracts from the Bible was sold for a similar amount, and the proceeds passed over in like manner. Other books of the same kind were applied for, but as we had none with us, I sold a small volume of Poetical Tracts, two copies of the Life of Christ, and two of Mark's Gospel at one poice each. Two annas were made over to the blind man, who, I was going to say, sat looking on with deep interest. On one occasion, as I was holding a poice towards him I perceived him put out his hands rather quickly. To this circumstance I called the attention of the people, much to their

amusement, whereupon the old man felt called upon to prove that he was really blind. How do you think he did this? Why, by saying that he had carried a whole host of sahibs, whose names he mentioned, on his *shoulder!* To his own mind this might be perfectly satisfactory, but how carrying sahibs on his shoulder should make him blind, I of course, was unable to comprehend. As however, the poor fellow had a speck over the pupil of each eye, I was satisfied he could not see very distinctly, so considered him an object of charity.

(To be continued.)

Foreign Letters Received.

CUTTACK.—W. Brooks, January 18.
 — J. Buckley, Jan. 17, 24,
 Feb. 4.

CUTTACK.—W. Hill, Jan. 4, 22.
 — W. Miller, Jan. 4.
 PIPELEE.—G. Taylor, Jan. 12.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

From February 20th, to March 20th, 1860.

ASTERBY AND DONINGTON.

	£	s.	d.
Collections and Subscriptions	5	17	0
Less expenses	..	0	17
			0

BURTON OVERY.

Elizabeth Russell's Box	..	0	10	3½
Mrs. Cooke's ditto	...	0	7	2¼

COALVILLE AND WHITWICK.

COALVILLE.

Public Collections	..	2	8	3
Miss Taylor's Box	..	0	11	9

WHITWICK.

Public Collections	..	1	9	4
		4	9	4
Less expenses	...	0	4	11

FLECKNEY.

Collected by George Coltman—

George Coltman	...	0	4	4
Hannah Bryan	..	0	2	6
Smaller sums..	...	0	6	11
		0	18	9

LEICESTER.—Archdeacon Lane.

	£	s.	d.	
Public Collections	...	13	17	1
Collected by Mrs. Leigh—				
J. Noble, Esq.	...	2	0	0
G. Stevenson, Esq.	...	1	1	0
R. Harris, Esq.	...	1	0	0
Rev. T. Stevenson	...	1	0	0
Mrs. Poile	...	1	0	0
Mrs. Wallis	...	0	10	0
Mr. John Gibbins	...	0	10	0
Mr. Leigh	..	0	10	6
Miss Hull	..	0	10	0
A Friend	...	0	10	0
Mrs. Staples	...	0	10	6
Mrs. Smith	..	0	6	0
Miss Garratt	...	0	5	0
Mrs. Truman	..	0	4	0
Mrs. Baker	...	0	3	0
Collected by Miss Eliza Haywood—				
Mr. Holmes	..	0	10	0
Mr. Stableford	...	0	10	0
Mr. Russell	..	0	10	0
The Misses Haywood	..	0	10	0
Mr. Gray	..	0	10	0
Mr. W. Chamberlain	..	0	5	0
Mr. S. E. Wells	..	0	5	0
Mr. Reynolds..	..	0	5	0
Mr. Woodcock	..	0	5	0

THE
GENERAL BAPTIST
MAGAZINE.

MAY, 1860.

THE CONGREGATIONALISM OF GENERAL BAPTISTS.*

BY THOS. W. MATHEWS.

To a good degree, to a degree greater than was perhaps ever before known in the history of the world, may the happy state of the primitive Christians as described in Acts ix. 31. be predicted of the Protestant churches of the present day. An almost perfect rest from persecution and intolerance is enjoyed in the British Isles, and Colonies in North America, in Holland, in Switzerland, in Belgium, in Sardinia; and to a considerable extent in France, Denmark, Sweden, Prussia, Oldenburg, and other portions of Northern Germany, nay, and something like it even in Russia, and most wonderful of all, in Turkey. May this favourable state of affairs still continue, extend and increase! May the Churches be everywhere edified, and then they will almost certainly be multiplied. May the settlement of our valued young brother as the pastor of this flock, greatly conduce to so blessed a result in this locality, this ancient metropolis of the General Baptist Connexion! May the present services be attended by some of those copious showers of

blessing, which the Lord Jesus, the living Head of the Church, has been exalted that he may pour down on this thirsty dying world!

It is always more pleasing, and generally more edifying, to speak of those matters in which we agree, than on those in which our perception and love of truth compels us to differ from our fellow Christians. A certain Episcopalian clergyman had lately to make a rather lengthened journey with a Dissenting brother; and it was agreed between them as a preliminary, that they should not enter on subjects they differed on, *till* they had exhausted those on which they agreed. This principle being adopted, you need not wonder to be told, that the weeks all rolled away, without their ever coming to any disputation at all. There are occasions, however, when it is natural and proper, and therefore edifying, to state, with all seriousness and respect-

* An Introductory Discourse, delivered at the Ordination of Rev. William Sharman, as Pastor of the General Baptist Church at Coningsby, Lincolnshire, January 3, 1860.

fulness, the grounds on which we find ourselves forced to adopt and profess opinions and practices different from our brethren. Such an occasion, in ecclesiastical matters, presents itself at the ordination of a minister to the pastorate of a congregational church.

For while on the one hand we would be far from asserting that these ecclesiastical forms and regulations are of first, or even of second-rate importance, still we could not for a moment admit that they are matters of indifference. A building, however large and fair, would be imperfect, if one single arch were wanting,—or one single stone were wanting in that arch. An atom of our body, though not essential to our life, is still conducive to the health, activity and beauty of the whole.

And, if even it were allowed that some points were in their own nature indifferent, still, and for that very reason, must we resist their being imposed on Christian people, or rejected by human authority.

While thankfully acknowledging that in these comparatively happy days of Evangelical Alliance, widely spreading revivals, and united prayer meetings, there are not the same painful and frequent occasions as formerly for calling to mind the points disputed among Christians; we cannot but also acknowledge, that the *principles* involved are exactly the same as they were in the stormy days of Bishop Bonner, and of Archbishop Laud, of Edmund Calamy and Richard Baxter, of John Bunyan, Thomas Grantham, and Dan Taylor.

We feel very sure (in common I suppose with all Christians) that something in the nature of a church or society is *essential* to the religion we profess;—both because Christianity is the religion of love, and because society is as essential to man's nature as is religion itself. It seems to me quite evident, that the God of love could not but order it so; that obedience to himself must involve love to our fellow creatures, and oneness of heart with all such as are the servants and children of the same God and Father. As the essence of Heaven is the bliss of perfect friendship and love; so the

church on earth, being the younger portion of the family of Heaven, must be regarded as a school, where lessons of love are to be inculcated, where examples of love are to be presented, and where the offices of love are to be daily practised.

If, therefore, Christians are to love one another, (not merely with the love of benevolence, such as may be cherished toward all men, and even towards enemies, but) with the love of complacency, mutual confidence and delight,—there must be a means of *recognizing one another*;—there must be *organization*, and *united action*. There must be a *company* such as know one another to form parts of the body corporate, such a company as can meet together, speak, hear, understand, judge, 'bear one another's burdens;' so 'that all may learn and all may be comforted';—and all may contribute, like the various portions of the human frame, to the well-being of all.

Because imperfection cleaves to every individual, provision must be made in such a society for counteracting possible occasions of disagreement, and because the prosperity of each is of importance; and interest to every other member, therefore every one must be in a capacity to contribute to the restoration and salvation of his brother. Now, in the 18th chapter of the gospel according to Matthew, (v. 15—18,) we find just such a provision actually instituted by the divine head of the church. 'Moreover, if thy brother trespass against thee, *go* and tell him his fault between thee and him *alone*;—if he hear thee, thou hast *gained* thy brother;—if not, take one or two more;—if he shall neglect to hear them,—then tell it to the church &c.' Oh, divinely beautiful rule! Experience, both painful and blessed, demonstrates it to be, not the invention of men, but the wisdom of heaven.

Now, we most seriously believe that in the whole history of the hierarchy established in this kingdom, there never was an instance of this rule of our Saviour's being obeyed; and that there never *will* be, and never *can* be. And moreover, that it is only in congregational churches, that obedience to

this rule is so much as possible. 'Hear the church' says one of the most distinguished doctors of the Episcopal body, meaning by the word 'church,' the rules made by the mighty ones of the land 300 years ago. But he totally omits the correlative duty of 'tell it to the church,' for obedience to which, in that ecclesiastical system no provision is made, and no possible opportunity is presented.

If any should insinuate that our Saviour gave these directions before a Christian church was formed;—we answer, there was no *other* body called 'the church' then existing;—or if there were, it did not acknowledge *his* authority: that here is our Saviour's law and Christian people are those who obey it: that either then, or almost immediately afterwards, the disciples of Christ were, under the direction of the apostles, everywhere formed into communities called churches, and this rule of our Lord's was acknowledged and acted on by them. 1 Cor. v.; 2 Cor. xiii. 1.

The divine authority of this constitution is moreover apparent, as in his works of nature, in the beautiful combination of *simplicity* and *sufficiency* it presents. *Simplicity so remarkable*, that a few disciples, two or three, or any larger number, gathered in the name of Jesus Christ, without any profound learning, without human authority, without titled office-bearers, without worldly patronage, or governmental permission, are at once able to discharge their important functions as fellow members;—and *sufficiency so admirable*, that all the glorious purposes of Christ, extending to the evangelization of all nations, and to the salvation of every human soul, can be just as well carried out by this simple contrivance, as they could be by the most gorgeous and expensive hierarchy of priests and prelates, deans and chapters, archdeacons and proctors, lord bishops and archbishops, metropolitans and patriarchs, cardinals and popes. These high sounding officers, are not only unscriptural, but *utterly superfluous*, adding nothing whatever to the purity, the unearthliness, the wisdom, or the efficiency of the church of Christ; but unspeakably, alas, to

the contrary, as is to be seen in every age of the history of Christianity.

Nay, nor do these offices conduce even to the *oneness* of the church, to secure which point is the grand pretence of their supporters. Not only perversions and superstitions, oppressions and persecutions, errors and torpidity, but also alienations and schisms, have, owing to human imperfection, in all ages disgraced and weakened the professors of the Christian religion. But by far the most grievous and long-continued dissensions have obtained just there where these hierarchical dignities have been most affectionately cherished, and have most gloriously flourished. Just 1000 years ago, Photius, patriarch of Constantinople, was excommunicated by Nicolas, pope of Rome, who in return was excommunicated by the patriarch. And the unquenchable enmity of that old quarrel burns fiercely to the present day;—as even we in *Protestant* England, know to our cost;—for it was nothing but that old traditional feud between the eastern and western churches, which kindled the flames of the Turko-Russian war, in which we were foolish enough to take a bloody part only six years ago.

On the other hand, there exists among congregational churches, like our own, as much unity (to say the least) as obtains within the pale of the Anglican church, whose leaders and people are divided into four widely distinct parties, (the so-called high church and broad church, and the puseyites and evangelicals,)—and that, although they all worship with one formulary, all sign the same articles, and all profess submission to the same ecclesiastical authority.

Although our principles, even if exclusively prevalent throughout the whole country, would prevent us from calling ourselves the Church of England, of Scotland, or of any other country or place, this cannot be urged as an objection against them; because they simply compel us to adopt, in this respect, the very phrasology of the Scriptures;—in which we read not of 'the church,' but of 'the churches of the saints,' 'the churches in Judea, in

Samaria, in Galatia, at Corinth, at Philippi,' &c.

Every degree, however, of unity that is either necessary or desirable, is attainable on our simple system, in which the faith of the gospel and the exercise of unlimited brotherly love are nurtured by synodal action, in our quarterly Conferences and our yearly Association. Nor is there anything in our principles to hinder the accomplishment of our Saviour's desire, when he prayed for his disciples 'that they all might be one, so that the world might believe that the Father sent the Son' 'to be the Saviour of the world.' The plurality of our churches is not a plurality of creeds and principles, but only of places. A member of one church travelling to another, is received there as a brother;—so that there is still 'one body and one spirit, one faith, one Lord, one baptism, one God and Father of all.'

Nay, we take still higher ground. We assert that not only is the congregational principle as productive of unity as any other; but that every attempt to enforce unity by human authority has ever been, and must ever be, destructive of unity. For, before this human authority is applied, the Christian people either were united or they were not. If they were, the interposition of human authority was a mere impertinence. If they were not thus united, then all that human authority could effect would be, either by caresses or penalties, to induce people to say what they did not think, or to practice what they did not approve. Truth would expire in an atmosphere of hypocrisy, and spirituality would be smothered in the lap of worldly indulgence, or expire on the rack of carnal fear.

Let us, however, be jealously careful, my brethren, not to lose the end in the means. Let not our decision or zeal for the right constitution of the Christian church, make us for one moment inattentive to the great purpose for which the church was instituted, viz, the production and sustenance of a truly Christian life, internal and external. The church is a training-ground for heaven; a rehearsal of the employments and enjoy-

ments of the kingdom of Christ. It is formed for the purpose of mutual improvement in knowledge and strength, in joy and humility, in holiness, watchfulness and good works; and to give opportunity of warning, encouraging, restraining and restoring one another. Let us never be satisfied without at least, weekly, I would rather say, daily, *experiencing* the benefit of belonging to the church;—and without thanking God, for our brethren and sisters, 'on every remembrance of them,' so that we may be constrained from our own happy experience to say to our neighbours, 'Come along with us, and we will do you good, for the Lord has spoken good concerning us.' And let us recollect that, besides being blessings to each other, Christ instituted his church to be 'the light of the world, and the salt of the earth;' and that all around us in all their necessities should be often led to say of the church, 'a friend in need is a friend indeed.'

It is one of the most natural, ancient, and important privileges and responsibilities of the church to choose its own officers and teachers. This is the special work, which the church assembling in this place has just been performing, and which we are here met to sanction them in having done. Now, I know that this is just the point, on which we are oftenest assailed, because it is thought a vulnerable spot. How can a flock (it is said) be wise enough to choose their own shepherd? How can pupils be intelligent enough to appoint their own teacher? They may indeed know who will please them, but how can they judge who will profit them? I answer:—that happily the only reason why any one should wish to join our churches, (without a credible profession of which reason he would not be admitted to their communion,) is, that he may be profited; and that in 99 cases out of 100, *that* teacher, who aims faithfully to profit rather than to gratify his hearers, is the man who will succeed both in profiting and pleasing them; that Christendom never was in a healthier state, than in those primitive times when the churches did elect their own ministers;—and that if a church constituted like

ours be not an adequate judge of the fitness of any teacher who is to be over them in the Lord,—still less are any others competent, whether kings or chancellors, patrons or presbyteries, bishops or conferences;—because these are still less acquainted with his qualifications. If, indeed, the Divine Head of the church should miraculously interfere, and appoint some one by name, as he did Bezaleel and Aholiab, Cyrus or Saul; that divine selection would be the best of all;—but if not, the best way will be for the church to act like the church at Jerusalem in the appointment of deacons, (Acts vii.) to ‘look out for some man of honest report, full of the Holy Ghost, and of wisdom,’—some holy man of God, mighty in the Scriptures, apt to teach, and devoted, heart and hand, to the glorious object, which brought the Son of God from heaven to the cross, even ‘to seek and to save that which was lost.’

I am not overlooking the fact, that in this important affair, disagreements and even quarrels have sometimes arisen in churches, and become a scandal to the world. Bad, very bad as this is, however, it is not so bad as that, for fear of its recurrence, the church should forego the use of its intelligence, speech and liberty, under the usurpation of men as fallible, to say the least, as itself. Very generally, the minority quietly submits to the majority; and in a little time, if the new pastor be in a fair degree worthy of his office, the opposition is changed into esteem, and Christian fellow-feeling is re-established. At any rate, these occasional events only prove our individual infirmities, (from which also

we may gain an important lesson in humility;) they show how imperfectly we carry out our principles; but they can never prove the imperfection of those principles themselves. Nay, they rather demonstrate their excellency. They show that our system absolutely demands in our church members, a good measure of Christian piety and discretion, forbearance and self-denying charity.

Where this beautiful Christian life decays, the whole church decays; and in some brief period it becomes extinguished, and ‘the place that has known it, knows it no more.’ Such has been the case in several places in this very county, and has by some been regarded as a reproach to our system. To my mind, it is rather to be esteemed as an honour. It is surely better, when the real life of a community is extinct, that the carcass should be quietly interred, rather than be left on the face of the earth, inevitably to diffuse around it the pestiferous exhalations of a false Christianity.

Yes, our congregational church constitution peremptorily demands unfeigned Christian piety. It supposes that every member has some of the Holy Spirit in him; and that therefore ‘none of them is living to himself,’ but is aspiring after perfection, both in his own soul, and in all his fellow members. To this perfection brethren, let us strive to rise. For this, let us, like Epaphras, always labour fervently in prayer for one another, for all churches, for *this* church, and for this young pastor, our brother, ‘that we may stand perfect and complete in all the will of God.’

HOW MUCH OWEST THOU MY LORD?

ONE evening, when the March winds were blowing loudly outside, and beating against the window heavy drops of the coming storm; a gentleman sat in his easy chair beside a brightly glowing hearth, gazing at the flickering flame, and deep in what is significantly termed ‘a brown study.’ He had just completed his fiftieth birthday, and

was thinking of all that had passed since he was a boy, a poor, half-starved lad, standing nearly penniless in the streets of London. And as he meditated, sleep stole over him. In his dream, he imagined himself again revisiting the spot where he had first stood alone in the great city, wondering how he was to earn money sufficient for the

next meal. When he arrived there he saw in his dream that it was midnight; the lamps burnt silently in the deserted streets, no footfall echoed along the pavement, all was still and silent as death. Presently, as he stood there, overawed by the almost supernatural stillness of the place, he observed coming towards him a shining figure in spotless raiment. As he drew near Dyskolos covered his face with his hands, for the light of the stranger's radiant countenance was too strong for mortal eyes to bear. But the angel touched him on the shoulder and said 'Follow me.' Wondering what was to be the result of this strange event, Dyskolos followed where his guide led. The angel went on till they had passed the suburbs of the city, and stopped before a lowly cottage door. 'Dyskolos,' said his guide, 'dost thou know this place?' 'I do,' he answered. The door opened to the angel's touch, and Dyskolos recognized the room where, as a child, he had often played. And now, oh wonder of wonders! there passed before his eyes a vision of his mother, sitting as had been her custom years ago, on a low seat by the fireside. In her arms was a tiny nursling. It was his own babyhood he thus mysteriously saw. What tender words the mother spoke to the unconscious infant! How she smiled and sang to it! what kisses she pressed upon the baby lips! It seemed as if no love was too devoted, no care or attention too fond to be lavished on her child.

'Dyskolos,' said the angel, 'it was thy heavenly Father who sent thee all this love and care, which so beautifully surrounded and protected thy unconscious childhood; didst thou ever repay Him?' With a sigh of shame, answered Dyskolos, 'Alas, never.'

They left the cottage and turned back to the city again. Here they entered a counting house, where at a high desk sat a benevolent-looking old gentleman, talking to a bright-faced boy at his side. Dyskolos knew them both well. 'My boy,' said the old gentleman to the youth, 'thou hast worked for me well, I can trust thee as I could my own son; go on as thou hast begun, and in due time thou shalt fill a son's place to me.' 'It was thy

God,' said the angel, turning to Dyskolos, 'who caused thee to find favour in the eyes of thine employer; didst thou ever repay Him?' 'Alas, no,' said Dyskolos again.

He now followed the angel to a pretty house, where, in one of the upper windows, a light was burning. Softly they entered *that* room. At a bedside, whereon lay a little child, a young man was kneeling. Clinging to his side, and hiding her face in his shoulder, so that she might not see her darling die, was his weeping wife. 'Oh God,' he cried, and his voice faltered in agony, 'spare our child, spare our firstborn, we cannot bear that she should be taken,—Lord, in mercy, leave us our child, our darling.' And here his voice was choked with sobs, but prayer offered as this prayer was, 'with strong crying and tears,' is not, therefore, the less acceptable to His ear who is infinite pity and love.

'Dyskolos,' said the angel, 'God heard thy prayer and restored thy child: didst thou ever repay Him?' Tears came into his eyes, and this time the 'no' in his heart was unuttered.

Once more he followed the angel, and his wanderings brought him back to his own door. They entered a room where sat a happy family group around a blazing hearth. He knew them all. The wife who sat with her husband's hand in her's; the firstborn, who held a little one of her own upon her knee. This last, brightest vision, was of his own home; his own dear ones; his own present life after the surmounting of all difficulties, now crowned with success and happiness. 'Dyskolos,' said the angel once more, 'what hast thou done for God, who has done so much for thee?' 'Nothing,' he faltered with downcast eyes. 'There is time yet,' said the angel, 'and though thou canst never repay thy heavenly Father, who, with all these blessings, has given thee also 'the unspeakable gift,' His own well-beloved Son; yet thou mayest do something. Give of thy abundance to those that have nothing; many 'children of the kingdom' lack what you possess. Do something, do something! Remember the servant who hid his Lord's money was cast into outer darkness. Beware, oh Dys-

kolos, lest that should be thy case, and once more, thank God that yet there is time.' The angel vanished; Dyskolos awoke; and behold it was a dream!

Aud yet not all a dream; reader, not all a dream. Not, at least, in the effect it produced. The remaining years of Dyskolos' life were spent in his Master's service. Happy for us if our lives are spent thus. And happy, too, is it for those living in selfishness and pleasure, if they are aroused ere it is too late to know something of the real meaning of life. Be sure that in this suffering world we have all our work. When Christ was upon earth, how full of meaning were those words of His, 'Wist ye not, I must be about my Father's business.' Shall not we

help Him? There is much, very much, that we all can do. None of us liveth to himself, and he who has not learnt that in living a selfish life, the very object of that life is defeated, has indeed much to learn. Ability may be small, talents less; but the servant who was faithful over a few things was made ruler over many things. 'The Son of Man came not to be ministered unto, but to minister,' and 'the servant is not above his Lord.' If we would share Christ's crown in heaven, we must bear His cross and do His work on earth. To this end may we all have strength given us, that we may

'Do noble things, not dream them, all day long,
So making life, death, and that vast forever,
one grand sweet song.'

MAUDE.

THE POPE'S THUNDER: EXCOMMUNICATIO MAJOR.

EVERY reader remembers how the prince of dreamers got rid of his wonder at the safe passage of Christian by the cave which held the two giants, Pope and Pagan. 'I have learned since,' says honest John, 'that Pagan has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he now can do little more than sit at the cave's mouth, grinning at the pilgrims as they go by, and biting his nails because he cannot come at them.'

This is very much the case at the present moment with 'our most holy master, Pius the Ninth, Pope by the grace of God.' Time was, when the papal Ban frightened everybody out of their five senses; when princes and people crouched like servile dogs at the feet of the master who whipt them; when *excommunicationes minores*, *excommunicationes majores*, *anathemata*, and *interdictiones*, were bomb-shells indeed, and scattered terror, trembling, and dismay wherever they fell. Out of the natural right possessed by every society of cutting off refractory members, out of the apostolic rule of separation from unholy men, there was forged by a corrupt church an engine of terrible

power, which during the dark ages reached its greatest perfection.

There was first of all, the *minor excommunication*, a sort of blank cart-ridge affair, fired off against certain smaller offenders who had earned for themselves a bad name with the clergy: despisers of church authority, men guilty of certain iniquities, or favourers in any way of those against whom the greater excommunication had been launched. These men were shut out from the sacraments of the Catholic church, from the prayers of the faithful, and occasionally from certain civil privileges. But the term of their excommunication was never extended over any large space of time, and could be shortened, or altogether removed, by dutiful submission to the penance and penalties prescribed by the priests.

The *greater excommunication* was a far more formidable thing, and included very many woful curses called *anathemata*. This was reserved for heretics and their abettors, for conjurers, for traffickers in church livings, for despoilers of bishop's estates, or clerks going to Rome, and for robbers of church property, especially of that belonging, no matter how acquired, to the then reigning pope. The declaration of this Ban was ac-

accompanied, says the cautious Neander, 'with terrible forms of execration from the communion of Christendom;' and as other writers assure us, no less trustworthy, with solemn rites, symbolical of the confusion and outer darkness into which the excommunicated were supposed to be ushered. The Bull was read by a cardinal in Saint Peter's, hung with black for the occasion; the great bell tolled a death knell; the pope closed the breviary; a lighted candle was thrown upon the ground and extinguished; drums and trumpets sounded; cannon were discharged; and louder than all arose the cries of the populace. The anathema, after invoking the curse of Father, Son, and Holy Ghost, called upon Peter and all the apostles, the Virgin Mary, and all the saints, to rack, torture, and destroy every faculty and every limb of the obstinate offender. Those who care to read the particulars of this ancient form of cursing, with its many and profane anathemas, will find it in the *Capitularies* of Baluze, the French biographer of the Popes at Avignon.

The threats of this greater excommunication were such as appealed to, and aroused into surprising activity, the superstitious fears of ignorant men in the eleventh and twelfth centuries. No mass must be celebrated in the presence of the excommunicated. Service ceased if they entered a church. They were denied Christian burial. Subjects were absolved from their allegiance. No Christian man must visit, trade with, or even salute, or in any way recognize the actual existence of the unfortunate subject of papal anathema.

But even these 'divine arms,' as the good catholic Maffei calls them, failed to humble and tame every robber-chief or predatory baron; and, as a last resource, an *interdict* was suspended over the province where the recusant dwelt. This interdict was a sort of major excommunication and something more, launched against, not the offender merely, but every layman throughout the entire region. Remember how gross the darkness that covered the people, and you will then understand the gloom and misery produced by a papal interdict. All public religious services

were stopped. The clergy refused to marry. Meat was forbidden, and an indefinite Lent proclaimed. Mourning was ordered to be generally worn. Shaving was unlawful, and barbers were prohibited from exercising their calling. Trade was checked, if not altogether stagnated. Only the dying received the host. Burial in cemeteries and churchyards was contrary to canon law, except for ecclesiastics; and many bodies lay above ground for days, and even months, because none were allowed to bury.

One ancient form of interdict, apparently levelled at the head of recusant priests, but long since gone out of use, ran as follows: 'In the name of Christ, we the bishop, in behalf of the Father, Son, and Holy Ghost, and St. Peter, the chief of the apostles, and in our own behalf, do excommunicate and interdict this church, and all the chapels thereto belonging, that no man from henceforth may have leave to sing mass, or to hear it, or in any wise to administer any divine office, nor to receive God's tithes without leave: and whosoever shall presume to sing or hear mass, or perform any divine office, or receive any tithes, contrary to this interdict, on the part of God the Father Almighty, and of the Son, and of the Holy Ghost, and on behalf of St. Peter, and all the saints, let him be accursed, and separated from all Christian society, and from entering into holy mother church, where there is forgiveness of sins; and let him be for ever with the devils in hell. Fiat. Fiat. Amen.'

Times have changed since then; thanks to the spread of the pure word of God, and the divine blessing on the hearts of men whom it has 'set free.' All the world has just learnt that Pope Pius the Ninth has launched his *—foot-ball*, shall we call it? for bomb-shell it certainly is not, against the government of Sardinia, and all her aiders and abettors in the unholy work of spoliation. The facts of the case are briefly these: a very fertile, and by all accounts, the most fertile, portion of the so-called patrimony of St. Peter, (or in plain English, that part of Italy claimed by the Pope as his own private property,) well known as the Romagna,

declared itself weary and sick of death of papal exaction and misrule, threw off the hated yoke during the last year's struggle in Italy, and within the last few weeks has voted by an overwhelming majority for annexation to Sardinia. The Pope, meanwhile, through his chief spokesman, Cardinal Antonelli, (of whom M. About has given no flattering account) has protested by letter after letter to his 'eldest son,' Louis Napoleon, and Louis Napoleon has very smartly replied, now by an autograph letter, now by a dictated one, that if 'the holy father' had only been ruled by him in the first instance the holy father might have had his own nominee and puppet as deputy-governor over the revolted provinces; that it is perfectly useless now to think of regaining his temporal position among the Romagnoles; that the holy father had better make as little noise as possible about his loss; that it is quite time the holy father understood that it is not at all necessary for his position as Head of the Apostolic and Catholic Church that he should have any temporal power whatever; but that if he'll be very good, and swallow his choler, he shall keep what he has got.' Letters of remonstrance were also sent to the Court of Turin; but Victor Emmanuel simply echoed the words of 'his magnanimous ally.' The Romagnoles, having quaffed the cup of liberty, and having earned for themselves, in common with their Italian brethren generally, a noble and enviable reputation, by their calm and dignified restraint during a very critical period, seem in little danger of forgetting the flavour of the one, or doing anything to tarnish the glory of the other. Sardinia has formally received them into her vastly increased dominions. The pope has protested in vain; in vain has he cajoled; Romagna, and Sardinia are one. *Hinc illæ lachrymæ!* behold the cause of the pope's bellowing; he grins at the liberated people as they go by, and bites his nails because he cannot get at them!

Never were John Bunyan's words more literally true. The Bull of excommunication with its whine, its drivel, its hazy generalities, and its maudlin desire that the accursed may not be accursed, abundantly shows that

Jupiter no longer wields the forked flame and terrific bolt; that the *brutum fulmen* which once on a time smote men and monarchs to the dust, is pretty much on a par with Miss 'Feely's raps on the skull of Topsy, and "wouldn't kill a 'skeeter!"' The theory developed in the pope's missive is as follows: 'That it was ordained by God that at the fall of the Roman empire, the universal temporal power being destroyed, and a number of independent sovereignties founded on the ruins of it, the Papacy should be endowed with a temporal dominion, in order to give it that unity and consistency necessary for the government of the church. The dominion of the popes, although having the appearance of something temporal, is really spiritual, on account of the spiritual object to which it is destined. Whoever, then, attempts to interfere with the dominion of the pope commits sacrilege by laying his hands on that which was founded for the benefit of the church universally, and which partakes of the church's holiness.' Then follows an account of the 'allocutions' addressed in vain to the Sardinian government, and the means according to papal notions, by which Romagna was wrested from the pope's control — 'instigators, money, bad pamphlets, and fraud of every kind;' and winds up the paragraph by 'shuddering to say, that the Sardinian government has not only despised our admonitions and complaints, and our religious resentment, but by persevering in its wickedness by force, money, threats, terror, and other cunning means, have obtained the universal vote in their favour, and dared to invade our provinces, to occupy them, and to subject them to their power.'

The letter of excommunication then goes on to say, that 'having invoked the light of the Holy Spirit in private and public prayers, and having taken the advice of the Rev. brothers the Cardinals of our holy Romish church, we declare, in accordance with the authority which we held from Almighty God, and the most holy apostles Peter and Paul, and also in accordance with our own authority, that all those who have taken part in the sinful insurrection in our provinces, in usurping,

occupying, and invading them, or in doing such deeds, complained of in our above-mentioned allocutions of the 20th of June, and the 26th of September last year, or of those who have perpetrated some of those acts themselves, as well as those who have been warranters, supporters, helpers, counselors, go-betweens, as well as those who connived at executing the above-mentioned deeds, under whatever pretence, and in whatever manner, or who perpetrated them themselves, to have taken upon themselves the atonement of the major excommunication and religious punishment, as they are determined in our apostolic constitution, and by the decrees of the general council, especially that of Trent (Sess. 22, chap. ii., on reforms); and, if necessary, we excommunicate them again, we anathematize them; further declaring that they are to lose all privileges, graces, and indulgence which they enjoyed till now from our papal predecessors; and that they cannot in any manner be released or absolved of these censures by any one except ourselves, or the Roman Pontiff then reigning, except at the moment of death; but not in the event of their recovery, when they are again subject to the above punishment, and are unable to receive any absolution until they have retracted, revoked, annulled, and abolished in public, all they have committed, and have brought everything back, fully and effectively to its former state, and have given complete satisfaction to the papal power.' Then follows, after the curse, a maudlin wish that the recusants may repent; an order for all dignitaries of the church to respect this document; directions for posting it on the doors of the Lateran and Vatican churches, the Apostolic Chancery, the great Church of Innocencia, and at the top of the Field of Flora; concluding with an assurance that each of these letters shall have the same power as if they had been presented by name and in person. Dated at St. Peter, Rome, under the Ring of the Fishers, the 26th day of March, 1860, in the 14th year of our popedom. Pius P. P. IX.; two official cursers, the 'apostolic curser' and the 'magister curser,' Aloys Serafino and Philippos Ossani, duly attesting, that

they had posted up the document in the five places before-mentioned.

Very harmless thunder, certainly, our General Baptist readers will say: but how was the thunder received in Rome itself? Surely in the head quarters of popery every 'one's thoughts were troubled, their joints loosed, and their knees smote one against another.' Just the contrary, my friend. At all the five places where the papal placard was posted up, a band of gondarmes was stationed to do duty, the pope and his conclave well knowing that the poor rag of paper would not hang long on the walls if left to the mercy of the people. No people in the world, writes a gentleman from Rome, is less to be moved—nay, no people is more ready to be moved to laughter by the noise of this Vatican artillery than these same Romans are, and have been time out of mind. Even at the present day, whenever a shabby fellow on a broken horse comes tramping clumsily through the streets of Rome, or of the provincial towns, with the boyssquealing, and the curs yelping at his heels, the people, roused by the din and clatter, will look up and say, with that peculiar drawl which is characteristic of the Romans, '*Porta la scomunica a Ferrara!*' 'He's bearer of the Bull against Ferrara;' a sneer perpetuated among the lower classes for nearly two centuries, indeed ever since the time that Pope Clement the Eighth tried with these same thunders to shake the ambitious purpose of Don Cesare d'Este.

But how has the king of Sardinia acted in reference to this major excommunication? In much the same way as the old Venetian republic, who replied through Leonardo Donato to the Bull of excommunication fired at them by Pope Pius the Fifth, that it would be their purpose to uphold the authority of Venice, 'which in temporal things acknowledges no superior but God.' Victor Immanuel says in his speech at the opening of the Sardinian Chambers, anticipating this major excommunication, 'Firm, like my ancestors, in the Catholic religion, and in the respect due to the supreme chief of that religion, I shall, if the ecclesiastical authority makes use of spiritual arms for tempo-

ral interests, in safe conscience and in the traditions of my ancestors, find strength to maintain entire the civil liberty and authority for which I am only indebted to God and my people.'

The Bull has met with no better reception in France, 'the warranter, supporter, and helper' of Sardinia. The *Moniteur* has officially announced to all the French clergy that the organic law of the Concordat prescribes that 'No bull, brief, rescript, decree, mandate, provision, signature, serving for provision, or other document from the court of Rome, even relating to individuals, can be received, published, printed, or otherwise carried into execution, without the permission of the government;' and this permission, it is needless to say, will not be granted. Poor Pope! the Romans laugh at his mimic thunder; Sardinia bares herself fearlessly to the blast; and France checks the bolt in mid volley. Nobody is hurt. Nobody is even frightened. There is a rumbling in the air. Men look upward and see nothing; and pass on with the ejaculation—'O, it's only the Pope's thunder!' Poor Cerberus barks, but cannot bite. The twelve millions of pilgrims, each one of which is expected to take the

missive to himself, tramp laughingly by the cave, for the joints of its wizened tenant are crazy and stiff; grinning is good for digestion; and biting his nails is a very agreeable pastime!

But seriously, who can tell what shall be the end of these things? The Italian people, having braved the anathema of pop; and cardinal, may by and bye shake off the trammels of popery altogether; and the fact that the Sardinian government seems disposed to grant religious toleration in its broadest sense, is no untrustworthy augury of brighter and more halcyon days; days, when Italy shall arise to something like its old supremacy in the earth, not to crush man's liberties, but to join with all free people in the generous rivalry of arts, of letters, and of civilization; days, when Italy shall no longer be the battle-field for ambitious warriors or needy kings, and lose by wasting and sword the rich produce of her sunny clime, but when

'Every man shall eat in safety
Under his own vine what he plants, and sing
The merry songs of peace to all his neighbours;

when 'God shall be truly known,' and the one Mediator Between God and man adored; and He shall reign whose right it is.

Scripture Illustrated.

NAZARETH.

THE town of Nazareth lies in a small plain or basin among the hills that form the upper or northern boundary of the plain of Esdraelon. 'Fifteen gently rounded hills,' says Stanley, 'seem as if they had met to form an inclosure for this peaceful basin: they rise round it like the edge of a shell, to guard it from intrusion. It is a rich and beautiful field in the midst of these green hills, abounding in gay flowers, in fig-trees, small gardens, hedges of the prickly pear; and the dense rich grass affords an abundant pasture. The expression of the old topographer Quaresimus was as happy as it is poetical,—"Nazareth is a rose, and, like a rose, has the same round form, enclosed by mountains, as the

flower by its leaves." The village stands on the steep slope of the south-western side of the valley; its chief object, the great Franciscan Convent of Annunciation, with its white campanile and brown enclosure.'

The present population of the town is about 3000 souls, the greater part of whom profess the Christian faith. The monks, as usual, have studded it with holy places! The convent is said to cover the spot where the Virgin lived. Under the church is the grotto where she received the salutation of the angel, and over which once stood the house which, to escape contamination from Mussulmans, wandered through the air to Loretto. Two miles off is a hill called the Mount of Precipitation, said to be that from which the Nazarenes wished to cast Jesus down; but this is

plainly an error: on the hill where the city is built are several abrupt precipices, forty or fifty feet high, over one or other of which they attempted to force him. The Fountain of the Virgin, in the vicinity of Nazareth, may have been frequented by the Virgin Mary, with the other maidens of the place; a Greek tradition affirms that it was here that Gabriel made the annunciation to her. But the charm of the spot is rudely broken by the scene that usually attracts the notice of travellers,—the quarrels of the girls who come for water, contending who shall have the earliest supply.—*Blaikie*.

THE TWO CLEANSINGS OF THE TEMPLE.

Matt. xxi. 12, 13; Mark xi. 15, 17; Luke xix. 45, 46; John ii. 14, 16.

THE Evangelists mention a double cleansing of the temple by our Lord, one at the beginning, and one just before the close of his public ministry. The latter event is recorded by Matthew,

Mark, and Luke, but the earlier by John only. They have so great a resemblance in their general character, that some critics, in defiance of the clear statement of the Gospels and with a strange sacrifice of common sense to rash hypothesis, have maintained them to be the same. Yet, amidst the resemblance, there is a minute difference, which suits well the difference of the circumstances, and shows the historical accuracy of either narrative. In St. John, at the first occurrence, the rebuke is couched in a general admonition: 'Take these things hence: make not my Father's house a house of merchandise!' But on the repetition of the offence, and the second exercise of authority, the rebuke becomes a cutting and severe denunciation of their aggravated sin. 'It is written, my house shall be called a house of prayer; but ye have made it a den of thieves!' This minute but appropriate difference, will go far with thoughtful minds to confirm the historical accuracy of the evangelists in their report of each event.—*Birks*.

CLAUDE CLIFTON'S STORY OF HIS LIFE.

CHAPTER XII.

TROUBLED WATERS.

'A painful passage o'er a restless flood,
A vain pursuit of fugitive false good.'
COWPER.

It was a dull heavy day in the autumn, two years after the memorable battle of Waterloo. The rain drizzled down, as it had drizzled down for several days, with only a few intervals of smart showers and a few irregular big drops that fell now and then like half a dozen small drops rolled into one. There was a slow and earnest languor about the weather that oppressed you with a sense of weariness which you tried in vain to shake off. It seemed as if it had begun to rain and could not leave off raining, and yet could hardly go on; and when you looked up there was no relief, dull leaden-coloured clouds, with here and there a plume of black in them, followed each other across the

heavens, solemnly and sadly as at a funeral procession. The times were no better than the weather. Farmers were taking up the old song of complaint, and shrugging their shoulders, and shaking their heads; and with reason, for there had been a succession of bad harvests, and there was every prospect, in our neighbourhood at least, of another. Tradesmen, and manufacturers, and working-people were no better off than farmers. Provisions were at almost famine price, commerce was stopped, thousands of the poorer classes were unemployed and discontented; popular gatherings, political agitation, rioting, machine breaking were, as they had been a few years

before, still prevalent; the sun of Britain's glory, so bright at the close of the French war, was under a cloud; the nation was exhausted in men and resources, and burdened with heavy taxation; we were reaping the bitter fruits of a long period of bloodshed and strife; and it seemed as if God were telling us by that black and frowning sky overhead that only such bitter fruits were our deserts. It was a stern moral, as it appeared to me, that events were then reading us on the vanity of military renown.

I was standing, after dinner, gazing vacantly through the window into the damp and almost deserted streets; my little boy, then eight years old, stood at my side, not quite satisfied what it was I could find to fix my eyes upon so intently in the rainy prospect out of doors; and my eldest daughter, a year or two older than the boy, was busy making a bonnet for the new doll that I had recently bought her little sister.

'Really, Mr. Clifton,' said my wife half playfully, as she sat at the table sewing, 'whatever can it be that you are thinking about? One might fancy the dull weather had bewitched you. You've been standing there dreaming, in that old moody way of yours, and looking out of the window at nothing for a quarter of an hour. What in the world are you dreaming about? And there's Claude there, as bad as yourself.'

'Dreaming about?' I replied, 'I was thinking about Guysmore, and Fern Hill, and London, and days gone by.'

'And what about them?'

'Going over my life again. By the way, I wonder how my mother is. It's more than a week since we heard from her. I wish we could persuade her to come and stay with us. She'll be taken worse some day, I fear, and die suddenly, and I shall not be near her.'

'We shall hear to-morrow, I have no doubt,' said my wife, 'but what has sent you off into those reveries again? What did Kidd Weldon tell you last night?'

'O, many things,' said I evasively, 'among other things we talked about our dear old minister. It will soon be a year since he died, and they've no successor yet. I wonder who will

follow him? They won't get another like him,—so manly, so affectionate, and simple-hearted.'

'He must have told you something else, I fancy,' rejoined my interrogator, 'for I never knew you more moody than you've been to-day.'

'Why, futher, here's uncle Merle coming,' cried young Claude. 'Look how wet he is.'

And there he was plainly enough. And I was not sorry to have my wife's cross-questioning interrupted by his arrival. I had been moody that day, I confess, and it was not the dull weather alone that made me so. My old friend Weldon had dropped in the night before, and had stayed late, and it was what he had told me that had made me meditative, and recalled to me my past life. He had been that very night, to a meeting of the same kind, in the same room as that to which my father had taken me when I was a boy; and my honest friend told me what was said at the meeting, and what he said, and how, being an old man, they listened to him. The speakers were harping on the old strings about liberty and reform, about universal suffrage, and equal division of property, and the curse of machinery, and so on, and were calling upon the people to rise and assert their natural and political rights. Kidd Weldon got up when one of them had done speaking, and said:—'He wasn't much used to speechifying, but he couldn't help but speak then. They were bad times as they lived in, hard times indeed, bread seventeen-pence the quarter loaf, and poor stuff too; no work scarcely, and no money, and everybody bad off. It was right to have a public meeting, and talk things over, and, as they had let others have their say, perhaps they'd let him have his say. He was an old man, and had been a working man all his life. He had not mixed up much in politics. His cousin Job had, as perhaps some of them knew. But he always thought himself, and they must excuse him for saying it, that though bad laws and heavy taxes made things go hard with the poor man, and it was right to seek to, what he called get them in better fettle, yet it wasn't the proper way to do as the

French had done. They made a great fuss, did the French, about liberty and civilization, but they didn't want any of their liberty imported into this country. He was an Englishman, he loved old England, and he liked true old English liberty better than any of that French nonsense, which ended in liberty to be the slaves of Bonaparte, and to be driven like cattle to be slaughtered for his glory. They wanted more true old English liberty, and they would get it by being worthy of it, and trying for it in the right way. To go and rob their neighbours, to burn their houses, and destroy their property was'n't the right way, for wrong was no man's right. As to the bad times, they were brought about by war and bad harvests more than anything else. Reform in Parliament wouldn't stop a Bonaparte from his evil ways. Universal suffrage wouldn't get us good harvest weather. Shutting up men who made clever machines in gaol, and opening the gates to let thieves and burglars loose wouldn't make trade better, or England more fit to live in. No, they must be peaceful and honest, and mind their families, and their work when they could get it; they must be humble before God and ask Him to give them better weather and better times. He it was who judged the poor of the people. He saved the children of the needy and broke in pieces the oppressor. If they asked Him, He would deliver the needy when he cried, the poor also and him that had no helper. He would give them corn on the top of the mountains; the fruit thereof should shake like Lebanon, and they of the city should flourish like the grass of the earth. But God would'n't help them if they broke His laws, and robbed and plundered their neighbours.' And Kidd Weldon told me how still they were after he had spoken, until a man got up who had come from London to be at the meeting, and with a serpent tongue and an evil heart undid all. He called Kidd Weldon a Methody, and ridiculed his sage counsels. He told the people how in London they had flags prepared, and tri-coloured cockades, and pikes, and firearms, how they meant to win over the soldiers, and though they failed last year should soon and certainly succeed.

The time was gone by for mild measures. Petitions were so much waste paper. Manchester in the spring of that year had tried a mild method. Thirty thousand people met peacefully together without arms, and with only blankets rolled up and carried like knapsacks on their backs, and they were about to go on foot in a body from Manchester to London to present a petition to the Prince Regent for reform, and a party of blood-thirsty dragoons broke up their meeting, took all the speakers to the New Bailey, and so harassed the crowd that only five hundred of them reached Macclesfield, and they were worn out and fainting with exhaustion and fatigue. And that was all that came of the 'Blanketeering Expedition' as it was sneeringly called. They must try another plan; they must be laughed at no more. They must organize, and arm, and be ready to fight for their liberties. 'And why should'n't they let out people in gaols to help them,' he asked? 'Fine folks were sometimes in prison. He knew a tradesman in that town who had been put in a lock-up years ago, and others deserved it. The fact was the poor had been robbed and ground down by the rich long enough, and it was time that the rich should have the tables turned upon them.'

It was this meeting, and the fear that the London firebrand was come on some mischievous errand, and was not a good and true man, but was one whom I had every reason to remember, that had set me off thinking and dreaming. Kidd Weldon didn't like the man at all, and thought he meant no good. He seemed, he said, as if he didn't believe what he was saying, and was only a serpent tempting them to do wrong. I did not say anything to Kidd Weldon as to whom I suspected the speaker referred to when he spoke of the tradesman, nor did I say who I thought the speaker himself was. I did not apprehend either that anything serious would result immediately from that meeting. Such assemblies were frequently held, though they were suppressed by the authorities. But the matter was so on my mind next day that I was moody enough, for my father and his revolutionary harangues, my earlier days, my adventures on the way

to London, would keep coming up before me. To my wife, of course, I was silent about these things, lest her fears should be too much aroused; and it seemed a relief when Charles Merle came in to break off her close cross-questioning.

The relief, however, was only momentary. Our friend brought sad news. My mother had been taken ill, and she desired me at once to go and see her. A medical man had been sent for and he knew not what to say of her attack; I must not delay, but must set off immediately for Guysmore. Having got Charles Merle to promise to stay at my house until I returned, in less than half an hour I was on the way. As I passed Mr. Westbourne's house,—for Mr. Laurence had been obliged to leave Laurelton, and let the Hall, since Mr. Graceford's death, and he was much reduced in circumstances, though scarcely a better husband and father in consequence—as I passed Mr. Westbourne's house, I saw an elderly military gentleman coming out, and in spite of his disguise, for he was dressed as a civilian, I recognised the explosive Colonel whom I met with on my first journey to London, who wanted a park of artillery to sweep the infernal wretches who mobbed the old King's carriage to perdition, and who said that if a man was not loyal he ought to be blown to atoms. I knew he lived in the neighbourhood, and had often seen him during the past few years, but I suspected his presence and his disguise just then were not a good omen. The thought that some outbreak was anticipated and might occur that day, led me unconsciously to quicken the pace of the horse, and to wish to get back as soon as I could.

Arrived at Guysmore, I found my mother better than what I expected to find her. She had rallied since morning. Grey and worn with years of suffering and trouble, she had changed much during the twelve years that elapsed since my final departure from London, and I remarked she changed afresh every time I saw her. She was evidently breaking up, and could not, in the course of things, expect to live much longer. Her present attack was plainly premonitory, and it would not

be many days before she sank under it; so she thought, and her medical attendant thought so too. I read with her, and prayed, and she gave me some parting counsels, and wished very much to see little Claude, and to bless him also before she died. I stayed with her until evening. There was a break in the clouds at sunset, and the last slanting rays of the sun cheered and revived her, as they shone in through the chamber window. 'I shall have light at eventide,' she said, 'God is very good to me, even now.' Just then I looked out upon the quiet and serene evening, and a tramp of horses and a clatter of swords came upon my ears, and beyond the hill on the turpiketoad, I saw a company of yeomanry galloping towards the town.

In about an hour afterwards I was on my way to the town. I was getting anxious and fearful: the night had grown dark, and the clouds were gathering thick and heavy again, and I had before me a dreary and dismal ride. I was just in the mood favourable for alarm; and the least thing would have worked me up into a high state of feverish terror. When I got on to the main road, and my face was turned towards the town, I was struck by the singular appearance of the sky: an unusual light flared and flamed in the heavens above the town. It was not from the recently introduced gas-lamps, for it was not steady and clear enough; it was a fitful, lurid light, and it blazed out every now and then with fierce energy. There is a great fire in the town, I thought, some factory or shop, perhaps near my own house, or it might be that. I quickened my horse, and felt a cold tremor run all over my frame. I rode on, and the light flashed and blazed, and leaped wantonly into the sky, and the clouds were fringed with a lurid glare, and then, of a sudden, the light darkened, and anon burst forth again as if rioting and revelling in its strength. I was getting so unnerved with fear, that I could quiet my nervous system only by driving faster. I was soon close to the town, and I could hear, I thought, an uproar; shouting and shrieking, and a great hum of voices. As I passed the end of the lane that led to the back of Mr.

Westbourne's house, the fire seemed to have spent itself, but I had a new fright. Some one sprang out of the darkness upon my horse, seized her head, and held her until she made a dead stop. I confess, that for the moment I despaired of my life. I expected the snap of a pistol and the whirl of the ball to announce that it was all over with me. A gruff voice relieved me; it was a voice I well knew. 'Don't be frightened, Clifton; I'm glad we've just lit upon you. There's been a riot, somebody has played the spy and let it all out. They've got it about that Westbourne sent for that Londoner, an he did the traitor, and they're going to "have at" his house. Quick; we must fetch Mrs Westbourne and the children away. Hark! they're there now.' To turn the horse's head, to drive down the lane, to force admission into the house by a private door, was the work, as it seemed of seconds rather than of minutes. We found Mrs. Westbourne and the children, and the servants in great consternation and alarm, about to take refuge in some dark closet. Mr. Westbourne was an officer in the yeomanry, and was with the troops at the other end of the town where the fire was, and the riot was to begin; he was but little known in the town, and had not thought it necessary to secure his house. The house was threatened from the front; and the garden was, as we could hear, already filled with the mob. Our first idea was to get Mrs. Westbourne and the children away, to send some one to drive her and them to my house by the back streets, and then defend the premises as best we could. But Mrs. W. would not leave, and the crowd was gradually surrounding the house. We, therefore, quick as thought, sent the stable-boy to tie up the horse in the coach house, and shut the door, and we commenced our measures of defence, Mrs. W. retiring with the children into an inner room. By this time the mob was battering away at the hall door, which the servants, on the first alarm, had bolted and locked. We raised a huge barricade of tables and chairs against it, so that it could not be forced. We secured the lower windows which, happily, were a good height from the ground, and fast

barred the shutters inside. We barricaded the other doors in the same way. The mob tried in vain to effect an entrance, and as they grew more numerous, they became more furious. 'Burn 'em out,' shouted one; 'they're the traitors; and may be the spy's there yet.' A fierce yell followed this exclamation. In a few minutes heaps of straw were placed against the hall door, and under the windows, and fired, and lighted torches were flung through the windows into the upper rooms, and all our vigilance was required to smother any fire that might thus be kindled. There was no supply of water in the house, too, and it seemed verily as if we should be burnt out. Presently a new danger appeared. The yells and shouts of the mob were now at the back as well as the front. The house was quite surrounded, and we could hear the cry of, 'The stables, the stables! fire the stables!' They were quickly carrying fire from the front to the back, and our alarm was now of the most intense kind. If the stables were fired the house would be in ashes in a few minutes, for they were full of combustible material, and closely adjoined the house. A shriek and a cry of surprise from the mob told us that deliverance had come. The yeomanry rode up at full gallop. Brandishing their sabres over the heads of the crowd, they poured into the garden; the mob dropped their torches and disappeared; the fire was speedily put out, and the property saved.

When all was secure, and a strong guard of civilians armed with staves, had taken possession of the house, I made the best of my way home, and found all safe, and soon learned the full details of the riot. After Kidd Weldon had left the meeting the other night, a committee sat, and the man from London recommended an immediate rising, in order to strike terror into the authorities and to inspire other towns by their example. It was agreed that after a public meeting the next night Oldham's factory should be attacked, and the signal for the attack should be the firing of some haystacks hard by. The Londoner promised to be with them, and aid them. But he did not appear next day at all; and

when they went to the factory to break into it, and destroy the machinery, they found that preparation had been made to defend it, and the leaders of the mob were secured without a struggle. A body of yeomanry, who had gathered at dusk on the outskirts of the town, rode up and scattered the crowd, driving them to seek shelter from the hoofs of the horses and the sabres of the horse-men, in the courts and alleys of the town. It was plain then that they had been betrayed, and that the man who had encouraged, and even instigated the rioters was the traitor. Some one saying that Mr. Westbourne had been seen with him after the meeting last night, and that old Colonel Brand had been at Westbourne's several times that morning, a section of the mob, huddled together in a narrow court, conned the matter over, and in a fit of passion, resolved to make an attack upon Mr. Westbourne's house while the rest diverted the attention of the yeomanry in another part of the town. Hence that attack which nearly proved so disastrous to the premises, Kidd Weldon and I defended against the mob.

The riot was quelled with only a small loss of life. A good many persons were trampled upon or wounded by the yeomanry, and the yeomanry, too, came in for their fair share of injury from the missiles of the mob. At the trial of the leaders of the riot, a very strong feeling was manifested, and I think with justice, against the government adopting the spy system. The man who urged on the riot was, if not an agent of the government, at least employed by an agent of the government, or the local authorities, in order to induce the leading demagogues of the town to commit themselves openly, that they might fall into the clutches of the law. General indignation was felt, moreover, against Mr. Westbourne and Colonel Brand for taking part in this disgraceful affair. The rioters after a few weeks imprisonment were all acquitted. From the description Kidd Weldon gave of the man who turned out to be a spy, and from the man's own words, I had no doubt upon my mind that it was the rogue Shaftner, who had robbed me on the way to

London, and got me a place in the lock up, when he and the ostler together had pillaged 'the Shepherd and Shepherdess.'

In a few days after this riot, and a week or two before the trial took place, I was summoned for the last time to my mother's bedside. It was a solemn and affecting thing to stand by the dying bed of her who had loved me so much, to whom I was indebted for whatever I had of character, wisdom, or worth, and whose blessing, a widow's blessing, had followed me all the days of my life. I cannot dwell upon this scene here. It was too sacred a scene to depict in my poor words. She suffered much, but she suffered patiently. She died in the hope of the glory of God. Claspng me by the hand, she commended me to Him who had never forsaken her, and who would never forsake me, if I trusted in His word. She spoke much of my grandfather, and of her early days, and was somewhat wandering in her mind occasionally. She spoke of poor little Jessie's grave as if she saw it, and was near it, and she remarked how long the grass had grown, and how it covered the inscription on the small gravestone, so that she could scarcely read it. When her suffering returned, she seemed to recollect herself, and fervently besought the Lord to be with her in the dark valley. I stood by her bedside and watched the life-lamp flicker and fade. When her last agony was upon her, I could hear her repeating with some effort, and but in a low whispering tone,

Come, Lord, my head doth burn, my heart is sick,

While Thou dost ever, ever stay :
Thy long deferrings wound me to the quick
My spirit gaspeth night and day.

O shew Thyself to me,
Or take me up to Thee !

What have I left that I should stay and groan,
The most of me to Heaven is fled,
My thoughts and joys are all packt up and gone
And for their old acquaintance plead.

O show Thyself to me,
Or take me up to Thee !

Yet if Thou stayest still, why must I stay ?
My God, what is this world to me ?
This world of woe ? hence all ye clouds away,
Away ; I must get up and see.

Here her voice faltered, her pulse ceased to beat. She was gone. The clouds had parted and the light of the ineffable glory shone around her.

Notices of Books.

GNOMON OF THE NEW TESTAMENT, in which, from the natural force of the words, the simplicity, depth, consistency, and the saving power of the Divine Revelation therein contained, is indicated. By J. A. BENDEL. In Five Volumes, demy 8vo., cloth. Edinburgh: T. & T. Clarke.

BENDEL has not only framed one and the best and simplest rules for interpreting the Word of God; he has himself furnished us with one of its best examples. 'Put nothing into the Scriptures, but draw everything from them, and suffer nothing to remain hidden that is really in them.' This is his rule. The volumes before us, entitled the 'Gnomon of the New Testament,' form the example.

We fancy we hear some one say, 'I am familiar enough with "Commentaries," "Annotations," "Expositions," and even "Harmonies;" but what is a "Gnomon," and how are we plain English people to pronounce the word?' Any good dictionary will tell you that the *gn* is sounded like the same combination of consonants in the familiar word *gnat*, and that the first *o* is long, as in *know*. You are very likely to find in the same quarter the following explanation:—'Gnomon; the index or projecting part of a sun-dial, which throws the sun's shadow towards the various figures on the engraved plate beneath, and thus *points out* the exact hour of the day by the sun.' Bengel himself shall explain why he selected this term as the title of his book, we first premising that for twenty-seven years Bengel was employed in expounding the Greek New Testament to studious youth in the Theological Seminary of Denkendorf; that this led to his making critical notes on the Sacred Text; that his materials accumulated on his hands; and that a certain venerable prelate, one Christopher Zeller, knowing the critical acumen of Bengel, and being equally acquainted with his devout regard for the *ipsissima verba* of the Scriptures, suggested the revision and publication of his valuable notes. In the preface

to his work, Bengel says, 'I have long since given the name of Gnomon, a modest, and as I think appropriate title, to these exegetical annotations, which perform only the office of an *index*; and I should have chosen the term *index* as the title of my work, but for the misconception which would have arisen, in the minds of most persons, from the ordinary and technical use of that term, namely, a registry or table of contents. It is, in short, my intention briefly to *point out* or *indicate* the full force of words or sentences in the New Testament, which, though really and inherently belonging to them, is not always observed by all at first sight; so that the reader, being introduced by the straight road into the text, may find as rich pasture there as possible.' In another place he says, 'My annotations are so far from being intended to preclude the reader from increased research, that I wish rather to put him upon investigation of the text itself, by merely showing him how to set about it. My design is also to refute those expositors who put upon *isolated* passages of Scripture their forced (mystical) construction, in order to grasp at impressiveness. Instead of this, I mean to insist upon the full and comprehensive force of Scripture in all its connection.'

Here, then, lies the chief excellence of Bengel's Gnomon. In addressing himself to the work of 'drawing everything from the Scriptures, and putting nothing into them,' he first presents an analysis of the contents of each Gospel, of the Acts, of each Epistle, and of the Apocalypse, arranging these contents in a tabular form. 'The tables,' says Bengel, 'at once utterly confute the ignorance, in some cases impious, of those who maintain that the Apostles gave immediate utterance to whatever chanced to occur to them, without any plan or design. In the works of God, even to the smallest plant, there is the most entire symmetry: in the words of God there is the most systematic perfection, even to a letter.' In the tables, as well as in the annotations,

the present division into chapters and verses is used, and for the same purpose, in all probability, that led to their first adoption—to facilitate reference. The subjects being thus sketched out, Bengel next searches for the exact meaning and force of each word, comparing Scripture with Scripture, and carefully noting the difference in the style and circumstances of each writer, never losing sight of his own statement that, 'while each inspired writer has his own manner and style, one and the same Spirit breathes through all, one grand idea pervades all.' In fine, Bengel acts on the opinion of Luther, which he quotes approvingly—that '*the science of theology is nothing else but grammar exercised on the words of the Holy Spirit.*' If expositors and divines had only adhered to this opinion of the great German reformer, or to the rule laid down by Bengel himself, 'Put nothing into the Scriptures,' &c., what cart loads of false theology would the world and the church have been spared!

The style and spirit of Bengel's expositions deserve unqualified praise. 'Felicitous brevity,' combined with what is rarely found associated—remarkable clearness, are the great charms, and distinguishing excellencies of his commentary. He frequently condenses more matter into one line than can be extracted, after the most painful attempt at compression, from many pages of other writers. This terseness is owing, partly to his quick apprehension of the most pregnant word, or the most important member of the sentence, partly from his use of what may be called the algebra of interpretation, or what Bengel himself describes as 'annotations reduced to a compendious form by technical terms.' Nor is there any lack of spiritual nutriment. Of set 'applications' there are none whatever; but of 'things profitable to salvation' there are not a few. Devout students will find many 'green pastures,' fresh as dewy grass, none the less welcome because from the character of such works generally they thought to have been choked with the dust trampled up from the dry bones of a dead and sapless criticism. Bengel goes to work as if he had had con-

stantly before him his own admirable rule for searching the Scriptures with profit:

'Te totum applica ad Textum;
Rem totam applica ad te.'
Apply thyself wholly to the text;
Apply the subject wholly to thyself.

More than a hundred years have fled since Bengel received the first completed copy of his *Gnomon* from the Tübingen press, and sang that same evening the German hymn beginning,

'O Thou who our best works hast wrought,
And thus far help'd me to success,
Attune my heart to grateful thought,
Thy great and holy Name to bless;
That I to Thee anew may live,
And to Thy grace the glory give';

but during this period Biblical scholars of high repute, both in his own Fatherland and elsewhere, have either frankly acknowledged the great excellencies of his *Gnomon*; or, what is equivalent, have worked successfully in the productive mines of thought he has rendered easily accessible. John Wesley, in his 'Expository Notes of the New Testament,' had the modesty to confess, that though he drew largely from 'the *Gnomon* of that great luminary of the Christian world, Bengel, he should much better serve the interests of religion by translating the whole.' Indeed, it is not saying too much to affirm, that notwithstanding the very valuable additions recently made to biblical exposition, the best and most suggestive criticisms of modern divines may frequently be traced to the sententious annotations found in Bengel's *Gnomon*.

Notwithstanding its high claims to the attention of every student of the Scriptures, two things have materially hindered any popular use of the *Gnomon* in this country, the cost of good editions, and the too frequent want of scholarship enough easily and accurately to translate Bengel's pithy Latin. Both these difficulties no longer exist. Messrs. T. and T. Clarke, the eminent publishers of Edinburgh, with their accustomed liberality, (for which in this case especially they deserve the hearty thanks of the religious public,) engaged four gentlemen of well-earned reputation for scholarly learning to render the pregnant Latin of Bengel into good Saxon-English; one

of them revising the whole, adding an admirable dictionary of technical terms, a general index, and a sketch of Bengel's life and labours. The entire work, consisting of five handsome octavo volumes, may now be had for a guinea and a half!

'Not every one who owns a harp can play upon it,' says the old proverb; and not every one who owns a Greek Testament can read it. But surely with a little Greek, such as most men picked up at school, a good 'Robinson,' and a copy of Bengel's Gnomon, the Greek Testament need no longer remain hidden behind other books on library shelves 'a harp unstrung,' but should be made to discourse most exquisite

music. Meauwhile, there are many 'good men and true' spelling out with great painfulness a verse here and there, to whom this Gnomon will be a priceless gift; and until the deacons and leading members of our churches can spare time from their busy toil to turn their attention to their Greek New Testament, with such liberal help as Bengel supplies, the next best way of securing for themselves and the several churches to which they belong, a more exact knowledge of 'the mind of the Spirit' will be—to make their own ministers a birthday present of '*Bengel's Gnomon of the New Testament.*'

Correspondence.

REV. H. WILKINSON, AND
NORWICH.

To the Editor of the General Baptist
Magazine.

Norwich, April 3rd, 1860.

DEAR SIR.—The statement contained in this month's Magazine, that Mr. Wilkinson is now the pastor of the church at Norwich, will no doubt lead many of your readers to wonder how it has come to pass that, almost before it was generally known that he was not returning to India, he should have been chosen to that office. Some also will doubtless enquire what has become of the minister who for *nine and twenty* years has been labouring there in the fire, and struggling hard to remove the church from Priory Yard, *that dirty, obscure spot*, which has been such a hindrance to the prosperity of the cause through many generations.

As the first and principal mover in the late change of pastors over the General Baptist Church in Norwich, I shall be glad if you will publish the following particulars in your valuable Magazine.

It is well known that I have been a great sufferer for several years past, so that there has been an impression that a change was probably not far distant; and as almost all the church and con-

gregation greatly dislike the neighbourhood, several told me that, whenever I ceased to preach, they should leave Priory Yard for ever. I felt that the only thing I could do to save the cause from ruin would be to continue preaching as often as I could till I could meet with some one to succeed me, who would be likely to keep the people together.

Thus I went on, till in the kind providence of God I learned from Mr. Wilkinson that he was at liberty to engage with any church needing a pastor, and that he was willing to come to Norwich, *as I had already suggested to him*, if the people desired.

Up to this time I had said nothing to any member of the church or congregation about my intentions, lest it should unsettle their minds; but now, that my way was thus mercifully, and may I not say wonderfully prepared, I called the deacons together and told them that the time was come when I saw my way clear to resign the important office which I had so long held, and that Mr. W. was willing to pay us a visit with a view to settling among us.

Something was said about allowing me a pension of twenty-five pounds per annum. I said, I know you cannot support a minister and allow me *that*

besides. My proposition is that I give up every shilling of the endowment which I have been receiving as my salary, and that the church shall pay me twenty pounds a year for five years in consideration of monies which I have lent, and which at five per cent. interest amounts to rather more than £100. This proposition was cordially agreed to.

I preached my last two sermons on the same day, and at the close gave notice that Mr. Wilkinson, who had a short time before preached our missionary sermons, would preach for me the next Sunday, January 8th, 1860.

After a few weeks probation, the new preacher was invited to become the pastor with one consent; that invitation was accepted, and thus the church has passed through one of the greatest changes incident to church fellowship in the most peaceful manner. 'Bless the Lord, O my soul, and all that is within me, bless his holy name.'

God Almighty grant that this peaceful beginning may be the happy prelude to many years of peace and happiness to both pastor and people. Should God spare my life and bring me out of my house, where I have been closely confined for nearly three months, I shall be glad to co-operate with the church in every possible way.

THOMAS SCOTT,

Late pastor of the G. B. Church,
Norwich.

PUBLIC WORSHIP.

To the Editor of the *General Baptist Magazine*.

DEAR SIR,—Allow me to say a few words in reply to 'A Voice from the Pews.' I can assure him that I do not speak from the pulpit, and in point of education and bringing up I believe he has the advantage over me. My parents were not religious, and I do not recollect ever hearing a hymn sung till my mother's funeral, in October, 1799, when I was turned nine years old; nor do I remember ever hearing any one pray before I was twelve years old. I was never sent to school by any person in all my life, but hearing of a Sunday-school being taught by an

old man and his wife, (supported by a churchman,) I went there of my own accord, and was there taught the church catechism. I married soon after I was sixteen years of age, and when about seventeen-and-a-half years old, I began to think about my soul's salvation. I then lived in a neighbourhood where there were a number of different denominations of Christians, and I began to ask myself which denomination I should go to. Now I had not been many times in either church or chapel, but I decided to read my Bible for myself, and be of that religion which it taught. I was not long in discovering that my Saviour was a General Baptist, and to that denomination I attached myself. It is more than fifty-one years since, and I can truly say I have never regretted, or doubted the correctness of my decision. I have always been open to conviction, and if your correspondent can clearly show from the word of God that reading prayers is more scriptural than praying, as we dissenters do, then I will adopt the prayer book, for I am often at a loss how to express myself; but the Spirit has often helped my infirmities; yet if the aid of man will be better than the aid of the Holy Spirit, I shall be justified in making the change. I am ready to adopt the plan of reading instead of praying as soon as he has proved that the patriarchs, prophets, apostles, Old Testament saints, and New Testament Christians did read instead of pray. My friend in his first letter contended that reading produced more spirituality of mind than praying, but in his reply to mine he gives us to understand that where he lives it would be doubtful whether there are more pious persons among dissenters or church people. This is a plain proof to me that he cannot say which is the better. Then why make the change? I confess when I make a change I want to get something by it, and I am ready to adopt a plan from any society which is more scriptural, and better calculated to promote the glory of God and the salvation of man. My friend asks how far the Lord's prayer is binding? I think, sir, it would have been quite as well if he had asked the apostles and New Testa

ment saints. Let him search the New Testament and see if he can find one of them using it. I understand that we are to pray after this *manner*, and I think they understood it so too, and I confess I am so straight laced as not to teach it to my children in form, because I believe it to be teaching them to draw nigh to God with their mouths while their hearts are far from Him.

Again, when I speak of hunting parsons, my friend wants to know what I should think of nonconformist ministers playing at cricket, &c. Well, this I say, I think they are not living so 'that they may dread the grave as little as their bed.' It is a worldly pleasure, and if we love the world the love of the Father is not in us: besides I have yet to learn that two wrongs make one right. Believing that where the Spirit of the Lord is, there is liberty, I pray that we may have that Spirit, and that we may be guided into all truth.

M. S.

Queenshead.

CHRISTIANS AND THE BALLOT.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I leave your anonymous correspondents to carry on the very interesting and important controversy on the above subject: and I now obtrude myself on your notice only to call attention to the statement made in the newspapers, that the Ballot Society have specially arranged to bring the claims of secret voting before the various religious societies at their annual meetings in May. This shows the necessity of our being prepared to look calmly and conscientiously on the Christian aspect of the subject. Although I never was partial to the ballot, experience and reflection have convinced me that it is radically unsound: and with all the respect every one who knows Mr. Liggins must generally feel for his lucid reasonings and high-toned principles, I confess that his advocacy of secret conduct in politics astounds me. Next to religion, the force of personal *example* is scarcely felt so widely in any other sphere as

politics. This aspect, and that which regards the possession of the franchise by those who now have it as a trust for others as well as for their own benefit, appear to be carefully and cleverly excluded from his letter. This is very disappointing in a person of Mr. Liggins's special *forte*, and the last thing I should have expected from the unreserved spirit of our excellent friend's address to the churches, the publication of which, in spite of its 'Major Excommunication' of all connected with the administration of the law, publicly or privately, I then ventured to support.

I will not do more than warn our friends against being entrapped by the Ballot Society into a false position on this subject. When Curran, the celebrated Irish counsel, once observed a judge shake his head at one of his arguments, he told the jury that when his lordship shook his head *there was nothing in it!* From observation of its working in other countries, and from some personal experience in the conduct of elections, and the composition of constituencies in England, I am convinced that, however much it may be shaken, there is nothing good in the ballot box. It is 'a mockery, a delusion, and a snare:' and I verily believe that a more wide-spread system of bribery, and intimidation, and general duplicity than at present would flourish under the protection which the law would pretend to have established. Universal suffrage and the ballot would bring us to political anarchy. The worthy and intelligent would be overpowered by numbers, and be unable to hold up *with effect* the light of their *example* for the guidance of others. That light expires under the ballot box: as the experience of other countries shows. It requires to be sustained by the fresh air of publicity. The sense of responsibility dies in Australia, where only a small portion of the people vote. They leave it, as in America, to rowdies and selfish demagogues. The ballot, if fairly carried out, *does* imply an obligation on men to conceal their views *practically* on public questions: and in maintaining the contrary of this, Mr. Liggins lets Christians into a dilemma, out of which

his reasoning opens no path to plain and honest men.

I am, dear sir,

Yours truly,

GEORGE STEVENSON.

Leicester, April 10, 1860.

MENTOR'S REPLY TO 'BALLOT CHRISTIAN.'

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—I cannot conscientiously trespass upon your space to answer in a direct manner the explanatory letter of a Ballot Christian. That I feel would be paying it a compliment it really does not merit, and one, too, I presume, which your readers could not enjoy. I leave him to infer why Prov. xxvi. 5, was very present to my mind after reading both his communications; and with your kind permission I will proceed to make one or two remarks on the questions raised by this correspondence, which, I trust, may indirectly tend to correct the fallacies put forth by our temporising friend.

Owing to personal and relative affliction, I was not present at the last Association, and did not, therefore, hear the debate upon the letter of our estimable brother Liggins. I have heard his published letter is in many respects a 'revised and improved' one. Be that, however, as it may, I cannot endorse every sentiment contained therein. And yet I should be sorry indeed to be found amongst the number of those who, since its publication, have thought it necessary to raise the cry of 'religion in danger,' simply because some of its professed friends have ventured in their collective capacity to examine and discuss their various duties as citizens, or more especially as Christian citizens. Rather than this, I feel inclined to rejoice, yea, I do rejoice that there are signs of a general rising amongst the people of God, to a higher sense of their duties and responsibilities in public life, to a keener perception of the necessity there is for them in their every position, to acquit themselves as the servants of the Great Supreme. I have long had very serious doubts whether we are not responsible for allowing the

fact of our allegiance to that kingdom which is not of this world, to be our excuse too frequently for not taking a more lively interest in the welfare and management of those which are. Should it not indeed have a contrary effect? If so, where, where can be the inconsistency of considering our duties politically as well as religiously? I believe it to be not only consistent, Mr. Editor, but a solemn duty which we owe to the world at large; since I firmly believe that the man of God is by far the most fitted for a good politician. As the professed followers of one whose whole life was spent in going about doing good; of one who gave us the brightest examples of disinterested love, united with most valuable precepts, ought we not to receive—and should we not view—our bodies, our social position, our family connexions, our gold and silver—yes, and our political influence too, as so many talents given to us upon trust, to be used for our own good, the good of our fellow creatures, and not less, surely, for the glory of God? Believing this, I venture to affirm that it cannot, with any degree of truth, be said that we have an abstract right to any one of our earthly possessions. And if not, where is the inconsistency of this trust notion?

Glory to God in the highest, for that he hath not sent us to serve and suffer on earth without giving us our instructions, promises of guardianship, of support and guidance; and above all, the delightful assurance, if we are faithful, of eventual triumph and blissful reward.

It was said by one, who well knew of what he affirmed, 'I have been young, but now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.'

I would commend this testimony to those sensitive ones who would have us follow the example of Esau. No, no, no, Mr. Editor. Let the traitor sell his Master if he like; let the Peters deny their Lord whilst they enjoy the warmth of the worldlings fire; let the man of earth enrich his pocket at the expence of his conscience; but rather, let the sun go down at midday, and the moon withdraw from our vision, than that they should shine upon a world in

which it can be said that a body of men calling themselves Christians, are making the 'best' of this world by veiling their greater reverence and love for the world to come. More in sorrow than in anger would I recommend our 'Ballot friends,' to consider afresh the fate of those who do evil that good may come. 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.'

I remain, dear Sir,
Faithfully yours,
MENTOR.

QUERY.

MY DEAR SIR,—In your Magazine for March is a communication respecting the College, signed 'W. Underwood,' the closing words of which are as follows: '*also a small volume of prayers!! by John Hopps.*' May I ask who is responsible, Editor, Printer, or Contributor, for the italics and dashes of exclamation which give to the sentence I have cited an emphasis so singular; and of what Christian sentiment are they supposed to be expressive? Faithfully yours,

AN ANXIOUS INQUIRER.

Obituary.

MR. JOSEPH MORGAN.—On the 6th of January, of the present year, our brother exchanged the membership of the church below, for that of the church above. For more than 31 years, out of 55, he had been in vital union with Christ and His people. In the year 1829 he found, through the 'grace of God,' 'old things passing away, and all things becoming new;' and this new experience led him to the formation of a new relationship. He joined the New Connexion of Wesleyan Methodists. With all the ardour, buoyancy and enthusiasm of youthful godliness, he worked in the vineyard of the Lord, without experiencing any great change, save that which generally attends steady progress, for three years; and then, from an earnest and prayerful study of the Scriptures, he became a General Baptist. Often has he told me that he was a Baptist by force of conviction.

The Saviour he had recognized as both teacher and ruler, and he believed he ought to follow and obey Him in all things. To him the baptism of believers was as clearly a duty as light could make it; and his heart and will were as ready as his intellect was clear upon the subject; and, therefore, he made a public profession of his faith, and joined himself to the people of the Lord, worshipping in the General Baptist Chapel, New Church-street, Edgeware-road. But although his change of view

and practice was well-grounded, and his zeal for the faith of the General Baptists always strong, yet his hearty and genuine catholicity was not extinguished thereby. He was large hearted in his sympathies, and had only one limit to his Christian love for any professing themselves Christians, and that boundary was raised against the Roman Catholics; for like the Protestants of the reigns of James the Second, our friend seemed to think that the members of the Roman Catholic Church were under God's ban, and that he ought to deny them all charity and grant all severity to the Pope and his adherents.

An interesting and characteristic anecdote is preserved of the manner in which he expounded and defended the doctrine of the New Testament to one of the dignitaries of the Roman Church. A Roman Catholic had given an order for work to be done with the *very* mistaken idea that Mr. Morgan was in the 'bosom of the only true Church.' On paying a visit afterwards to the party for whom the work had been executed, they began a conversation under the above false impression, on the progress of the Roman Catholic faith, and the probability of ultimate and glorious success in these 'once' dear territories of the Church. But the tables were immediately turned by our friend announcing himself as a General

Baptist. But, 'Who and what are they?' was the immediate question. The answer was given in a straightforward, bold, and unflinching manner, and had the signal success of finishing the conversation and the business transactions at once. Every movement of the Roman Church was observed, and every opportunity for exposing its errors was faithfully used. Our brother would affirm that there might be honest Catholics, but he never knew one; there might be good priests, but he had not seen them; and the Pope and his cardinals might be true shepherds, but for himself, he would send them all to Rome, and keep them there. This was the only boundary to his charity, and for my part I was frequently prepared, if not fully, yet partially to sympathize with his views.

To the last he continued a Christian and a Baptist, for fickleness was never his characteristic. For nine years he remained at New Church-street, and, prior to the pastorate of the Rev. Dr. Burns, was along with Mr. H. Wileman, the chief actor in that Church. Many interesting facts he has related to me, by his fireside, of the early struggles and difficulties of that Church, and the way in which he and others bravely contended with, and at last nobly overcame them. 'He was instant in season, out of season.'

Nineteen years ago he became one of the first members and deacons of the Church in Praed-street Chapel, Edgeware-road, London, and during that time 'he has purchased a good degree and great boldness in the faith.'

He was eminently a Christian man, not of the diluted, half-worldly, half-godly sort, with which this age abounds, but a thorough practical, fruit-bearing Christian. Christianity was, in him, a *life* and a *power*. It was an ever-present reality. Christ Jesus had the presidency of his soul. Therefore, his loyalty was complete, and his work earnest, devout, and successful. 'He did what he could' in a manner, at the farthest remove from coldness and indifference. It was his delight to serve in the 'kingdom of God's Son;' and he performed that service with faith and zeal so long as he could; and as proof that love was still burning in his heart

towards his Master, I have heard him frequently regret that he had not the vigour of his youth, nor the fire of his manhood, or else he would gladly do more for his Saviour. Devotion and holiness, boldness and sincerity, were prominent features in his Christian life.

The prayer-meeting was his delight, and the home was often turned into a sanctuary for God. He was very exact in all his business affairs. Justice was the law of his trade. Never would he exclude the precepts of the Bible from his commercial transactions, but sought to glorify his Father in heaven by a life of consistency and purity. He was known amongst his friends as a 'defender of the faith.' No man attacking the gospel of Christ was permitted to go on without expostulation or warning, and counsel or reproof. He spoke to sinners when others would have deemed it expedient on business grounds to hold their peace. He 'contended earnestly for the faith once delivered to the saints.' But sincerity, the highest quality of a strong and manful character, he developed to a great extent. I love him for his *sincerity*. There was not the least touch of duplicity about him. Dissimulation was hated. Hypocrisy he abhorred. Two-facedness he loathed. Reality, genuineness—for these he constantly put forth his claim. He was open, candid, straight-forward in all his movements. This was seen in two ways—in the case of the sincere, and the lovers of reality more than shew; it gave a dignity and elevation to his life. But by shallow-observers and admirers in chief of the external, it was beheld as the unprepossessing. Such a character could not fail to gain the respect and confidence of the members of that church to which he belonged, for which he daily prayed and worked, and whose interests lay as near to his heart as those of his business, and whose affairs often caused him more trouble and anxiety than he found either at home, in the shop, or the world. Mr. Morgan was not one of those who are never praised until they are dead. His merit was acknowledged while living; and his most intimate friends saw the most to admire, cherish and love; but death has idealized and

hallowed these traits of character which in life, gained their love; has given them a grander beauty and a sweeter charm, and has also revealed many bright features which the familiarities of common life seemed aforesaid to hide from their view.

No stronger proof could be afforded of the deep and sincere respect of the church than was given when the news of his departure to heaven was made public. Each one could say, 'I am distressed for thee, my brother: very pleasant hast thou been to me.' And of the respect of the people in the immediate neighbourhood we had full evidence in a chapel crowded to excess to hear his memorial sermon, preached by his pastor.

In his death, a wife loses a loving, cheerful and kind husband; but may the Lord God of Hosts fulfil his promise and be a 'husband to the widow;' a son misses a good, considerate and endeared father; a pastor, a dear and valued friend; his fellow-deacons, a faithful brother; the church, one of its most earnest and active spirits. May the God of all consolation and grace, grant unto each the abounding of his love and help, so that each may do his work well by the Spirit of God, and thus be prepared to join our brother in 'the general assembly, and church of the first-born.'

T.

London.

Intelligence.

CONFERENCES.

THE MIDLAND CONFERENCE met at Sutton Bonington, on Easter Tuesday, April 10, 1860. Rev. J. Chollerton, of Coalville, preached in the morning from Ephesians iv. 10, 'He that descended is the same also that ascended up far above all heavens, that he might fill all things.'

The day was propitious, and many delegates and friends from the neighbourhood were present at the afternoon meeting. The Rev. R. Kenney, of Burton-on-Trent, prayed, and Rev. T. Stevenson, of Leicester presided. From written or verbal reports it appeared that the churches comprising this Conference had enjoyed an unusual measure of prosperity during the past quarter; 183 had been baptized, 17 restored to fellowship, and 214 now remain as candidates, being the largest number of baptized or candidates for baptism ever reported at the Midland Conference. The minutes of the last meeting were read by the secretary. The following is the order of business attended to:—

1. *Mr. Earp's motion on the Conditions of Union* A very warm and lengthy discussion arose on this motion, in which many brethren took part.

Several amendments were proposed and debated; but Mr. Earp having kindly withdrawn his motion, the following resolution, (being an amalgamation of two amendments, one by Rev. J. F. Winks, and the other by Rev. W. Jones) was unanimously agreed to: That this Conference desires again to bring before the attention of the Association the painful fact that a considerable number of our churches are known to do little or nothing for the Institutions of the Body, impairing its efficiency, and retarding its progress; and that as such conduct amounts to a neglect of the moral obligation which is implied in such union, this Conference requests the Association to take into its serious consideration the adoption of the following resolution:—That such churches as do not contribute to the Institutions of the Body shall have no power by their delegates to vote in the disposition of the funds of such Institutions, nor in anywise to exercise control over their affairs.

2. *Ilkeston Case*.—A second application for admission into this Conference from the seceders at Ilkeston having been read, and the written report received from the original church clearly intimating, in the opinion of the majority of the brethren assembled, that

the main obstacle to a settlement of the present unhappy differences was a pecuniary one, it was agreed: (1) That the Committee previously invited by this Conference to attend the Ilkerton case be respectfully requested to remain in office a little longer, with a view of suggesting to both sections of the church an equitable distribution of their pecuniary obligations. (2) That the further discussion of this case be deferred till the Whitsuntide Conference.

3. *Case from Carley-street, Leicester.*—Mr. Wiuks having announced that, after twenty years labour he had been compelled through ill health to give up speaking to the friends at Carley-street, except on the first Lord's-day in the month; and the church having asked the advice of the Conference, it was agreed: That we recommend the friends at Carley-street to confer with brethren Stevenson and Wigg as to their future course.

4. *Collection for Incidental Conference expences.*—The Secretary having reported that the money collected at the Leake Conference, for incidental expences, had been long exhausted, it was agreed that a collection should be made at the next Conference.

5. *Vote of thanks to the Clergyman of the Village.*—The clergyman of Sutton Bonington having kindly allowed our friends the use of the National School-room for dinner and tea, the following vote of thanks was unanimously agreed to:—That the ministers, officers, and representatives of the General Baptist Churches of the Midland District, assembled at Sutton Bonington, on Tuesday, April 10, 1860, desire to present their respectful thanks to the Rev. Robert Meek for his courtesy and Christian kindness in granting the use of the National School for their accommodation for refreshments.

The next Conference will be held on Whit-Tuesday, May 29th, at *New Lenton, Nottingham*; the Rev. J. Salisbury, of Hugglescote, to preach in the morning. Service at eleven o'clock.

A missionary meeting was held in the evening.

J. J. GOADBY, Sec.

THE YORKSHIRE CONFERENCE assembled at Gambleside, on Easter Tuesday, April 10th, 1860. The morning service was opened by Rev. R. Horsfield, of Leeds, and Rev. T. R. Stevenson, of Burnley, preached from Acts xvii., 16, 17. In the Afternoon, at 2 o'clock, the Conference assembled for business. Mr. Lockwood opened the meeting with prayer, and Mr. Maden presided. The reports of the churches were then read, from which it appeared that 73 have been baptized, and 13 candidates remain.

During the last year the church at Allerton has cleared off a debt on the chapel and premises, amounting to £300. The church at Birccliffe has reduced their debt £127. Burnley Lane has raised above £200 toward a new chapel. The church at Burnley has raised, by bazaar, £100. Leeds, Byron-street, for chapel improvements, £200. Rochdale reduced their chapel debt £100. Halifax reduced their debt £300, as in several former years. Todmorden Vale has cleared off a chapel debt amounting to £230. The total amount raised for chapel debts in the Yorkshire district during the last year cannot be less than £2000.

The following resolutions were adopted:—

1.—That the secretary make a special appeal to all the churches in the district, asking help by Whitsuntide, towards the reduction of the Home Mission debt, on the Todmorden chapel.

2.—That it be a rule of the Conference that any minister recently come into the district be desired to preach at the next ensuing Conference.

3.—That the secretary prepare a petition to the Common House of Parliament against the Bill for the sale of wines by confectioners, and that he sign it on behalf of the Conference.

4.—That the thanks of the Conference be given to the Rev. T. R. Stevenson, of Burnley, for his excellent sermon.

The next Conference to be held at Heptonstall Slack, on Whit Tuesday, Mr. Salter to preach in the morning.

T. HORSFIELD, Sec.

THE NORTH DERBYSHIRE CONFERENCE met at Kirby Woodhouse, on Good Friday, April 6th, 1860. There being no stated Minister, brother A. Brittain, of Nottingham, was chosen to preside. Sixteen were reported as baptized since the last Conference, and eleven as candidates. These were, Belper, one baptized; Crich, one baptized; Hucknall, two baptized; Kirby, one candidate; Ripley, eleven baptized, and ten candidates; Sutton, one baptized. After the doxology had been sung, and brethren Severn, of Hucknall, and Argyle, of Ripley, had offered prayer, business was proceeded with.

1.—It was agreed that the establishment of an 'Aged Ministers' Fund,' suggested at last Conference, be again deferred for consideration at the next Conference.

2.—That this Conference re-assert its conviction of the desirableness and urgent necessity of Home Missionary effort, regularly sustained; and that the churches in the Conference be requested to send the views they may entertain on this subject, or any suggestions they may be prepared to make, to the next Conference.

3.—As appointed at last Conference, the secretary wrote to the churches a short time before the Conference met, requesting them to send either delegates or reports. Five, however, neglected to do so—Belper, Langly Mill, Smalley, Wirksworth, and Milford.

4.—That this Conference express its opinion as to the proposition intended to be brought by brother Earp, of Melbourne, before the next Association, viz:—That whilst sympathizing with brother Earp in the object he has in view, and regretting the evil he seeks to remedy, it seems to us the adoption of his plan is undesirable, and would be injurious to the denomination. It is but right to state there was a minority of the contrary opinion.

5.—The next Conference will be held at Duffield, on Monday, August 6th, 1860, to commence at two o'clock. A revival meeting will be held in the evening.

6.—Tea was provided in the school-room, after which many friends had to return to their homes. The few who

remained, entered into friendly conversation on various subjects, doctrinal and practical, bearing on the welfare of the churches, and closed the interview by singing and prayer.

W. SHAKSPEARE, Sec.

THE CHESHIRE CONFERENCE assembled at Tarporley, on Tuesday, April 10th, 1860. The Rev. J. Gardner opened the service in the morning, by reading and prayer, and the Rev. C. E. Pratt preached from Ecclesiastes ix. 10. The meeting for business commenced at two o'clock in the afternoon, when Mr. Joseph Aston was voted to the chair. The reports of the churches were not so pleasing as might have been desired. Baptized ten. We hope, however, that the prospects of the churches generally are encouraging, and we have reason to expect better things in future. After some deliberation upon the letter from the brethren at Congleton, it was resolved,

1.—That the money collected for the cause at Congleton be given to the Rev. J. Gardner, for his past labours in that place.

2.—That the thanks of the Conference be given to the secretary for his article on 'Our Conferences.'

3.—That this Conference recommends the Rev. R. Pedley, with the consent of the trustees, to dispose of the chapel property at Congleton.

4.—That the secretary write to the friends at Congleton, in reference to the decision of Conference about the chapel property.

5.—That the next Conference be held at Macclesfield, on Tuesday, the 2nd of October, and that the Rev. J. B. Lockwood, who has accepted the invitation of the church, at Tarporley, to become their pastor, be the preacher; and in case of failure, the Rev. R. Pedley.

6.—That Mr. R. Pedley, junr., prepare an article to be read at the next Conference, on the best method of introducing a religious interest into any town or village.

7.—That the thanks of the Conference be given to the Rev. C. E. Pratt for his sermon in the morning.

JAMES MADEN, Sec.

BAPTISMS.

ALLERTON.—We baptized three, on Sunday, April 15th.

BREESTON.—On Lord's-day, March 5th, after a sermon by brother J. Plowright, Bobber's Mill, one friend was immersed.

STALYBRIDGE.—On Lord's-day morning, April 1st, the ordinance of baptism was administered by the pastor to seven candidates. The congregation was large. In the afternoon the newly-baptized were received into the church.

LEICESTER, *Friar-lane*.—On Lord's-day, April 1st, four persons were baptized. One of the candidates had been a hearer of the gospel for more than fifty years. The Rev. J. C. Pike preached in the morning and baptized; and in the afternoon the newly-baptized were received into the fellowship of the church by Mr. Wigg.

LEICESTER, *Dover-street*.—Five persons were baptized on the 15th of April. J. M.

NOTTINGHAM, *Stoney-street*.—On Lord's-day, April 1st, sixteen friends were added to us by baptism. The chapel was crowded in every part. In the afternoon, at the Lord's table, there were a large number of members present to welcome the newly-baptized into the fellowship of the church.

B. Y.

ISLEHAM.—On Lord's-day, April 1st, our esteemed pastor, Mr. Mee, baptized ten young persons in the river Lark, which runs near our village. Two of them were daughters of one of our deacons.

B. C. J.

PETERBOROUGH.—On Lord's-day, April 1st, eight persons were baptized.

BRADFORD, FIRST CHURCH.—Since our last report we have baptized as follows:—Dec. 4th, one; Jan. 1st, one; Feb. 5th, two; March 4th, three; April 1st, two.

B. W. B.

MEASHAM.—On Lord's-day morning, April 15th, ten candidates were baptized. The newly-baptized were received at the Lord's table in the evening. The attendance at both services was unusually large.

ANNIVERSARIES.

MELBOURNE.—The annual sermons on behalf of the Sabbath-school were preached on Lord's-day, April 8, 1860, by Mr. Thomas Cooper. The chapel was crowded, and the collections amounted to upwards of £24.

PETERBOROUGH.—On Lord's-day, April 15th, two sermons were preached in the General Baptist Chapel, Peterborough, by Thomas Cooper, to large and attentive congregations. Collections were made for the reduction of the chapel debt. On Tuesday, April 16th, about 220 persons partook of tea in the assembly room, after which Thomas Cooper preached. The whole of the services were interesting and instructive, and we trust will result in the glory of God. The Home Mission having promised £20, on condition that we raised £30, we are thankful to be able to state that by the aid of some friends at a distance, in connection with our own subscriptions, collections, and tea meeting, &c., we have realized the sum of £50 instead of £30, thus reducing our chapel debt to £130. We are deeply anxious that this debt should be entirely removed within twelve months from this date, and shall be grateful to receive subscriptions or promises in furtherance of this important object.

THOMAS BARRASS.

BREESTON.—Our school sermons were preached on Easter Sunday, April 8th, by Mr. T. W. Marshall, of Loughborough, in the morning and evening, and an address in the afternoon. Recitations were given by the children. Collections £12 3s. 4½d.

T. N.

RE-OPENING.

LEICESTER.—On Sunday, March 25, two sermons were preached at the re-opening of Dover-street Chapel, after being closed two Sundays for cleaning and painting, by Rev. T. Goadby, B.A., Coventry. The money for cleaning and painting having been readily subscribed a few weeks previously, the collections, which were good, were in behalf of the chapel anniversary. On

the Tuesday night following, the Mayor in the chair, a lecture was delivered by the same gentleman, on 'Adam Bede: or novels and novel-reading.'

REMOVALS.

BIRCHCLIFFE.—The Rev. J. B. Lockwood has resigned the pastorate of the church at Birchcliffe, Yorkshire, having accepted a unanimous call to serve the church at Tarporley, Cheshire. He intends entering upon his new sphere on the first Lord's-day in May.

MISSION SERVICES.

DERBY.—*Mary-gate and Sacheverell-street*—The anniversary services were preached on Lord's-day, May 8th, by Mr. Thomas Cooper, of London, and the ministers of the respective chapels. On the following evening a public missionary meeting was held, the Mayor in the chair. The meeting was addressed by Revs. J. F. Winks, of Leicester, J. C. Pike, Secretary of the Mission, I. Stubbins, W. Jones, and Mr. Thomas Cooper. The united collections amounted to £45 9s. 6d.

MISCELLANEOUS.

LEICESTER, Dover street.—On April 9th, after our Easter anniversary tea meeting, the Rev. W. Jarrom, of Kegworth, delivered a lecture on China. J. M.

BURNLEY, Anon Chapel.—On March 29th, 30th, and 31st, a bazaar of useful and ornamental articles was held in the school-room connected with the above place of worship. In consequence of the very unfavourable state of the weather, it was not so well attended as it otherwise would have been. Nevertheless, although we are not yet able to state particulars, it is certain that more than £100 will be cleared by the effort. A large quantity of articles still remain on hand, from which it is expected that a considerable sum will be raised.

BELPER.—On Lord's-day, April 1st, we were favoured with a sermon by Mr. Thomas Cooper, of London, in the Wesleyan Chapel, kindly lent for the

occasion. The congregation was good, and the collection upwards of £0. On Good Friday, we had a tea meeting in our own chapel, when excellent addresses were delivered by the chairman (Mr. E. C. Ellis), and Messrs. Pike, Wilkies, and Dean, of Derby, and Mr. Taylor, of Belper. The meeting was enlivened by a selection of sacred music. By the liberality of our friends we have been enabled to purchase a harmonium for the chapel, and make considerable alterations to suit the convenience of the Sabbath-school.

HUGGLESCOTE.—*Welcome Tea Meeting.*—On Good Friday, April 6th, a tea meeting was held to welcome the Rev. J. Salisbury as pastor of the church at Hugglescote and Ibstock. A goodly number of friends partook of tea. After tea, a public meeting was held in the chapel. The Rev. E. Bott, of Barton, presided. Rev. W. Chapman, of Longford (who with ten others had come on purpose to join in welcoming Mr. Salisbury to his new sphere of labour,) Mr. Newbold, the senior deacon, Revs. J. Salisbury, J. Cholerton, — Abel, J. Holroyd, and Mr. Page addressed the meeting. May the Lord send prosperity.

BIRCHCLIFFE.—The annual tea meeting for the reduction of the debt on the minister's house was held on Good Friday. A larger number of persons took tea than on any previous occasion since the debt had been incurred. After tea, a meeting was held in the chapel, and addresses delivered by Messrs. J. Lister, chairman, H. Worsick, J. Atkinson, town missionary, Halifax, and J. B. Lockwood. During the meeting it was announced that the proceeds of tea, with collections and subscriptions amounted to £127 2s. 2d., leaving about £130 of debt for a future effort.

MEASHAM.—*Opening of a New Organ.*—On Lord's-day, April 8th, two sermons were preached by Mr. C. Clark, of the college. The collections amounted to £30. On the day following, we had tea and a concert. About 450 persons sat down to an excellent tea, given by the friends; and the

musical performance was good and well appreciated. The organ reflects great credit on the builder (Mr. R. Postill, of York). We are happy to say it is free from debt.

REVIVAL OF THE CHURCH AT LINCOLN.

—At a meeting held in the vestry of the General Baptist chapel, Lincoln, on Tuesday, April 3rd, Rev. T. W. Mathews, of Boston, in the chair, the following resolutions were adopted. 1.—The General Baptist church meeting in the chapel in the parish of St. Benedict's, Lincoln, having been reduced to two members, we, the undersigned baptized believers, do agree to unite with them in church fellowship, and with the approbation of the trustees of the said chapel, and with the concurrence and aid of Rev. T. W. Mathews, pastor of the General Baptist church at Boston, and Rev. J. H. Wood, pastor of the General Baptist church at Sutterton, do hereby constitute ourselves a church of the Lord Jesus Christ, for maintaining fellowship with each other, observing the ordinances of the Lord's appointment, extending by all suitable efforts the kingdom of our Lord and Saviour, and exercising such discipline as is enjoined in the Holy Scriptures, for the purity and efficiency of the church of Christ. 2.—That brother Muse be requested to act as secretary. 3.—That brother Mitton be requested to act as treasurer. 4.—That brother Wood, of Sutterton, be desired to correspond with the churches and tutor of the academy, to arrange for supplies. The above resolutions having been adopted, the members, by mutual

consent, partook of the ordinance of the Lord's-supper. Our friends are expecting, until further arrangements can be made, to hold their services in the Corn Exchange. May the Lord bless the little band, and grant them much prosperity.

BARROWDEN, Rutland—Rev. J. Salisbury preached a farewell sermon at Barrowden, on Lord's-day evening, March 25th. On the following evening, a tea-meeting was held, when a testimonial, consisting of Baxter's Notes on the Old and New Testaments, was presented by Mr. Andrews, a deacon of the church, to Mr. Salisbury, on behalf of the members and friends. Several addresses were afterwards delivered. The meeting was deeply interesting.

SHEFFIELD, Cemetery-road.—At a social tea-meeting in February, Rev. H. Ashbery was presented by Mr. H. Hiller, on behalf of the church and congregation, and as an expression of their Christian love, with an admirable selection of books, in value about £27. Addresses were afterwards delivered by several members of the church. We rejoice to hear that the congregations in the new chapel have greatly increased.

[AMERICAN FREE-WILL BAPTISTS: REV. D. M. GRAHAM.—Just as we were going to press, we learnt that our esteemed brother, whose labours in New York city are well known, would be with us at our approaching Association. May we bespeak for him a hearty English welcome.—ED.]

Notes of the Month.

ECCLESIASTICAL.

PAPISTS are exulting at the spread of their agencies in England during the last seventy years. The population has doubled; but, say they, our chapels and priests have more than trebled.

Anglican bishops are lamenting the inefficiency of their boasted parochial system, and are calling loudly for voluntary aid in support of diocesan missions. The disgraceful scenes of St. George's-in-the-East continuo. Congregationalists have begun to build a

new college at Plymouth, and have recently held their Scottish Union Meetings in Glasgow. Wesleyans anticipate a large increase this year in their mission fund and in all their philanthropic treasures. Baptists have already anticipated the May meetings. The Baptist's Union, the Bible Translation, the Baptist Irish, and the Baptist Home and Foreign Missionary Societies have held their annual meetings. Baptist Noel gave an admirable address at the first, and urged the adoption more widely of evangelistic efforts during the approaching summer. It is cheering to find that in Ireland, Wales, France, and Canada, the work of God is advancing. The representatives from these several countries bear witness to the accumulating earnestness and prayerfulness of the church. Particulars of the other societies next month.

GENERAL.

Victor Emmanuel gets on very well under the Pope's curse. He has re-

cently paid a visit to Florence. The reception was enthusiastic. Italians are making the most of their half-holiday. Meanwhile, an under-current of sorrow is felt for the shameless way in which Savoy and Nice have been appropriated by France, for the voting is too notoriously 'got up' by officials to be considered as the free expression of opinion. Garibaldi is deeply wounded, and many others with him. It will be well if France does not demand more 'compensation.' Austria promises Hungary liberal things; but before we exult, the people of that country must declare their faith in them. Switzerland is arming; France again declares herself 'pacific.' Across the Atlantic affairs are somewhat complicated. Buchanan, the president, has been called to account by the legislature. Lord John's Reform Bill seems likely to pass after all. Better this than nothing. Elgin is on his way a second time to China, and Cobden has returned to Paris to conclude the negotiations about the French treaty.

Marriages and Deaths.

MARRIAGES.

March 18, at the General Baptist Chapel, Hinckley, Mr. E. Harrison to Miss S. J. Chouler.

April 5, at the Sutterton General Baptist Chapel, by Rev. J. H. Wood, Mr. J. Thorpe, of Kirton Holme, to Miss Annie Wellberry.

April 10, at Dover-street Chapel, Leicester, Mr. G. Weston, to Miss Mary Parr.

DEATHS.

March 18, at Wolvey, Warwickshire, Mr. G. Toone, aged 69. He was the grandson of the late Mr G. Toone, one of the founders of the General Baptist cause at Wolvey. His affliction was long and heavy; but his mind was graciously supported. 'Absent from the body, present with the Lord.'

March 14, at Stoneshay Gate, Hoptonstall Slack, Grace Sutcliffe, aged 80. She had been an exemplary member of the church for 47 years. Her end was peace.

Missionary Observer.

DURBAR AT CUTTACK, IN HONOUR OF A NATIVE RAJAH, BY THE REV. J. BUCKLEY.

ON Wednesday afternoon, December 28th, a durbar was held at the Commissioner's office, Cuttack, to do honour to the Rajah of Keonjbur, and some of his principal attendants, for the good services rendered at the time of the rebellion. As this was a very unusual event in Orissa, though common in some other parts of India; as few who were present had ever been at a durbar (a kind of *levee*) before, and as no other tributary rajah in this province has been similarly honoured, a brief account of it appears desirable. The attendance of native gentlemen was considerable, and the ceremony was graced by the presence of the civil and military officers of the station. The missionaries too were invited; and as it was the day before the conference commenced its sittings, all were present. A little after the appointed time, the rajah entered the room, all the company rising to receive him; and he took his seat to the right of G. F. Cockburn, Esq., our worthy and excellent commissioner, who is also superintendent of the fifteen or sixteen tributary estates, of which Keonjbur is the largest, and one of the most distant from Cuttack, in a north-westerly direction. I thought the appearance of the rajah pleasing and interesting: he is a little under thirty years of age, though a stranger would suppose him to be somewhat older. In early youth his education was deplorably neglected, and it is said that his ancestors for four generations had never gone beyond their own territories. The rajah entered attired as an ordinary native gentleman, and for a few minutes appeared to converse familiarly with Mr. Cockburn. The object of the durbar was then stated in a very lucid and appropriate manner by the commissioner, who recited in detail some of the valuable and important services rendered by the rajah to the government, and rendered too at the most

critical period in the history of British rule in India. No efforts were spared by the wicked sepoys to seduce the rajah; and no small anxiety was felt by the authorities as to the course that he would pursue; for the country bordering on his territories was in a state of insurrection, and if he had joined the rebels and hoisted the standard of revolt, there would have been immense difficulty and no small sacrifice of life in suppressing a rebellion in so jungly a country. Happily, the efforts of designing men were entirely in vain. The rajah was, through the whole of this trying time, unshaken in his allegiance to the government. He not only withheld aid from the rebels, but was prompt in offering all the assistance in his power to the government, and as the result of this, the storm of insurrection which had swept down with terrible fury from the north-west, was stayed at the borders of his country. When, by "the good hand of our God upon us," as the commissioner with much propriety and feeling remarked, the rebellion was suppressed and peace restored, it was fitting that such services as he had rendered should be suitably recompensed; and in the propriety of this all must agree.

After the commissioner's address in English, the substance of it was given in Oriya by one of the native officers, for the benefit of those who did not understand English, and the honours bestowed on the rajah by the viceroy of Her Majesty Queen Victoria, were enumerated. Among these honours was "a new name." Before that day he was simply Rajah Gadador Narayan Bhunja Das: now, in addition to these long words, he is Maha Rajah Bahadoor, and has precedence over the other tributary rajahs. "What's in a name?" asks a poet. I should say there is a great deal in it in India; and in more enlightened parts of the world as well, though more here than in many parts. He also received a Khillet, as it is called, or dress of honour—very beautiful and splendid, of course. Another gift was a necklace

of pearls, and it was placed on the rajah's neck by the commissioner himself. The last, but not least important gift was the remission of 1,000 rupees (£100) annually of the tribute paid by the rajah to the government. It was previously 2,790 rupees.

Suitable presents were afterwards given to Chundra Sakar Mahapatra, the chief minister of the Maha Rajah, (*Dewan* as he is called in this country,) for the good advice he had given to his master. Among other gifts there was granted to him a monthly pension of 200 rupees (£20) for life. Three other native gentlemen in the employ of the Maha Rajah received each a bag of 500 rupees (£50) for their good services to the state.

At the close of the durbar the commissioner, according to the universal custom in India, presented each of the native gentlemen with *pān*,* and after dipping his finger in scented water, touched each of their hands or arms; and in return each of them made a profound *salām*.

Such was the first durbar any of the missionaries had attended. Ladies were not admitted. I was much more interested and impressed by the ceremony than I expected to be. It could not but have a good effect on the natives. The government has, in suppressing the rebellion and in punishing the rebels often appeared in its terrible character—"bearing the sword," "a punishment to evil-doers." On this occasion it was seen in a more lovely light—"a praise to them that do well."

After the durbar the troops were reviewed, but a description of a military review would hardly be in my line, and would probably not be for the edification of my readers.

The Moharbunge Rajah will be similarly, though perhaps not publicly rewarded; but he is not pleased with his honours, for he feels himself disgraced. He rendered good and useful service to the state, but the Porahat Rajah against whom he operated was his own son-in-law; and he wishes him to be released from imprisonment and restored to his estate, which is not practicable.

* *Pān*, a fragrant leaf.

I cannot close this paper without again recording my conviction that we owe our preservation in Orissa to the prayers of God's people. Who could have thought that at such a crisis as the one through which we have passed, such a chief as the Rajah of Keonjhar would have proved faithful? His father was violently opposed to the abolition of the *Suttee*, and strongly protested against it as contrary to his religion. Dark suspicions were entertained four years ago against the present rajah, as being involved in the atrocious guilt of offering human sacrifices,* but I am bound to add, on altogether insufficient evidence. His education, as already stated, had been deplorably neglected. He had lived all his days in his native jungles, far from the shades of civilized men. Bible truth had been proclaimed by christian preachers on the borders of his territories, but had not penetrated into the interior. Confusion and disorder reigned throughout the adjoining country. Rebellious sepoys were doing terrible mischief at Hazeerabagh, Chybassi, Ranchi, and through the whole of Chota Nagpore. Sumbulpore was in a state of insurrection. And the Rajah, with *fifteen thousand* paiks (armed retainers), had certainly the power to annoy us and greatly increase our difficulties, but the scripture says, "The king's heart is in the band of the Lord, as the rivers of water: he turneth it whithersoever he will," and to Him be the praise of disposing one of the most powerful hill chiefs of Orissa to be faithful in the day of unexampled peril and alarm. We cried to the Lord in our day of trouble. Many pleaded with God on our behalf; and as Dr. Watts says,

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

It never has been, and never can be spent in vain.

"This shall be known when we are dead,
And left on long record;
That ages yet unborn may read,
And trust, and praise the Lord."

The fact that no such ceremony has ever been described in our missionary annals in Orissa must be my apology for the length of this paper.

* See our Report for 1856, p. 39.

VISIT OF THE RAJAH OF
KEONJHUR TO THE PRINT-
ING OFFICE.

While the Maha Rajah was at Cuttaek, we sent by some of our senior native preachers for his acceptance a copy of the Oriya bible and of our principal tracts. Our brethren were not permitted to see him, but his attendants promised to present the books, and we afterwards found had done so. I have since learned that several of his people had previously received christian books at Kusalaswara—a place on the borders of Keonjhur where a large festival is held which has been occasionally visited. Many of his subjects attend this festival so that though the christian preacher has not penetrated into the jungles of Keonjhur, yet the silent messenger of Christ's grace is there to witness for the one living and true God.

The Maha Rajah was anxious while at Cuttaek to see the principal objects of interest, and as he was in very good hands, being under the guidance of G. F. Cockburn, Esq., the commissioner, this desire was no doubt in every way encouraged. An intimation was conveyed in a private letter that the Maha Rajah would be glad to accompany the commissioner to see the printing office; and I expressed in reply the pleasure which such a visit would give the missionaries. Accordingly he came at the time appointed in the commissioner's carriage with Rai Bahadour, his dewan, or chief minister. It devolved on Mr. Brooks and myself to receive our distinguished visitors, but all the other brethren were present, with the exception of Mr. Miller who was unavoidably prevented. The commissioner introduced us to the rajah and we had the honour of shaking hands with him. He then went over the office and the different operations carried on were explained to him. We were all gratified with the interest he expressed in all that he saw, but nothing appeared to surprise and please him more than to see first a piece of blank paper and when it came out of

the press to find his name printed on it. It appeared very wonderful. The dewan was not less interested and his observations were those of an inquiring and intelligent man. They afterwards went to the industrial school and there saw much to surprise and interest them. The rajah was very anxious to know whether an instrument for cutting iron, which surprised him more than a little, could be got for use in his country.

I embraced a suitable opportunity of expressing my hope that he had received the books which we had sent for his acceptance; and I was glad to learn that they had been duly received. I then expressed the desire that he would read the holy book with prayer to God, to teach him the good and the right way, and that he would seek to obtain the excellency of the knowledge of Christ Jesus the Lord, for this knowledge was beyond all others of infinite value. He did not make any reply.

I have heard that after what the Maha Rajah saw at our printing establishment at the telegraph office, and of the wonders of photography, he was prepared to believe that anything was possible to the ingenuity and power of the English. Was it true, he inquired, half doubting, half believing, that persons could go into the air a mile or two, in a certain vehicle (balloon) and come down safely? Yes, he was assured, this was true; and it appeared very marvellous to him. Was it true, he then inquired, that there was a certain country, the inhabitants of which had human heads joined to the bodies of horses? He was told that this was not true, but he was quite prepared to believe it, if it had been affirmed. I am sorry to say, that on leaving Cuttaek, he went to see the hideous idol of Pooree, but we may reasonably hope, after what he saw while with us, that he will return to his native jungles with new and enlarged ideas, a wiser and better man, as well as a more able and merciful ruler. No doubt all that he saw and heard while here will confirm and strengthen his allegiance to the British

government. May the entrance of God's word, give light to his mind. And may the jungles of Keonjhur, which have for many ages, been haunts of idolatrous superstition, and where facility has been afforded for the concealment of deeds of darkness and blood, be blessed with the pure and heavenly light of the gospel of Christ.

Feb. 14th, 1860. J. BUCKLEY.

REV. W. MILLER, AT POOREE.

Februcry 24th, 1860.

In this foul polluted place—Satan's head quarters, I once more sit down to pen a few lines to you. Mr. Cooley, of Balssore, Gunga Dhor, another native brother, and myself arrived here on the evening of the 22nd, and have visited the town three times, for the purpose of making known to its guilty and perishing inhabitants "The glorious gospel of the blessed God." Both yesterday and this morning we stood just opposite, and within a few yards of the Sing Dwara, or principal entrance to the temple. Though there were many of the priests present, our message was listened to with a degree of attention which far surpassed my expectations; indeed, I heard some, who at first were inclined to oppose, say one to another, "It is all true, whatever we may say to the contrary." How different this from the reception we have often met with from these same persons. Instead of silence and assent to the truth, noise, abuse, crowding, mud, and stones have often been freely administered. Thank God, that day has gone by. A wide-spread conviction that christianity is divine, and must spread and triumph prevails, and even the priests of Jaganath are compelled to pay some deference to this feeling. There are comparatively few pilgrims now here. You will have heard of the death of the late rajah, who was a poor miserable leprous creature. He had not appointed a successor when he died, but had expressed a wish to the collector, who visited him during

his illness, that a relative of his, a son of the Kimedey Rajah, might succeed him. His wish is, I understand, to be carried out by the government. A new cook-room for the idol is now being built, which is to cost £400. We are the only Europeans here, the collector, the assistant magistrate, and doctor having gone into the country. This morning a young man called on us, who is the inspector of roads in this district, and has his head quarters at Piplee. On inquiry, I found that he was a native of Loughborough, and knew Mr. E. Stevenson, and others. He said he had heard me preach in Cuttack the last sabbath evening but one. I again spoke to him on the importance of seeking the one thing needful.

We intend spending the next sabbath at Piplee, and shall leave here this evening.

Having been appointed at the last conference, in connection with brother Buckley, to bring before the committee the importance and necessity of having a good mission bungalow at Pooree, I feel disposed to write a little on the subject.

There can only be one opinion respecting the importance of Pooree as a sphere of missionary labour, visited as it is by thousands and tens of thousands, from all parts of India, it affords a rare facility for scattering widely "The good seed of the kingdom." Though no church has yet been gathered here, there is hardly a native church in India that has not been directly or indirectly benefited by those who have laboured within its unholy precincts. Consequently more attention ought to be paid, and more time spent at this station by the missionaries, which, however, cannot be the case, until we have a suitable place of residence provided by the society.

The present bungalow, half of which belongs to the society, is very small, badly situated, and almost buried in sand. We often meet with inquirers at Pooree, who, in consequence of the out-of-the-way situation of the bungalow, seldom succeed in finding out the missionaries. When they do come, there is hardly room to offer them a

seat, where they can open their minds without being heard by all in the house; moreover, this disreputable appearance of the bungalow must give the inquirer a rather unfavourable opinion of the social standing of its occupants.

In the hot season a considerable English and East Indian congregation might be gathered, were there suitable room, which, of course, a good bungalow would furnish, and thus the souls of many of our own countrymen and others might be benefited, and their sympathies enlisted in behalf of the conversion of the heathen.

Then again, it is very desirable that the Cuttack missionaries should spend some part of the hot season at Pooree, to have the benefit of its comparatively cool and invigorating climate, as well as to labour. This would tend very materially to promote the health and prolong the life and labours of the brethren and sisters, and would, of course, save the funds of the mission.

The society once had a bungalow at Pooree, which, alas, was blown down. If it were considered proper at that time to have one, it must be so now. Providing the materials of the present one are used, probable not more than one thousand rupees* would be required to erect a suitable bungalow. This would be the only expense to the society, as the Cuttack and Piplee missionaries would keep it in repair.

March 2.—We returned to Cuttack on Tuesday last. We are at present residing with Mr. and Mrs. Hill. I shall be compelled to build a small bungalow, there not being one available in this part of the town. We have just decided to form a new station at Bhudruk. I hope Sebo Patra will be settled there in a short time. Mr. Deare, the magistrate is a pious man. There are also four or five of our native christians located there.

* It is questionable how far it would be desirable to act on this suggestion. It is evident that a house substantially built of brick or stone is needed for that locality. If one had to be built it would cost several times the sum named by Mr. Miller, but it is understood that well-built houses may occasionally be purchased at a reasonable rate.—*Ed. Miss. Obsr.*

LETTER FROM MR. W. BROOKS.

On board the 'Agamemnon,'

Sabbath morning, February 19, 1860.

In the midst of much confusion and bustle, it is no easy work to sit down to write, and there is time only for a very few lines to be sent on shore at Kedgerree. We came on board on Thursday evening, and left by steamer on Friday morning; but the vessel drawing so much water, it is not safe to move except with the flood tide, and our progress is therefore very slow. I do not know how many passengers are going, as some return on the steamer; but the number of children is immense. I heard Captain Hyne say that he kept count up to *sixty*, and then gave up. What the real number is I do not know, but the noise is somewhat fearful, and the heat very oppressive except on deck.

We have had to pay 2000Rs. for our passage, which is very reasonable in comparison with what some others on board have had to pay, as the cabins were being filled up.

Yesterday morning, Mr. Wenger conducted morning worship in the steerage, and I hope we shall have service somewhere to-day.

We are pretty comfortably fixed in our cabin, and prepared, as far as we can be, for what may be before us. It is a great comfort to know that we leave behind so many who will not cease to pray for us, and we feel sure that there are many in the land to which we return who will not forget us in their approaches to a throne of grace; and we confidently commit ourselves to the care of Him who holds the waves in the hollow of His hand, and who careth for us. I do not feel the slightest foreboding, but a strong confidence that we are in the path of duty, and that we shall be preserved to the end of our journey. The wind is right in our teeth, and we may meet with some detention in the bay, but we hope for the best.

TOUR ON THE RIVERS EAST OF
CUTTACK, BY REV. W. HILL.

Continued from page 159.

Lord's Day, Oct. 30th.—How many circumstances there are in England, to remind a person of the approach and arrival of the 'Pearl of days,' the Sabbath! Where I now am, however, things are very different. I should be unable to learn from anything I see around me that this is the day of the Lord. Just as on the other days, the people pursue there regular avocations. Sebo and I, after a six miles walk in the burning sun, have returned from Mahala market, where we have had large and attentive congregations. Though idolatry was defended by some, others admitted its uselessness and folly. As it was the Lord's-day, I hesitated whether I should attempt to sell any books, and talked with Patra on the subject. His reply was, 'As you sell them for the good of others, and not for private advantage, I think it would be right for you to sell them.' There was also another important consideration, viz., that this was the only day on which we could sell them, as the people only assembled on the market day. Believing, therefore, that by selling books containing the *bread of life* I was doing good, more good, indeed, than if I had distributed them freely, I decided to offer some for sale. Two annas, three poice worth were immediately sold; two annas of which were given to a blind man. Half an anna was offered for a copy of the 'Gospels and Acts,' but I declined to sell it for that sum. The people seemed pleased with the result, and said that the books would be better taken care of than if they had been obtained without money.

Oct. 31st.—Early this morning we moved a little lower down the river, and shortly after breakfast walked to Ballea market, about two miles distant. A very large congregation assembled, but one man annoyed us very much by his incessant talking, and I fear rendered the opportunity far from profitable. Sebo tells me that this same

man has annoyed them very much on former occasions. Preaching being over, I endeavoured to sell some books, but they would not purchase any. I told them that I would not keep the price, but would give it to the blind or lame, but they said they would not purchase. I then asked a man to read a little of one of the tracts, and as he did so I offered to give it to him, but he and others said they would not accept a small one, but if I would give them large ones they would read them. The old man who gave so much annoyance begged very hard for a large book, but as I could see from his manner that this was more for annoyance than anything else, I told him what instructions were given in our shastres, as recorded in Matthew vii, 6. This seemed to take him rather by surprise, and much amused the people standing round. When we were about to retire, the people began to shout, so I turned to them and said, that with the view of doing them good, I had left friends, and home, and country, and travelled by sea 16,000 miles; that I did not ask them for anything, not even a cowry, and wished only to promote their interest. Why then, I continued, do you treat me thus? Some turning upon their companions, said, 'why do you do so?' but others laughed and shouted all the more. To go and preach day after day to people who hate us, revile us, and laugh us to scorn, is indeed very trying to flesh and blood, and daily have we need to consider Him who endured such contradiction of sinners against himself, lest we be weary and faint in our minds.'

Tuesday, Nov. 1st.—To-day we continued our journey down the river, but were unable to find any market. In the evening we stayed against a good sized village. In the brahmins' street we collected a congregation, of about fifty persons, to whom we made known our message. The attention was pleasing, and at the close a brahmin purchased a small volume of tracts for two poice. These I made over to a poor widow. A cooley has just come in from Cuttack, but the intelligence he brings is not very cheering. Our two precious boys are down with fever. Brother Buckley also says in a note, 'I

fear there is no hope of Thoma joining you. Since you left, not only has his little boy been bad of fever, but his wife, his mother, and his brother.'

Nov. 2nd.—There being no markets at hand we floated down the river. Before breakfast we reached the junction of the Noona and Cheturtoolah rivers. There we visited a village and small school. To the brahmin boys, who were the only pupils, we distributed gospels and tracts. Leaving here, we went up the Cheturtoolah river to attend the Talsanga market, which was to be held on the following day. To my great surprise in came another man from Cuttack, with a letter to say that our dear children were very unwell, and Mrs. Hill also, and that it was advisable for me to return home as soon as possible. Under the circumstances I feel it to be my duty to return, though I am disappointed at not being able to complete the tour I intended, viz., as far as False Point light-house, and up the Maha Nuddy, home.

Saturday, Nov. 5th.—After three days' hard work at propelling the boat

against the wind and stream, I have arrived safely at home. Through mercy all are somewhat better, but looking very differently from what they were when I left home nearly a fortnight ago. It has been a time of great sickness in the station, both among Europeans and natives. The military hospital is too small for the great increase of fever patients among the sepoys and in order to provide for them, several tents have had to be pitched near the hospital. On the whole, I have enjoyed my trip greatly, and pray that the Lord may bless our labours. In many respects, the district differs from that of Ganjam. Here, the houses are all scattered, and the people only collect at the markets. There, there are large towns and villages, and almost any morning or evening, good congregations may be obtained. Another thing that struck me very forcibly was, the fewness of temples on this side. Every village almost has its temple or temples in the Ganjam district, but here they seem few and far between.

Foreign Letters Received.

BERHAMPTON.—W. Bailey, Feb. 18th.
 —————J. O. Goadby, Mar. 2nd.
 CALCUTTA.—W. Brooks, Feb. 7th, 19th.
 CUTTACK.—J. Buckley, February 17th.

CUTTACK.—W. Hill, February 17th.
 —————W. Miller, February 3rd.
 POOREE.—W. Miller, February 24th.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From March 20th, to April 20th, 1860.

BIRMINGHAM, LOMBARD-ST.				By Miss H. Cheatle—		£ s. d.	
		£	s.	d.			
Public Collections ...	...	11	2	5½	F. Ewen, Esq... ..	...	1 0 0
By Miss E. E. Cheatle—					W. Middlemore, Esq. ...	...	0 10 0
J. C. Woodhill, Esq. ...	...	1	0	0	W. Beaumont, Esq. ...	...	0 10 0
Mr. G. Purser ...	...	0	10	0	A. Jones, Esq. ...	...	0 10 0
Mr. G. Cheatle, jun....	...	0	10	0	Rev. G. Cheatle ...	...	0 10 0
Small sums ...	...	0	3	2	Mr. J. S. Cheatle ...	...	0 10 0
					Mr. Nash ...	...	0 10 0

	£	s.	d.
Mr. White	0	10	0
Mr. Findon	0	10	0
Mrs. Aspinall	0	10	0
Miss Rowlinson	0	10	0
Mr. and Mrs. Chambers	0	10	0
Mrs. Southall (donation for schools)	0	10	0
Mrs. Nutter, ditto	0	10	0
Mr. Checkland	0	5	0
Mr. Suffield	0	5	0
Mrs. Showell (donation)	0	5	0
Small sums	1	10	6
Young Gentlemen of Mr. Ewen's Academy, for Orphan, named John Guilford	1	14	1
Girls' School	5	6	0
Boys' School	2	15	4½
Miss E. Wright	0	5	0
	33	1	7
Less expenses	2	12	6

CHARLEY.

Public Collection	1	2	10
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CONINGSBY.

Public Collections	6	1	11
Collected by Mrs. Sharman—			
Rev. W. Sharman	0	10	6
Mrs. Lane	0	10	0
Miss Blanchard	0	10	0
Mrs. Blades	0	10	0
Mr. Kemp	0	10	0
Mrs. Kemp	0	10	0
Mrs. Wood	0	5	0
Mrs. Atkin	0	5	0
A Friend	0	5	0
Mr. Wells	0	5	0
Mission Boxes—			
Mrs. Hall	0	10	1½
Miss Thacker	0	9	0
Mrs. Hare	0	8	6¾
Mrs. Buffham	0	7	9
Mrs. J. Clarke	0	7	6¾
Mrs. Clapham	0	7	6
Miss Parker	0	7	0
Mr. J. Sellars	0	6	0
Mrs. Duddles... ..	0	5	6
Miss S. J. Blades	0	5	6
Miss Richardson	0	5	1
Mrs. Whatson	0	5	0
Four Boxes under 5s.	0	10	6
	14	17	6
Less expenses	0	17	6

GOSBERTON.

	£	s.	d.
Public Collection	1	12	8
Collected by Mrs. Jones	1	0	0
Collected by Miss Leedell	0	10	3
Miss Wheat's Box	1	5	9
Sunday School Box	1	0	0
Walter Jones's Box	0	5	4
	5	13	7
Less expenses	0	3	3

HALIFAX.

Public Collections	10	12	9
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LEEDS, BYRON-STREET.

G. T. Woodson, Esq... ..	5	0	0
From the Sabbath School	5	0	0
	10	0	0

LEICESTER, FRIAR-LANE.

Mr. E. C. Pike, Regent's Park College, London	0	10	6
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LONDON.

Sir S. M. Peto, Bart... ..	2	2	0
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SUDBURY.

Miss O. A. Keen, for Orphan	0	8	0
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SUTTERTON.

Collections and Subscriptions	4	0	3
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WILLINGTON.

Public Collection	1	0	0
Collected by the Children	1	0	7
Mrs. Chambers's Apple Tree	0	7	0
	2	7	7

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Treasurer, Derby, and by the Rev. J. C. Pike, Secretary, Quorndon, near Loughborough, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

THE
GENERAL BAPTIST
MAGAZINE.

JUNE, 1860.

MIDSUMMER MUSINGS.

'These beauteous forms
Through a long absence, have not been to me
As is a landscape to a blind man's eye :
But oft, in lonely rooms, and midst the din
Of towns and cities, I have owed to them
In hours of weariness, sensations sweet,
Felt in the blood, and felt along the heart ;
And passing even into my pure mind,
With tranquil restoration ; feelings too
Of unremembered pleasure : such perhaps
As have no slight or trivial influence
On that best portion of a good man's life,
The little, nameless, unremembered, acts
Of kindness and of love.'

WORDSWORTH.

'MIDSUMMER MUSINGS! Better to write mediatorial meditations. Have we not, in these later days, had enough empty and vapid talk from would-be great men about the teachings of nature? Why should the pages of an avowedly religious magazine be devoted to a repetition of it? Surely, it is more in keeping with the serious and practical end of such a serial to call the reader's attention to questions of a more momentous character.'

Thus we can imagine some 'gentle reader' speaking on glancing at the title of our paper. We readily admit that there is much truth in what he says, and we avail ourselves of his supposed remarks to preface our 'musings' with one or two observations by way of qualifying what may follow. There is,

VOL. I., NEW SERIES. No. 6.

then, good critic, we freely grant, large room for complaint, touching the treatment which nature and her teachings have received from not a few. We live in a precocious age. Unlike the fashion of our forefathers, with their manly habiliments, many youths assume a very unmanly scepticism. It is looked upon by them as quite 'the thing'—as much so as to wear a popular style of vest or pantaloons—to speak lightly of the authority of revelation and sneeringly of religious people. Moses, David, Daniel, Paul, Peter, and the other Bible worthies, they are magnanimous enough to patronize by speaking of as heroes, and putting in the same category with Luther, Cromwell, Bunyan, and Howard. They tell you that while there is much in the

Old Testament and more in the New that commands their esteem, it is very evident they were intended mainly for ages which have passed away, and that it is the most palpable of all mistakes to suppose, for a moment, that the counsels of an apostle or the admonitions of a patriarch are binding upon us. No. Nature is our book; let us go to her. Creation is the prime minister of the theological world: let us listen to her most eloquent homilies.

Now all this is simple folly, and we confess that seldom is our patience so severely taxed as when we are in the presence of these sentimental philosophers. Only let them live a little longer and stern experience will take a large portion of the conceit out of them. It will teach them a better lesson than as yet they have learned. It will show them that despite all they may have heard from the lips or read from the pens of transatlantic mystics and home deists, there is a power in that old Family Bible, lying neglected on yonder shelf, which vaunted nature wots not of, and that what the latter cannot accomplish the former constantly does with sublime ease.

This is the simple truth, dear reader, is it not? Nature is good, but not best, not really best. Let a man be brought down low, quite low, by reason of some heavy grief, or bitter disappointment, and he will want a stronger staff to lean upon than nature can afford. More especially, let him come to feel his morally degenerate state, his spiritual ruin, let his soul go forth in earnest seeking after mercy, and he will soon be constrained to acknowledge that he finds in 'the law and the testimony' a pardon which nature cannot reveal. No. Snowdrops and primroses, clouds and rivulets, sea-waves and mountain-tops, cannot speak peace to the heart which is wrung with sorrow for sins. There is only one who can do it—the Crucified One. This doctrine, thus dogmatically and plainly stated, may offend our hopeful band of rising philosophers, but it is true. The united testimony of common experience declares that you must begin a really good and useful life only at one place, and that, the Hill of Calvary.

Every one now who takes the trouble

to follow us in our remarks will see clearly, from the above statements, that we are not at all of their number who make nature their revealer of God and exponent of duty. While, moreover, we would insist on reverence for, and obedience to the Scriptures, we will not run into the unwise extreme of shutting our eyes to nature, and rendering ourselves deaf to her manifold voices. Though not followers of Ralph Waldo Emerson and Theodore Parker in their almost exclusive regard for her, we still will not join the multitude, already too large, which gives her no heed. She is not *the* teacher, but she is a teacher. Why not listen to her? Through her the Great Creator speaks. Yes, speaks to us, not always in the same tone as through prophets and apostles, yet He thus talks with men. And, surely, the loving child will be willing to read his father's letters whether written or printed, to hear his parent's voice whether in this tone or that.

The golden summer has dawned on us again. Never was old winter sterner and more uncompromising than when last here. Reluctant to depart, he made his exit with a final and fierce attack of hail and wind, rain and snow. The frosty king did not leave without uttering threats of a return. But now he is gone. The light, hot, sunny, genial, idle days have come. Teeming with life and radiant with beauty, nature celebrates a perpetual gala. Let us make friends with her, sit at her feet, be willing to heed her messages, and turn them to 'good account at last.'

Some of the thoughts suggested by summertime we shall now subjoin in the unpretentious and unartistic style in which they have occurred to us. And one of the first things which strikes us in looking around is the principle of *Utility* everywhere at work. We will not quote old George Herbert's beautiful verses hereupon, for they are so often reproduced in sermons and books that we suppose our readers must know them quite well. But how true they are! God's creations are evidently designed for use. Over man's head the clouds distil their gentle rains and the generous sun pours down his floods of light; while beneath

his feet the jet coal waits to be exhumed and stores of iron sleep embedded in the stone 'till they shall be awakened to liquid energy by the fiery furnace. Fields are covered with their mantle of grass, vineyards rejoice in the abundance of rosy fruit, mighty forests yield their varied wealth; birds, beasts, and reptiles all minister to human wants. Everywhere utility.

'There's not a weed, however small,
That peeps where river's flow,
Or in the bosom of the woods
Has privilege to grow,
But has some goodness to impart,
Or bounty to bestow.'

The moral of all this is very obvious. As nature is preëminently useful to humanity, men should be of true and high use to each other. He that spends his days in the service of mammon, he that exists only to enjoy himself, he that wastes the precious moments of life in unworthy pleasures or idle dreaming, is an anomaly in God's universe. He only who is striving to make the race better, to raise his fellow-creatures in the scale of being, is in harmony with the will of Providence as made known in His works and His word. Every evening breeze bears the burden of inspired precept, 'Live not unto yourselves. Do good to all men. Shine as lights in the world.'

Nor is the presence of *beauty* less observable. Beautiful indeed is nature. Beautiful when morning lights the world with his rosy smiles; beautiful when night with proud band circles her dusky forehead with a diadem of stars; beautiful when the glistening raindrops fall; beautiful when the silvery mists arise; beautiful when the bow of promise spans the azure sky. Well, writes one, 'How does nature deify us with a few and cheap elements? The dawn is my Assyria; the sunset and moonrise my Paphos, and unimaginable realms of fairie; broad noon shall be my England of the senses and the understanding; the night shall be my Germany of mystic philosophy and dreams. Give me health and a day, and I will make the pomp of emperors ridiculous.'

There are men who can see no good or value in anything but that which can be made commercially profitable. They are the slaves of a false utilitarian-

ism. They pride themselves on being what they call 'practical men.' Poets they loathe, artists are abomination to them, pictures and sculpture they cannot away with. Do what you will, you cannot bring them to appreciate beauty. If you talk to them of art, or point them to nature, they annoy you by making a remark of some kind which seems to show that your efforts are utterly futile. Take a ramble with one of them. A noble river, broad and deep, is rolling along. It arrests his attention. You think that now and for once his thoughts are occupied with other than money matters. Don't deceive yourself. He is only calculating what it would cost to throw a bridge over the said river! A mountain appears in view hiding its rocky summit in the white clouds. 'What a grand sight,' you exclaim. 'Yes,' he replies, 'it would take some capital, mind you, to make a railway tunnel through yon hill.' You point him to the red, rapid lightning as it clears the air. 'Just so,' he says, 'how important it is that people should have conductors to protect their property.' You show him a lofty tree, stretching out its sturdy branches laden with foliage. 'Ah,' he remarks, 'there are several good beams in that tree, my friend.' When he sees a field covered with yellow wheat, it elicits in him no other reflection than the state of the corn market, and the latest news of the 'Mark-lane Express.' If he beholds the ruin of an old, ivy-clad castle, instead of admiring its picturesqueness, he suggests the propriety of its being pulled down in order that the ground may be built upon. Do you take him to a museum and point him to an ancient shield or antique helmet? He observes that they should be sold for old metal, instead of lying useless there!

Now, the fact that God has given us so much beauty in nature is a rebuke of this ignorant, sordid mode of thinking and acting. Our Maker might have made this earth afford the necessaries of life without the adornment which it possesses. He might have given us food without the exquisite blossom and the delicate bloom of the fruit: He might have refreshed the

drooping herbage without the crystal rain shower and the variegated rainbow: He might have given us warmth without that glorious sun, which gilds with its lustre both princely palace and lowly cottage. But He has not done so. He has been pleased to give us the ornamental as well as the useful, the beautiful as well as the indispensable. The fact that He has so planned and built the dwelling-place of man that it is a picture gallery as well as a house, a palace of beauty as well as a home of comfort, is a sufficient reply to all such as reprobate the fine arts and account them folly.

Once more. Nature manifests a law of *universal love*. She reveals a Father's goodness to all men. Her bounties are not the monopoly of one class, or one nation. His richest blessings are actually enjoyed by each human being. It is true that there is poverty, but it is not the ordination of heaven. It originates in sin. God gives enough for all, and if all have not enough the fault is with humanity and cannot fairly be attributed to the Creator.

"The golden harvests spring; the unfailing sun
Sheds life and light; the fruits, the flowers, the
trees.

Arise in due succession; all things speak
Peace, harmony, and love. The universe
In nature's silent eloquence, declares
That all fulfil the works of love and joy.—
All but the outcast man. He fabricates
The sword which stabs his peace; he cherisheth
The snakes that gnaw his heart; he raised up
The tyrant, whose delight is in his woe,

Whose sport is in his agony. Yon sun,
Lights it the goat alone? Yon silver beams,
Sleep they less sweetly on the cottage thatch
Than on the dome of kings? Is mother earth
A step-dame to her numerous sons, who earn
Her unshared gifts with unremitting toil!
A mother only to those pining babes
Who, nursed in ease and luxury, make men
The playthings of their babyhood, and mar,
In self-important childlikeness, the peace
Which men alone appreciate?
Spirit of nature, no!"

The works of creation reiterate the words of Christ,—'He maketh His sun to rise on the evil and on the good, and sendeth His rain on the just and on the unjust.' Let the narrow-minded and the exclusive remember this. Do you say that God loves only a favoured few? Do you tell us that He has provided the blessings of salvation for a small minority, and that the means of obtaining spiritual life are withheld from the millions of our race? Then we would ask, can you imagine that God in nature is more loving than God in grace? Surely not. That were a poor compliment to pay the redemption scheme of Emmanuel. But we see that as a Creator He is 'good to all' and His tender mercies are over all His works,' therefore, we must conclude that He is the same as a Redeemer. Nature joins with revelation in proclaiming a full and free gospel to all, and in giving large hope to sinners of every rank, age, and clime.

And now, farewell, reader. May our mutual musings be mutually profitable.
T. R. S.

OLD FASHIONS.

BY OLD MORTALITY.

SOME may suppose, because I am an old man, that I like everything old. This is a mistake. I admit there are some things for which I have an instinctive liking merely because they are old. For instance: old friends, old books, old principles, (when they are true,) old houses, (when they are warm and light,) and I might add, old wine; but lest there should be any teetotal reader of the Magazine, whose mind might be pained by the last confession, I will in charity suppress it. Congenial

friends will accept it as readily 'understood' as expressed.' But old tyrants, old coxcombs, old abuses, and old impostures, I detest; they are the actors or monuments of cruelties, humiliations and ignorances of the olden time; and, as such, cannot be too soon put out of sight. Those things which become truly venerable by time, are those which grow the better by it; all the rest are shams, when setting up a claim to authority from no better reason than their age. By-the-bye, while we are

rambling on about the various forms of cant, we may as well say something about old fashions. Has a fashion any moral character? Let us consider it more systematically.

A fashion, once over, is first tame; then ludicrous, at last venerable. The interval between the second and third stages, however, is very wide. We cannot touch the limits of the venerable in fashions in England much on this side the Plantagenets, or the Tudors, at any rate. A man who should enter our drawing-rooms in the costume of the time of the first Georges, with buckles, side-sword, hair-powder, and pig-tail, would provoke laughter, not reverence; nor even sedate curiosity. Nothing would excite more lively derision, perhaps, even among ladies, than a procession of the departed fashions in caps, bonnets, and sleeves, which have reigned with in the last five-and-twenty, or fifty years. Yet these modes of dress, with all their eccentricities, did not excite ridicule at the time they flourished, and why? Because they were not singular. Though they were, in themselves, as absurd then as now, they were not pedantic. The style of clothing which the mass of people, from taste, or from want of taste, is imperceptibly brought to adopt, is the standard which *it is the most natural* for individuals to follow. It is this naturalness, or freedom from affectation, which is the first element of good taste, in those light matters with which principle has nothing to do. The notion that there is serious merit in nonconformity in dress, we must leave to monks and quakers. What is easiest, most convenient, and attracts least observation, not only in dress, but in appearances generally, will always command the assent of the majority of sensible people. If this lead them to avoid the extravagancies of coxcombry, it will steer them equally clear of puritanical squareness and oddity. It was neither more nor less than simply ridiculous for the wealthy quaker, in his horror of worldly refinement, to call his carriage 'a leathern convenience.' Scarcely any man of intelligence will contend that the cause of religion at large has derived any credit or advantage from the straight-

combed hair, the plain-cut coat, and the uncouth head-gear, any more than from the sanctimonious visage and pompous mouthing, which go to make up the passive and the active moods of life of that numerous and zealous body of religionists, the methodists. With so much affectation outside, it is a matter of astonishment to few to have found so much hypocrisy within. Nor are dissenters of other communions at liberty to 'cast the first stone' in chastisement of this delinquency. If it were allowable for our deacons to wear 'toppins,' and their daughters curls, how long have they enforced upon a timid ministry, long after the appropriate date of their departure from the world of 'things seen,' a cravat and gaiters of a fashion which is among 'the things that were;' and certainly does not serve to symbolize either the dignity of office, or 'beautifulness' of 'feet,' which belong to those whose duty it is to proclaim 'the glad tidings' of salvation? If those who invented the costume of bishops are justly suspected of a sly design against the gravity of their audiences, the tailors of many dissenting ministers are fairly indictable for the same sacrilegious intent. We rejoice, and we do well to rejoice, over those in our congregations who came to scoff, but remain to pray; we have equal reason to mourn that anything should be permitted to cause those who came to pray to remain to scoff. Everything, however trifling, that opposes solemnity, that disturbs order, that ruffles decorum, that interferes with devotion, that offends taste, that breaks the harmony of tone—[that chord of strong, deep, sweet, pure, lofty spiritual music, with which all that is either coarse, affected, or fantastic, is equally discordant,]—which ought ever to pervade, and to pervade every part of the worship of Almighty God, cannot be too sedulously excluded from our services. With the nicety of connoisseurs and the rigour of puritans, let us erase from the transactions of this sacred meeting-place between heaven and earth, whatsoever loveth and maketh a grin.' There are some loosenesses tolerated in our assemblies by friends who would eschew the like

slovenliness in their private circle, simply because, as long as they can remember, they *always have been so*. The offence is borne with, because it is old. It is a nastiness which belongs to the chapel. Such are the clanking of pattens on the aisles, the piling of umbrellas in conspicuous places, as if they were speakers about to address the audience; the suspending of hats and great coats upon unsightly pegs, from which they occasionally fall down with a loud whop, interruptions from late attendance and leaving during the service, noisy children, too young to profit by what is passing, fainting girls, and coughs of such volcanic violence that the best speaker in England might contend against them in vain. We may also add that strong idiosyncrasies of pronunciation and cadence in the clerk's desk, such as variations 'from *vanitee to vanity*' and the opposite extremes of thundering, mumbling, squeaking and whispering are no aids to devotion.

'The nasal twang
Heard at conventicle, where worthy men,
Misled by custom, strain celestial themes
Through the priest nostril, spectacle-bestrid.'

though belonging properly to a former generation, may still be found by the curious antiquarian in some of our village congregations. A natural excuse made be made for this to the effect, that it is an art of some difficulty to read poetry well; and it may also be added, that many hymns contain no poetry. To the first objection we may reply, that is the very reason why so many decline attempting the office and sit silently to listen to one whose attainment of the qualification ought to be, if it is not, the ground of his appointment; and to the other, that, with the new collection of hymns in our possession, the criticism does not apply.

It would be wrong to quit this part of the subject without saying a word of bad architecture. If

'A thing of beauty is a joy for ever.'

'on the other hand, a thing of ugliness is potent for evil. It deforms the taste of the thoughtless; it frets the man who knows how bad it is; it is a disgrace to the people who raised it; an

example and an occasion for more monstrosities. If it is a great building in a great town, hundreds, perhaps thousands of people pass it daily, and are the worse for it, or at least not the better.* In too many instances, a meeting-house is 'a thing of ugliness.' A square box with the top of a cucumber-frame seems to be the model which dissenting chapels generally imitate. This cannot be because, architecturally speaking, this form is the type of the highest attainable beauty in such edifices, or because it especially symbolizes any of the sacred sentiments which are so closely associated with them. How then do we account for it?

Our forefathers, disgusted by a heartless religion decorated with a magnificent exterior, went out from 'the solemn temples' in which they had been accustomed to worship the God of their fathers, and sought 'in dens and caves of the earth' places of refuge where they might offer to the Searcher of Hearts, a devotion untainted by the breath of insincere conformity, of complaisance to sin, or of servility to power. For aught we know, as they retreated from beneath the sacred shades which had so often protected in its 'dim religious light' the privacy of the hallowed hour of communion with heaven, they cast behind them many longing, lingering looks of regret that they could not carry with them those glories of architecture [which express the principle that the richest earthly offerings are no unsuitable, though a most humble tribute, of worship to Him in whose honour they are reared.] into a retirement as unpolluted as the piety which originally dictated their consecration to God. Still, though leaving behind them the most precious trophies of skill and piety, they carried with them that which in the sight of Him whom they sought to please is above all price, 'the answer of a good conscience.' Enriched with this blessing, which no lucre could purchase, and dwelling under a smile before whose brightness the splendour of all earthly honour turns pale, they retreated up dark passages to hide themselves, and built chapels in yards, as much like common dwelling-houses as possible

* Friends in Council.

in order to evade observation. For the wolf was loose, and the fold was broken down. Persecution roamed everywhere, 'seeking whom it might devour,' and tyranny exacted, even from the most humble, falsehood as the price of safety. But in the wilderness they remained faithful. In 'the hour and the power of darkness' they fought with undaunted valour, and victory broke with the light of freedom upon their arms. 'Noble army of martyrs!' Glorious tradition of our ancestors! We will never forget their saintly heroism; may we never cease to emulate their example! But while we pay the reverence due to departed greatness, of whose lustre we court a hereditary reflection, let us not, by copying patterns of antiquated uncouthness which only the stress of persecution and poverty will explain, pay to the meanness of misfortune, the homage which belongs only to the grandeur of spirit which gilded it. Let us not, now the hour of tribulation is past, with elongated face, ape the airs of martyrdom, and so show how we long for its crown now its cross is

removed. Let us not play the part of Job, in the Tale of a Tub, and with eccentric zeal essay to promote the glory of God, by inviting each passer-by, to try our Christian patience with a kick! Because our grandfathers built conventicles approached by crooked alleys, defended in front by mouldering cabins, and flanked by redoubts of dunghills, that is no reason why we should erect sanctuaries like stockinger's shops, or place them in situations inaccessible from the badness of the road, or intolerable from the nuisances of the neighbourhood. In these 'latter days' let 'the house of the Lord,' literally as well as allegorically, be as much as may be, 'upon the tops of the mountains,' let 'the beauty of the Lord be upon it,' and while the neighbouring tribes go up let them say with truth, 'beautiful for situation is Jerusalem, the joy of the whole earth.' Barns do not consecrate hypocrisy, nor pigsties purify the motives; the simplest and purest prayer may go up from groined roofs, and faith may catch 'a glimpse of the land that is afar off,' even through Gothic windows.

Wayside Gleanings.

THE GREAT GULF OF SIN BRIDGED BY CHRIST.

'BETWEEN us and you' said Abraham to the rich man 'there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.' I know that a gulf as impassable and profound divides the state of sin from the state of grace; and that no quantity nor quality of good works, that we may attempt to throw in, can form a passage for our guilty feet. Rubbish at the best! how are they lost in its unfathomed depths! lost like the stones which travellers in Iceland fling into those black, yawning, volcanic chasms, which descend so deep into the fiery bowels of that burning land, that no line can measure, and

time never fills them. Yet, blessed be Christ's name! the great gulf has been bridged. Redemption through his blood and merits spans the yawning chasm. An open way invites your feet. And would to God we saw men seizing that opening and opportunity of escape, as a retreating army makes for the bridge when bayonets are bristling on the heights, and the shot is plunging amid its disordered ranks, and clouds of cavalry are cutting down the strugglers! Oh, what diligence, what activity, what energy, what shouts and cries for help in such a crisis, such a terrific scene! They cast away their baggage; everything is sacrificed for life. Husbands dragging on their wives, fathers carrying helpless children, brother raising up wounded brother, the cry of all is for the bridge, the bridge! And as the iron hail rattles among their flying

squadrons, save where the rear-guard faces round to the enemy and gallantly covers the retreat, every man forces on his way: until the living wave surging on it, the bridge is choked with eager fugitives. Who thinks of sitting down there, and waiting a more convenient season, waiting till the press and crowd is over? They may envy the bird that, frightened from her brood, darts through the sulphureous cloud, and wings her rapid way high over the swollen flood; but who sits down there in the idle hope that God will send some eagle from her rocky nest, some angel from the skies, to bear the loiterer across, and save him all effort of his own? No man. Every man is on his feet. He throws himself into the crowd; seizes every opening in the dense, desperate, maddened throng, to get forward; nor relaxes the strain of his utmost efforts, till he stand in safety on the other side,—blessing the man that bridged the stream.—*Guthrie*.

DIFFERENT IDEAS OF GOD.

THE beautiful rays coming from the face of God, and shining in such loveliness around us, are reflected and refracted when they come in contact with the human heart. Each heart is apt to receive only such as please it, and to reject the others. Hence the many coloured aspects, some of them hideous in the extreme, in which God is presented to different nations and individuals. Hence the room for each man fashioning a God after his own heart. An evil conscience reflecting only the red rays, calls up a God who delights in blood. The man of fine sentiment, reflecting only the softer rays, exhibits from the hues of his own feelings, a God of mere sensibility, tender as that of the hero of a modern romance. The man of glowing imagination will array him in gorgeous but delusive colouring, and in the flowing drapery of majesty and grandeur, beneath which, however, there is little or no reality. The observer of laws will represent him as the embodiment of order, as blank and black as the sun looks when we have gazed upon him till we are no longer sensible of his

brightness. It is seldom in the apprehensions of mankind, that all the rays so meet as to give us the pure white light, and to exhibit God, full orb'd in all his holiness and goodness, as the fountain of lights, in whom is no darkness at all.—*Dr. McCosh*.

DESCRIPTION OF JESUS CHRIST IN THE FIRST CHAPTER OF THE EPISTLE TO THE HEBREWS.

WHAT a glorious description is here given of Jesus Christ: 1.—His greatness, 'God's own son.' ver. 2. 2.—His riches, 'Heir of all things.' ver. 2. 3.—His wisdom, 'He made all things.' ver. 2. 4.—His eminency, 'He is the brightness of His Father's glory, and the express image of His person.' ver. 3. 5.—His might, 'He upholds all things by the word of His power.' ver. 3. 6.—His merits, 'He hath by Himself purged our sins.' ver. 3. 7.—His station, 'He for ever sat down at the right hand of the Majesty on high.' ver. 3. 8.—His endless dominion, 'Thy throne, O God, is for ever and ever.' ver. 8.

Children of God! this Immanuel, at whose feet you worship, in whose love you trust your deathless souls, who sprinkled the mercy seat with His own blood, on which your sacrifices of prayer, praise, and intercession ascend to the throne for acceptance, and whose worth, glory, and grace are above traced, is your intercessor with the Father, your High Priest, who can be 'touched with the feeling of your infirmities.' No coldness in Him to repel your approaches. No stateliness in Him to awe you, manifested on His throne.

'Touched with the feeling of your infirmities,' your Jesus was encompassed with infirmities. He was no stranger to hunger and thirst, labour and fatigue, languor and sleepiness, pain and suffering, spiritual depression, and mental darkness. He experienced temptation with all its fiery darts. Foes, the most malignant, assailed him. Friends were fickle, and brothers were distrustful. A ruder path that He trod you cannot be called to journey—a bitterer cup you cannot be called to drink—a darker

cloud you cannot be called to penetrate, All! all! in order to be *touched* with the feeling of your infirmities. All your infirmities, bodily, mental, and spiritual, were His own. How precious to the believer is the sympathy of Christ with human infirmity.

Did Jesus weep over the grave of his friend Lazarus? Did He weep over guilty Jerusalem? Did He weep in the garden of Gethsemane? Let us also weep that our guilt pierced Him—that our salvation demanded such bitter woes even the ‘death of the cross.’ Let the tears of sympathy often flow for a Christian brother, a fellow pilgrim, a little one, whom Jesus loves; when called to suffer in body, in mind, or estate. Let no cold estrangement rest on our affections to one of the least and poorest of that flock for which the Great Shepherd cares. If Jesus wept over sinners—if He is touched with a feeling of the infirmity of His followers, let us cultivate this tenderness and love in our religious character that will make us feel for ‘others’ woes.’

Christ wept that we might weep,
Each sin demands a tear,
In heaven above no sin is found,
And there’s no weeping there.

Wisbeach.

L.

EJACULATORY PRAYER.

WERE we acquainted with the way of intermixing holy thoughts, ejaculatory eyeings of God, in our ordinary ways, it would keep the heart in a sweet temper all the day long, and have an excellent influence over all our ordinary

actions and holy performances. This were to ‘walk with God’ indeed, to go all the day long in our Father’s hand; whereas, without this, our praying morning and evening looks but as a formal visit, not delighting in that constant converse which yet is our happiness and honour, and makes all estates sweet. This would refresh us in the hardest labour; as they that carry spices from Arabia are refreshed with the smell of them in their journey; and some observe that it keeps their strength, and frees them from fainting.—*Leighton.*

GRAINS OF WISDOM.

Of all the devil’s engines, the imposture of a future repentance is the chief and the most fatally fallacious.

Christ being to the soul like armour, he then only defends it when he is closely united to it.

Every man lives by a perpetual deliverance; which for the unlikelihood he could not expect, and for his own unworthiness he could not deserve.

Death to God’s people is but a ferry boat. Every day and every hour the boat pushes off with some of the saints, and returns for more.

Do nothing, and you will soon be in the way of doing worse than nothing.

There is a spiritual grandeur that God would have every soul maintain; and it is below a man to adore or cringe to anything but his Maker.

Unbelief eternalizes nothing but our miseries.

“ARISE AND SHINE.”

Church of the living God, arise and shine!
Lo! the set time to favour thee is come;
Thy gems and beautiful array put on,
Go forth, a bride, the heavenly bridegroom thine.
Lift up thy voice with joy, be not afraid!
Thy songs of triumph let the nations hear,
The day of thy redemption draweth near;
Thy Lord, Himself, hath raised thy drooping head.
Oh glorious hour! what weary eyes have longed—
What dying lips have prayed thy dawn to see?
Celestial light shall bid thy shadows flee;
Celestial choirs thine anthems hold prolonged.
And thou, oh bride! arising pure and fair,
Thy Lord’s immortal crown shall with Him share.

MAUD.

CLAUDE CLIFTON'S STORY OF HIS LIFE.

CHAPTER XIII.

THE HAVEN IN SIGHT.

In all my wanderings round this world of care,
 In all my griefs—and God has giv'n my share—
 I still had hopes my latest hours to crown,
 Amid these humble bowers to lay me down;
 To husband out life's taper at the close
 And keep the flame from wasting by repose.

GOLDSMITH.

I do not know how it could be, unless it was the revival of an old spirit of jealousy, but Laurence Westbourne treated me with marked feelings of dislike ever after Kidd Weldon and I had defended his house against the exasperated crowd. Of course he thanked me for my services with seeming courtesy and gratitude. He was bound to do so. But in what is sometimes called by way of emphasis 'good society,' hypocrisy, I am told, is a conventional virtue; you are bound in polite circles occasionally to smile and appear grateful, when you may feel anything but pleasure and gratitude. Courtiers are notorious for feigning one set of emotions while they conceal another. In attempting to account for this settled dislike of Laurence Westbourne, it has always appeared to me that to a haughty, high-blooded gentleman like himself, it was felt to be discreditable to have left his wife and family unprotected in a riot, and to have been indebted for their preservation mainly to the exertions of one whom he once looked upon as an unworthy rival, and to whose lot considerable success in life had since then been added. Besides this, his complicity in the affair of Shaftner's treachery had lowered him in public esteem; it was an unpleasant circumstance to have trumpeted over the town. The fact that I knew Shaftner, and knew that Mr. Westbourne had been a party to his coming, was perhaps an additional reason for the dislike. Had he known that Mr. Graceford had made close enquiries of me about Shaftner, and that I had a suspicion that there was something more in those enquiries than mere curiosity, this would not have improved his bearing towards me.

But I have no reason to think he was aware of my suspicions. The first time on which his feeling against me strongly manifested itself, was some years after the affair of the riot, when Mr. Graceford's death put him in possession of the whole of the Laurelton estate. I had understood that he was anxious to borrow money upon his newly-acquired inheritance in order to extricate himself from pressing pecuniary embarrassment, and I wished to become the purchaser of the farm that originally belonged to my grandfather, and which, as I have before intimated, was united to this property. As I was now able to offer a liberal sum for the purchase of it, I ventured to go to Mr. Westbourne and make the offer in private. I was received most discourteously. I have no desire to speak of Mr. Westbourne in terms of more than due severity, but I cannot speak of his bearing towards me then as other than contemptuous, arrogant, and ungentlemanly in the extreme. Had he confined his objection to my proposal merely to the reluctance he had to diminish the estate, and transmit to his successors an impaired heritage, I should have felt that it was a good and honest objection, and should have respected his feeling of honour, his sense of obligation to his late father-in-law and of duty to his own heirs. But he met me with the insinuation that I had come on purpose to insult him in his difficulties, and with an oath he swore that no beggarly son of a gardener should ever touch a rood of the Laurelton estate. I was not sure that he was quite sober at the time I had the interview with him, or I might not have received his indignity so

calmly as I did. All I attempted in reply was to assure him that it was natural I should desire to regain the position that the family to which I belonged had lost, and that I had never been able to discover that there was any taint of dishonour in being the son of an honest gardener. As courteously as I could I withdrew, regretting that my motives should have been so greatly misunderstood. I learned, in a week or two, that Mr. Westbourne had gone up to London, and obtained a large loan from a usurer of the Hebrew race.

It was not long after this that I also made another journey to London. My relative and sometime master, Mr. P. Clifton, wrote me a very respectful note, telling me he had retired from business, built himself a house in a pleasant spot in Kent, and would like me to favour him with my company for a few days at my earliest possible convenience, as he wanted to see me on a matter of importance. I was much pleased to hear that I was not forgotten by him, and to have something like an acknowledgment that my conduct at Whitechapel was now regarded in a different light. I did not delay complying with the request so urgently made. Within a week I was on my way to London again, from whence I set off into Kent. I found Mr. P. Clifton's house to be situated in one of the most picturesque parts of that picturesque county, and the building itself, and the premises adjoining, a very model of neatness. Perhaps, however, the house may have had too much sharp, prim, well-squared precision and angularity about it, to agree at all with the varied and romantic scenery around. But the premises were characteristic of the occupier. The first glimpse of them assured me he was the same 'business man' still. I was reminded, indeed, of a monument I once saw reared over the grave of an accountant, a long, straight, black-marble pillar, without plinth, or base, or capital, of which a wag once said, it looked as if the accountant had just earthed himself for the night, and had stuck up his ruler outside to show his profession, and his whereabouts, and to be handy for use on the

resurrection morn. Mr. P. Clifton received me with a cordiality and warmth of which I had not previously thought him capable. He looked old and unhappy. He was as restless, as spare, as keen-featured as ever. When we got pretty familiar with each other, he told me that he had for a long time had it on his mind to write to me, asking me to forgive and forget all that occurred at Whitechapel. 'But I'm glad you've come, Claude. The fact is Peter Clifton's getting into years—made his fortune and retired, and finds he's been a fool all his days. I used to hate you for spending your spare moments in reading—thought books beggared your father, and would beggar everybody—never read one in my life of my own accord, except a catalogue, or a ledger—wish now I had—would give half my fortune for your tastes. Don't know what to do with myself—can't hunt—don't like fishing—detest cucumber frames and greenhouses—think farming and rent-collecting tiresome—never had a hobby in my life except business—now that's given up, time hangs so on my hands, that if you hadn't come to see me, might have drowned myself. Am getting as miserable out here as can be—shan't live long.'

'But you are not too old yet to begin some sort of pursuit,' I replied.

'Too old now,' he said, 'only a bundle of habits—my habits, business habits—can't jump into any other now. Look here—follow me.'

With this he led me to the back of the house, where I found a little shop-fitted up with a desk at one end, covered with old ledgers and day books, and a bench at the other, covered with tools and loose legs and arms of chairs.

'I spend most of my time here,' he said, 'going over old accounts, and now and then putting a chair, or a stand, or something else together—can do nothing else with pleasure—out of my element anywhere else—a fish out of water.'

Before the day was over, he told me the 'matter of importance' he wanted to see me about. He was making his will, and making it altogether in my favour. He had heard of my two brothers just lately. Frank was a

trapper, had gone away into the prairies, taken up his abode there, fraternised with Indians, and married the daughter of an Indian chief. George was a backwoods' farmer; and neither of them would ever return to England again. 'I shall leave you my property, all of it,' he said, 'you'll know how to use it, I don't, and I've neither wife nor child to care for.'

With both pieces of information I was much surprised. I had given up my brothers for lost, and I never dreamed of being heir to Peter Clifton's estate. I felt sorry his peculiar habits did not allow him more enjoyment in his retirement, and, as in duty bound, I tried to speak with him on religious subjects. He was pleased I did. He had been afraid of thinking about them himself, and no one ever broke the matter to him. He hoped, he said, he should be a free and happy citizen in another world, but he had been too much the slave and servant of this. He should be sorry to be as unfit for the repose of heaven, as he was manifestly unfit for repose on earth. I have reason to believe my conversation with him was blessed of God to his spiritual good, and that the remaining days of his life were not only somewhat relieved from their weariness but cheered and brightened by the faith and hope of the Christian.

I returned home resolving to lay deeply to heart the lessons I had learned in Kent. Henceforth I did not scruple to snatch now and then half-an-hour from business for higher and nobler pursuits, and more eagerly than ever I followed out that self-culture upon which I had long before entered. Moreover, I threw myself with increased energy into religious affairs. There was one object dear to me, that I often prayed to see realized, and that was the erection of a new synagogue, of larger dimensions and more reputable appearance, than that in which my own especial religious brotherhood worshipped. I took upon myself to propose that we at once set about obtaining means for so needful a work, and followed up the proposition with a subscription. The movement became popular, and though some half-a-dozen old friends loved the old

place, not, I suppose, because it was small, and dingy, and dirty, but because it was the old place, and hesitated at first to join us, they soon saw the necessity of it, and our minister's heart was gladdened, and his hope revived by the common spirit of enthusiasm that was manifested in the work of the Lord. We found it a more difficult task than we at first anticipated, to get the requisite funds, and to finish the project by paying off all but a comparatively small part of the cost of erection; but our strength was equal to our day, and the house of God now stands an ornament to the town, and a credit to the denomination to which it belongs. The people so long depressed and disheartened in the narrowness and gloom of the old chapel, were soon full of life and zeal, and the Lord greatly prospered them in their devotion to His service. My old and staunch friend Kidd Weldon, was rejoiced beyond measure, at the change that was wrought in the aspect of affairs. At one of the meetings connected with the opening, notwithstanding the many speakers present, he could not be silent. He went up to the platform, and looking round at the new and beautiful structure, he said; 'I feel more than I can keep to myself to-day, friends. My heart's full of gratitude an' joy. This is what I've desired to see, an' have prayed for for years. It's to me what the tabernacle of Moses, or the temple of Solomon, or the wall of Nebemiah was to the Jews. We've come out of our house of bondage, an' our feet are now in a large place, an' a place worthy of the worship an' service of God. Not but that God would have kept with us in the old place, as He had been with us all along, but it wasn't to my thinkin', becomin' for us to live in what I call fine houses, as some of us were doin', when the house of the Lord was but a barn. It's wrong to think as God is best honoured with a mean an' miserable buildin', because he prefers the meek an' humble heart. Moses didn't think so, an' he was the meekest of men; an' David didn't, an' he was the sweet-singer of Israel; an' Solomon didn't, an' he was "wiser than all men;" an' you don't, an' I don't, though we

are humble servants of the Lord. We have given of our best to God, an' not offered to Him what cost us nothin'. I bless God he has put it into your hearts to build this large house in His name, an' that He helped you to do it, as I knew He would. Now, may He make the place of His feet glorious, and fill it with His presence. I bless God I ever came amongst you, an' that He in His mercy has spared me, unworthy servant as I am, to see this day an' this place. I've "waited long for the consolation' of your Israel, an' now I see what I see to day, like old Simeon I can only cry, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' This was the last address my old friend delivered to the people, and a good many were deeply affected by the tone and manner in which he spoke.

Years passed away; many changes took place, in the State itself, in our own town, and in my own family. My only son grew up to manhood, and became associated with me in the business, and I began to desire to be away from the cares and anxieties of trade, that I might spend the rest of my life in holy rest and contemplation, and undisturbed thought and preparation for Heaven. There was no spot on earth I loved more than my native village. There I intended, from the first, if God permitted me, to return and close my days. My mother had instilled into my heart the desire of regaining possession of the forfeited patrimony of the Claudes. I had, as I have said, offered to purchase it of Mr. Westbourne, but my offer was resented as an insult. I now thought, that as his circumstances were last getting worse, in consequence of his spendthrift and dissipated habits, he might be willing to entertain my proposal more favourably. I applied again, but with the same results. For a year or two, however, my mind was diverted from the project of retirement, by the honour which my fellow-townsmen twice conferred upon me. Almost immediately after the repeal of the Test and Corporation Acts, I was elected to serve in the Town Council, and just at the time I was meditating retirement, I was requested to fill the

office of chief magistrate by a unanimous vote. Mr. Westbourne had busted himself in opposing my elevation to the first stage of civic honour, and had condescended to circulate scurrilous handbills against 'the tramp who had three days in a lock-up;' and he was not less busy when it was proposed to invest me with the robes of the Mayorality. But I did not trouble myself about his scandal, for he was now pretty well known in the town, and the calumnies he published against me recoiled upon himself. I discharged the duties of the office, to which I was called with as much fidelity and conscientiousness as I could, and at the close of the year, I was re-elected to the post. It was with much reluctance that I accepted such onerous responsibilities for another year, but the voice of my fellow-townsmen was so unanimous and pressing that I could not refuse. When at length I was able to descend into the ranks of private life again, the way was opened in the course of God's providence for the realization of my early dreams.

Laurelton estate was so encumbered with mortgages that there was no probability of the then owner being able to keep it any longer. It was plainly destined to the hammer of the auctioneer. One morning, among other advertisements in a local journal, my eye fell upon the announcement that two months from that day Laurelton Hall, and the whole of the freehold estates then in possession of Laurence Westbourne, Esq., would be sold by auction. I now saw the prospect of securing the lost property of Marston Heath, but to make sure of it, I resolved, if I could, to purchase the Hall, and the whole estate belonging thereto: and as the amount would be considerable, I made up my mind to go at once into Kent and request Mr. P. Clifton to advance me what I might require. I was startled, on the morning I was about to set off, by the postman leaving me a letter with a black seal, bearing the postmark of a Kent town. At once I surmised the contents. Peter Clifton was dead, and I as his sole heir was summoned to be present at his funeral and take possession of the property that fell to my lot.

This was my last journey to London, and the memory of it is almost as fresh and vivid as the memory of my first journey. It marked the commencement of the closing era of my life. Many years before, I had taken that self-same road when I was launched, so to speak, on the great ocean of the world. Now that sea had in part been traversed, and I was already within sight of the desired haven. How changed was I, I felt, as we passed along through the same old scenes. How changed, too, they seemed to me; villages, towns, farms, wayside inns, presenting a different aspect. We stopped at the 'Shepherd and Shepherdess.' The old sign had been taken away, the inn was new fronted, the Allibans were gone. We entered London at night-fall. There was the same rush and roar of life, but the romance of the modern Babylon had departed, and the noise and hum of the streets were old familiar sounds in my ears. We drove into the coach-yard; it wore an ancient and dejected appearance notwithstanding the temporary bustle; the whistle of the steam engine was already superseding the winding of the coachguard's horn. I did not prolong my stay in Kent many days after the funeral; but on my return I was detained in London by intelligence which affected me deeply. I learned from the newspapers that an elderly man, an old offender, who called himself by several different names, Shaftner, Westman, Northbourne, Corley, had been convicted of forgery, and lay in Newgate awaiting the execution of his sentence, transportation for life. It was stated that the convict was scarcely expected to survive the night, that the medical officer considered him a dying man, and that from private sources of information it was supposed he was originally of good family and circumstances. I determined to stay and obtain, if I could, an interview with him. With much difficulty, through which my ex-magisterial character helped me, I succeeded. In a low, dark cell of Newgate I found none other than the Shaftner whom I had first met many years before. He looked worn and weak. He was 'fading fast,' said the jailor. He did not recognise me at

first; but when I announced my name, his countenance fell, and he said, as if a burden was on his mind, 'O Sir, I remember it, as if it was yesterday. I wronged you, too, I stripped you of every farthing you had when you were going to enter life honestly, and I got you imprisoned for a robbery I committed. I know I did it, but I've done worse than this. I've broken a mother's heart, and brought a father's grey hairs in sorrow to the grave. Why do you come to haunt my dying hours?'

I told him not to think of me, nor to brood on the past, that I forgave him, and God would forgive him, if he went to Him believing in the 'Lamb of God that taketh away the sin of the world.'

'O Sir,' he said, 'it's kind of you. Do you forgive me, though? And will God forgive me? But I'm dying and there's no hope now for me. O Sir, warn my cousin lest he should come to some bad end.'

'Your cousin,' I said in surprise, 'whom do you mean?'

'Laurence Westbourne, Sir; he knows all about this. I gave him some of the money, sir; he lent it me sometime back. He's going wrong, sir, as I did. Tell him gambling and drunkenness have brought me step by step to this; tell him before it's too late; tell him from me.'

And the poor man groaned heavily and shuddered in agony. I spoke with him of the Saviour who pardoned the dying thief on the cross, and who was able to save him. He listened attentively; he joined in the prayer I offered by his bedside; and when I took my leave of him he grasped me by the hand as only a dying man would, and said 'Do you forgive me, though? and will *they* forgive me, and God?' And the big tear-drops rolled down his face; his heart was melting within him. The jailor hurried me away. Poor man, I thought, the masked face pales in the presence of death, the hard heart shudders at the thought of past guilt, but there's power still in forgiving love, human and divine. On that night, the wretched man died, calling upon God to have mercy upon his soul. I was very sad as I returned

home, and when I repassed the inn and the fields near Corleigh, I could not but think of that worn-out, haggard old man in the felon's cell, and the fast young man I saw there.

The rest of my story is soon told. The Laurelton estate became mine; Mr. Westbourne did not stay for the sale, but hearing of Shaftner's death

and confession, left the country and never returned; Mrs. Westbourne and her family accepted my proffered protection and support; and in a short time, as soon as the Vicar, who then rented it, had removed, myself and part of my family took up our abode in Laurelton Hall.

Notices of Books.

HISTORY OF THE CHRISTIAN CHURCH TO THE REFORMATION. From the German of PROFESSOR KURTZ. With Emendations and Additions, by the Rev. A. Edersheim, Ph.D. 8vo cloth, pp. 526. Edinburgh: T. & T. Clark, 1860.

Two grave defects characterize nearly all hand-books of church history hitherto published. They are either so brief as to be little better than dry tables of chronology, or so voluminous as to be altogether unfit for use as manuals. Professor Kurtz has happily avoided both extremes. Without despoiling the graces of style, the easily besetting sin of all German theologians, he has condensed and arranged his materials with such care and judgment that a fair knowledge of the elements of ecclesiastical history, from the first century to the fifteenth, may be gained from this one volume. Much curious and no less important information, commonly omitted by other historians, or buried in numerous notes at the foot of the page, and printed in type so abominably small, as greatly to impair one's comfort in reading, is here exalted to its lawful place in the body of the work. We have chapters on ecclesiastical legislation, on ecclesiastical property, on church music, hymnology, painting, church architecture, and church literature. Every student knows that such matters as these are rarely touched upon in more pretentious church histories. As an instance of the clearness and precision with which Professor Kurtz can write on the most abstruse portions of church history, we would especially refer our readers to his account of Gnosticism, (pp. 97, 98.)

the simplest and most exhaustive to be found anywhere in the same brief space; and as instances of curious and interesting information, take the following:—on *preaching* in the east and west during the time embraced by what Professor Kurtz calls the second period (A.D. 323—692): 'In the East, where the sermon often lasted for hours, and the preacher strained after theatrical effect, great prominence was given to the homeletical part of worship. The practice of expressing approbation—especially in Greece—by waving of handkerchiefs and clapping of hands, must have proved very disturbing. In the West the sermons consisted commonly of a brief and unadorned address, which popular preachers delivered *extempore*. The practice of reading sermons was of very rare occurrence; even the reciting of a discourse committed to memory was not popular.' 'Or this, on the six kinds of *ordeals*, practised among the Germanic tribes, and sanctioned by the church (A.D. 600): '(1.) By *judicial combat*, which owed its origin to the old popular belief: *Deum adesse bellantibus*. Only a freeman could demand this mode of trial. Old persons, women, children, and clerks might be represented by a proper substitute. (2.) By various *experiments with fire*, such as holding the hand for some time in the fire, walking over a burning pile with no other dress on than a shirt, carrying a red hot iron with the naked hand for nine paces, or walking barefoot over nine or twelve burning ploughshares. (3.) By one of two *experiments with water*. The accursed person had to fetch with his naked arm, a ring or a stone out of a

cauldron filled with boiling water; or he was thrown into the water with a rope round his body. If he sank, he was declared to have proved his innocence. (4) By *experiments with the cross*. Each party stood before the cross with arms expauded; and the person who first became weary, and allowed his hands to droop, lost the cause. (5) By *experiments with the Eucharist*, especially in disputes among ecclesiastics. It was thought that the guilty person would soon afterwards be struck by some manifestation of the Divine displeasure. The laity underwent the experiment with the consecrated morsel, which the person impeached had to swallow at mass. (6.) By the so-called *judicium feretri*. The accused touched the wounds of the person murdered; if blood flowed from them, or foam from his mouth, it was held to establish guilt.' Or this, about *organs*: 'The second organ brought to France was given to Charlemagne by the Emperor Michael the First, and placed in the church at Aix-la-Chapelle. But these instruments were still very imperfect; they had only from nine to twelve notes, and the keys were so ill-constructed that they required to be struck with the fist!'

The plan adopted by Professor Kurtz is briefly as follows: after referring to the object, arrangement, different directions, sources and auxiliaries of church history, we have a short sketch of the preparatory history of the church in Judaism and heathenism, and of the primitive era. The main body of the work is then divided into two great sections; the *first*, entitled 'the development of the church in its antique and classical form; that is, Roman and Eastern; and the second, 'the development of the church in its mediæval and Germanic form,' that is, all that comprises the more exclusively western branch of the great stream of church history. These sections are each subdivided into *three* appropriate periods; the first section comprising the periods, (1.) from the first century to the time of Constantine, (2.) from Constantine to the rise of Mohammedanism; (3.) from Mohammed to the fall of the Eastern Empire and the taking of Constantinople by the Turks: the

second section comprising the periods, (1) from the fourth century to the extinction of the German Carolingian dynasty, (2) from the tenth century, the *Seculum obscurum*, to the thirteenth, (3.) from Pope Boniface the Eighth to the eve of the Reformation. As an example of the fulness of detail, take the following analysis of the contents of one chapter, section the first, period the first, chapter the third: 'Internal organization of the church; unity and catholicity of the church; celebration of public worship, administration of baptism; of the Lord's supper; reading, sermon, prayer, praise; places of public worship and influence of art; life, manners, and discipline; the Montanistic reformation; ecclesiastical schisms; the whole not occupying more than twenty-three pages!

Professor Kurtz writes on *one* question like a Lutheran divine. He tells us emphatically that 'it is impossible strictly to demonstrate that infant baptism had been practised by the apostles;' and lest that should be saying too much, he adds, 'although it is highly probable;' and then refers us to Acts ii. 39; xiv. 33; 1 Cor. vii. 14. He continues: 'Baptism was administered by complete immersion, in the name of Christ, or else the triune God.' He acknowledges that the first churches were purely congregational, and that the first pastors of the church were called '*elders*, from their dignity, and *bishops*, from the office.'

Making the necessary allowances for Professor Kurtz's German and Lutheran leanings, we regard this manual of church history as by far the best now published. Another volume will complete the work.

The translator has appended, following the method adopted by Kurtz, an excellent sketch of Wycliffe, the Lollards, Huss, and the Bohemian brethren. By the bye, we hope when the second edition is issued, Dr. Edershiem will remove certain blemishes in his otherwise faultless English. 'He knew to conceal,' 'he knew to avert,' 'he knew by intrigues to bring,' most obviously want the adverb *how* on which in all these cases the infinite mood depends. 'Awaiting' also may be good Scotch, but it is very bad English.

Good doctor, do out off that miscreant vowel.

RESPECTABLE SIN; UNCONSCIOUS INFLUENCE. By HORACE BUSHNELL, D.D. London: Thickbroom & Co. Two most admirable sermons by a celebrated American divine.—**HINTS TO CHURCH MEMBERS; also THE SABBATH TREASURE.** By DR. BURNS. *Houlston and Wright.* The first pamphlet should be read by every member of a Christian church. The second is short, suggestive, and useful.—**TWELVE INTERESTING BOOKS FOR CHILDREN; FLOWERS OF POETRY;**

FIRST AND SECOND READING LESSONS; FIRST SPELLING LESSONS. *Leicester: Winks and Son.* The first two are suitable reward-books for children in Sabbath-schools; and the last two, printed in clear bold type, are well adapted for junior classes.—**A SCRIPTURE CATECHISM; or Manual of Christian Doctrine, compiled by REV. E. JOHNSON, with an introduction by the REV. S. G. GREEN, B.A.** London: *Heaton and Son.* Rightly described as a help to family and Bible-class catechetical instruction.

Correspondence.

THE ANNUAL ASSOCIATION.

To the Editor of the General Baptist Magazine.

DEAR SIR, — Will you kindly allow space in your next number for a request that friends intending to visit Wisbech will be good enough at their early convenience to inform the undersigned, in order that the requisite accommodation may be provided for them?

I am, dear sir,

Yours faithfully,

R. WHERRY.

REPLY TO 'J. K.' ON THE CONDITIONS OF UNION.

To the Editor of the General Baptist Magazine.

MY DEAR SIR, — I must beg space for a few words in reply to J. K. in your April number. Who the writer is I know not. I trust, therefore, I shall not be considered personal in any remark that I may make. If the subject be discussed in a kindly Christian spirit, I have no doubt good will be the result. Before entering upon the general question, permit me to say there are a few remarks in your correspondent's letter which appear to me

rather designed to raise the prejudices of the Denomination than convince the judgment—Such for instance where he states it, as 'highly probable that it (*The Association*) would try its hand in framing laws for the guidance of the churches in other matters, and perhaps J. E. and some others would have no objections that it should do so.' I hope, however, there is no just ground for apprehension on this point. I yield to no one in my firm conviction of the soundness of the voluntary principle, I only want it to have *fair play* by every member in our churches having a suitable opportunity given by a public collection of contributing to our different institutions—if so disposed, however small the amount may be. Our independence and liberty are not a sanction to wrong. Our association of churches is a voluntary union, but when once entered into it brings with it responsibilities and obligations which we cannot violate without injustice to others. Without enlarging more on this point, may I ask your readers just to peruse again Dr. Burns' letter in your March number. Upon the whole I was much encouraged by the friendly discussion which the motion proposed for consideration the Conference at Sutton Bonington elicited, especially as the intelligence of Nottingham, Leicester, Loughborough, and Derby

were very fairly represented. It is an astounding and lamentable fact, that but about 40 churches collect regularly for our Home Mission, leaving 112 doing nothing; about 60 for the College, leaving 92, and as many as 30 churches which are not contributing to any of our institutions. Our Home Mission, as a Denominational Institution is about extinct, as the present position of the committee testifies. This society, it will be remembered, was requested by the great Denominational Meeting at Leicester, last autumn, to commence forthwith a new station in some large and populous town, but alas! it does not move hand or foot, and wherefore? It is because it is completely paralyzed; it has no power, and cannot have with our present disorganized constitution. To turn to the letter of J. K.: there does appear to me a fallacy in the reasoning of some parts of it. In page 144 he observes, 'I suppose our friend J. E. does not mean that this is the only hindrance to its advancement, but in his view it is the chief.' I am free to confess that my settled conviction is, that this is the fact. Will your readers oblige me by reading a little further on continuously from the passage above quoted, to that part where the writer remarks, 'If they contribute nothing now, they would most certainly contribute nothing then, and I do not see what advantage would result from their excision.' Now, the idea that a church contributing nothing, takes nothing away seems to me erroneous. It does take away, inasmuch as by its example and influence it is a hindrance to others. It is said of the wisest of all husbandmen that 'every branch that beareth not fruit he taketh away'—no doubt, for the best of all reasons, that the presence of such branches hinders the fruitfulness of the rest, and robs them of their strength and vigour. Just so in respect to our present position as a Denomination. Who that has been anxious for the prosperity of our different institutions has not felt discouraged, and his energy and zeal damped by the want of union and co-operation amongst us? I have myself frequently returned home from public meetings with the discouraging impression that nothing great or good

could be accomplished with our present organization. *The prospect of success is the greatest of all stimulants to exertion, and vice versa.* My impression is, that the churches generally which are now doing nothing, would heartily enter into a combination of efforts if others would do the same. All that I plead for is, that every church should be identified with us by some amount of contribution—to each of our approved institutions—inasmuch as these institutions belong to every church and not to a few only. J. K. refers also to the efforts of the late Mr. Ingham, to effect an improvement in our constitution by adopting a similar principle in 1836, but without success. I must say I felt honored by being identified with the efforts of one so worthy of our esteem and respect; I feel myself safe in treading so far in his footsteps, whether I succeed or fail, as he did. I have, however, heard many of our most devoted and liberal hearted friends express their great regret, (and none more so than the late venerable W. Pickering,) that he could not succeed in carrying his measure. Had he been permitted to do so, and the plan properly carried out, our Denomination instead of numbering only 20,000, I believe it might have been 40,000. Well may one of our most popular lecturers say—wherever he goes, the enquiry is, in reference to the General Baptist's, 'What are they? Where are they? What are they doing?' There is a great moral power locked up in our Denomination for want of proper means of development. Hence our circumscribed boundary, while other bodies have overspread the land, notwithstanding, as we believe their adherence to some of the relics of Popery. There must be something wrong somewhere. It is to be feared our religious liberty in some cases serves only as a cloak of covetousness, hence the grudging and inadequate support which some churches award to their pastors as well as to objects of general benevolence. I do not, of course, mean this to apply to all churches who are not adequately supporting a minister. Some of these may need our sympathy and help, which might be afforded if the principle

of union and co-operation could be established. But somehow, I do not know how it is, yet when an improvement is sought, we have more opposition to contend with from the Pulpit than the Pew. To come to the concluding remarks of J. K., I would observe that at the Conference referred to, the principle was affirmed *unanimously*, that a moral obligation rested on every church to assist in sustaining the Institutions of the Connexion. Now, if this be true as I firmly believe, then it follows, as a matter of course, that every church that violates this obligation by doing nothing, is chargeable with injustice to its sister churches; and while every church is at perfect liberty to manage its own affairs without control, the associated body would, I conceive, be perfectly justified in giving notice to such churches that it could not with propriety recognize them as members, while they were not identified with it in efforts to extend Christ's kingdom—inasmuch as the union was detrimental to its interests and unjust to others. I think all this might be done, and yet with perfect consistency we 'might hold the attitude of bold uncompromising and consistent opposition to state, or any other control' in matters of religion. Not that I would have harsh or hasty dealing with any, but as in the case of private members who are inconsistent, we should first use every means to effect a reformation and separate them only when they give palpable evidence, they have no real interest in the cause of God. I think J. K. must have misunderstood my meaning to some extent. I cannot but hope, that as he evidently is one with me in his deep interest for the prosperity of the General Baptist body, he will yet see with me that the plan proposed is both legitimate, and would secure what he admits is so important, a greater degree of union amongst us. I will now just state a few thoughts on the plan I propose, and which I believe would greatly advance the cause of Christ amongst us.

1. To have it as a condition of union with us, that an annual collection be made for each of our approved institutions, and that no church

be hereafter admitted without this definite engagement.

2. To have a suitably qualified person engaged as an evangelist, at an adequate remuneration, whose entire business should be to look after this matter, visit the churches, preach and collect, for our College and Home Missions, &c. The Foreign Mission has already its own agency in operation.

(*N.B.*—In my opinion, No. 2 could not be accomplished without No. 1.)

Now, I firmly believe both our College and Home Mission might safely calculate on an income of £800, or £1,000 a year, at least, if this plan were efficiently worked.

3. We might with these means rapidly extend our borders. The committee might at once enter upon important spheres of effort with full confidence.

4. Weak churches who cannot now sustain a minister, or do so very inadequately, might be assisted by adopting the system of the Free Church of Scotland, of offering to such churches conditional assistance. Suppose a church at present only raising £50 per annum towards the ministry, the committee might offer on condition of the church itself raising £10 more to add £20 to it for a few years, as the ease might be. This would call forth Christian liberality and effort.

5. More spheres of labour opened, and more churches requiring ministers, the college would need enlarging, and with the means at disposal, there would be no difficulty in accomplishing this object.

The strong should bear the infirmities of the weak.

None are more interested in this matter than our poorer ministers and smaller churches. Let them cordially sanction the principle herein advocated, by setting an example of consistency to their more wealthy friends, and they will thereby promote their own prosperity and success. Such, Mr. Editor, are my thoughts on the subject, and I must now leave them for the consideration of your readers.

Very affectionately, yours,

J. E.

P.S.—Since writing the above, I have received the following remarks in a

letter from a ministerial brother. 'The great objection of J. K. to your resolution seems to be that it would make that a compulsory, which ought to be a voluntary act. If the plan were adopted in reference to churches entering the body, no such objection would apply. As to the churches at present connected with us, but not subscribing, or not having a collection for any of these institutions,

1. It is not a formidable thing that is required—one collection in the year, no matter how little was obtained.

2. It is consistent with the idea of union, and interferes no more with the independence of the churches than a denomination, or body, or connexion, or whatever it may be called, also interferes with that independence.

3. It cannot be considered arbitrary, for all the churches are represented in the Association, and if there should be a majority in favour of it, the Association clearly has power to pass it, as it has power to say what shall be its basis of union.

4. There is no analogy between state churchism, acts of uniformity, and the passing of such a resolution. The denomination is a voluntary body, the resolution would be passed by an acknowledged ecclesiastical and representative assembly, and not by a parliament, which represents the *nation*, not the *church*.

5. We should guard against any thing that would savour of the tyranny of the Wesleyan Conference, but I do not see that this would. It concerns the relation of the churches to the denomination as such, and not the private affairs of those churches.'

ON A RESOLUTION PASSED AT THE EASTER MIDLAND CONFERENCE.

To the Editor of the General Baptist Magazine.

DEAR SIR,—The last Midland Conference unanimously requested the Association to consider the propriety of adopting the following resolution: viz:—'That such Churches as do not contribute to the institutions of the body, shall have no power by their delegates, to vote in the disposition of

the funds of such institutions, nor in any way to exercise control over their affairs.'

To prevent any mistake, the institutions should have been named, but I presume the Academy and the Home and Foreign Missions are intended. I was not present to hear the discussion, but it appears to me, that the adoption of such a resolution *may* result in very important consequences. It is even possible that it may lead to a dissolution of the body; and I cannot for a moment believe that its supporters have that object in view. The fact of it being seriously entertained *may* tend to estrange some of the Churches from the general body, and prevent them sending either reports or delegates to the annual meetings: and I am not quite sure that it would not have this effect on some who do now contribute, and that not sparingly. It is in effect saying; 'we received you into the Connexion, and have hitherto allowed you to share all the privileges pertaining to such a union: anticipating that you would add strength and support to our movements for extending the influence of the Denomination; but you have not answered our expectations, inasmuch as you have not rendered any pecuniary assistance to the institutions established for that purpose. We cannot therefore in future, allow you to take part in anything relating to them, nor do we think it right that you should avail yourselves of the services of students from the Academy, either as occasional supplies or permanent ministers. You will please, however, send us the annual report with statistics as heretofore.'

Now, with regard to those churches already received, there has been no stipulation that they should contribute to the funds of any particular institution, although it might very naturally be expected they would do so to some extent. It does, therefore, seem rather harsh treatment to disfranchise them for not doing that which they never engaged to do.

Such a resolution would, I apprehend, apply with as much force to individual members of churches as to individual churches of the Connexion; and it is well known that many, from

poverty or other causes, contribute little or nothing to the funds of the church to which they belong; yet nobody thinks of depriving them of their privileges in consequence.

If it is considered necessary to adopt such a rule, I would suggest that the constitution of the body be entirely remodelled, and a new basis of union established; one of the conditions being that all churches applying for admission, shall pledge themselves to contribute by public collections, or otherwise, to the funds of certain institutions, and that the new name be; The Reformed Association of General Baptists. The least that ought to be done is, in my opinion, to give the churches twelve months notice before carrying such a resolution into operation.

With all deference, however, to the Conference, I have yet to learn that the money raised for sustaining the Academy or the Home and Foreign Missions, is actually voted away by the Association in its collective capacity: and if it is not, the resolution will be of no use so far as voting at the annual meeting is concerned, and I think it may fairly be assumed, that the non-contributing churches have no representatives on the Committees of either institution.

The associated body used certainly to vote on the appropriation of the profits arising from the sale of the Repository; but I suppose the supporters of the resolution do not consider the Magazine an institution: and yet how much we hear and read as to the importance of extending its circulation as the only recognised organ of the Denomination. Let it be agreed then, in future, that each church according to the number of members, shall take a certain quantity of the magazine every month.

I will only add, that I am not a member of one of the defaulting churches, and only take the matter up on the ground that such a resolution may be productive of much mischief, and because I think no good can possibly result from its adoption. It perhaps would be well if the churches were requested to express an opinion upon it in their reports to the Associa-

tion, so that the question might be settled without much further discussion.

I remain, Dear Sir,
Yours truly,
G. L.

ON THE PECUNIARY SUPPORT OF OUR DENOMINATIONAL INSTITUTIONS, AND THE OBLIGATIONS OF INDIVIDUAL CHURCHES.

To the Editor of the General Baptist Magazine.

DEAR SIR,—The correspondence department of our improving periodical is, to many, one of its most interesting features, as the privilege you allow of proposing or answering queries, and of ventilating, in a kind and friendly spirit, important conuexional subjects involves an influential educational agency.

We shall probably be well agreed on the desirableness of the object contemplated in J. E.'s proposals: viz.—to secure for our public institutions the pecuniary support of all our churches; and the writer, as one, would be glad if we could agree to his *plan* for securing it. It is simple, just, and easily understood; but I am afraid we shall not at once secure for it the general approval of the body. And, as I would not countenance precipitate action, even in needful reforms, I would agree to a modification of that plan which might include some of its principal features. Whatever may be the result of the discussion in the Association, no harm can be done by a friendly and impartial scrutiny in the pages of 'our own periodical.'

I am afraid, Sir, your correspondent J. K., in the April number, has to some extent misapprehended the scope and object of J. E.'s proposals, which, as I understand them, might be paraphrased as follows:—'Believing, as many do, that our public institutions have some friends in each of the churches, who would render them some pecuniary support if a suitable opportunity were given, should not the Association adopt some means of offering that opportunity by a public collection in every church?' In that case no one

would be compelled to give to either, or any of them, who might be unwilling or unable; and the sum thus collected, however small, would meet the object proposed, and place the church on the list of supporters, a position which we think every church should be willing to occupy. We know no mode of asking support more accordant with the voluntary principle, and cannot see why the most scrupulous defenders of that principle should object to it. And while the individual members of our congregations, however poor, should have this annual opportunity of giving their mite, is it not as desirable and just, that the representatives of the churches, who in their united capacity, have to arrange for the management and support of our institutions, should be at liberty to carry out their own decisions in reference to the latter as they do in the former?

What is done in the Association is done in behalf of the churches, by their own representatives; and I, therefore, cannot see how J. E.'s proposals if adopted verbatim could be viewed as infringing on the legitimate liberty of the churches. No church should wish to set aside the decisions of the Association in such a matter, and at the same time to retain the privileges which their connection with that body is supposed to involve. All privileges are connected with corresponding obligations, and the doctrine that would repudiate the latter while claiming the former, is both pernicious and unjust.

As long as men or churches maintain an isolated position they may talk as long and as fluently as they choose about individual liberty; but the moment they connect themselves in an organized capacity with other men or churches, they have to consider individual liberty in relation to the rights of government and the claims of coadjutors. The separate 'States' in America, have laws for their own government, and in their administration Congress may not interfere; but if the State be represented in Congress it will be both affected and bound by the general decisions of that body. And is there in that arrangement any infringement of liberty? The parliament of the United Kingdom accords the

utmost freedom to the municipal and other bodies in this country; but the towns under the government of their own municipal laws, and represented in the imperial parliament, do not set aside or claim the liberty of practically annulling the decisions of that body. Again, the municipal authorities in our large towns do not give laws to men of business, and heads of families, about the management of their trade or their homes, (in that capacity they are left to pursue their own course,) but they make general arrangements for the good of the body corporate; and therefore, as parties who wish to live within the jurisdiction of that body, and to enjoy the privileges resulting from its action, these men of business, and heads of families must acknowledge their allegiance to municipal law. Now, why should not this principle so excellent and just, be observed in our religious organizations?

Any Christian church is at liberty to propose itself for union with our body, and the Association has power to accede to, or decline that offer; but if that union be consummated, while the church thus received, must continue to manage its own affairs independent of all foreign control, surely it should not without assigning a *sufficient* reason for it, practically set aside the decisions of the Association in reference to our public institutions.

But it is well known that churches do too often act in this way, under the inspiration, it may be, of a very few of their members, and often to the dis-bonour of the body, occasioning painful embarrassment and suspense to committees and generous individuals, who had confided in what is technically called, 'the purely voluntary principle.' That, as individual members of a church of Christ, and as individual churches in association with others of the same faith, we have perfect right in giving, and everything else, 'do as we like,' irrespective of the opinions and decisions of the majority of the brethren, we think a mistaken opinion.

Entire uniformity in opinion is impossible, and in some respects undesirable; but *united action* in corporate bodies is possible, and often an indispensable condition of efficiency and

success. This united action we should try to secure, not by contending for every crotchet and fraction of a crotchet in our own opinion, and rights as individuals or churches, but in all practical measures be willing to concede a point or two, to secure unanimity and success.

We respect the opinions, and have read with care the article of your correspondent J. K., and are as firm believers in liberty and the voluntary principle as he is; but, having studied those principles in relation to good government, and social and moral obligation, confess that we do not quite agree with him about their practical application. On this, we should like, with your permission, Sir, to say a little in a future number. The writer is not prepared to yield to any one in the firmness of his attachment to the Denomination, and his desire for its prosperity. His creed is not tainted with heterodoxy. He is not young in years—nor is he an importation from any other tribe, but a thorough General Baptist of the third generation. He has had some experience on committees, and in the management of churches, and has been led by circumstances to study the principles of good government as an element of stability and enlargement.

M. G. T.

(To be concluded in our next.)

CARLEY-STREET, LEICESTER.

To the Editor of the General Baptist Magazine.

DEAR SIR,—In the report you gave of the Midland Conference at page 186, it is stated that I had been 'compelled through ill health to give up *speaking*' at Carley-street.

Permit me to say that I am not in ill health, but in good, and do not remember getting better through a raw winter, followed by such a cold spring, in my life. What I said was in a few words after two long discussions when the friends were going way, and so might easily be misapprehended.

As some of your readers may wish to know the facts, allow me briefly to state, that for some time now I have wished to resign in favour of some

other preacher, and have made attempts to do so; my chief reasons being, my very heavy mental labour in getting out five Magazines monthly, and because I believed some other preacher might do more good than I now could. Indeed, for several years past, I have felt that, both as regards the chapel and school, my vocation was to make them into a sphere of labour for a successor. This has been done by the enlargement of the chapel and school-rooms twice. But I am not sorry now that I did not give up sooner, for there was an old debt on the chapel of £200, for which about £350 had been paid for interest, and I thought it would be a good thing if we could remove this debt; and last year we nearly effected it. I hope now it will be entirely removed before I leave the place. Last February completed my twentieth year of gratuitous service, and I then told the friends that I wished to be relieved from the regular supply of the pulpit, but that I was willing to preach once a month and administer the Lord's supper to them as usual. Upon this plan we are at this time acting. The friends at Carley-street, now their chief burden is removed, may be able to do something in paying a preacher. There never was a large congregation, but there is a good school and a populous neighbourhood, where an active, pious man, who had also some other means of income, might do much good—far more I hope than I, for many reasons, have been able to do. I wish such a person could be found for the friends at Carley-street, in whose welfare and success I shall always feel much interest. I am quite aware that my numerous duties and engagements prevented me from doing many things for them which ought to have been done for their benefit, and it may be necessary that my successor should re-organize the church and put other things in order. Had I done so when I first went there we might have done better; at least I have often thought so. And yet I do not regret the time, labour, and expence I have bestowed on the place. Both from the congregation and the school we have gathered fruit, I trust, unto life eternal. But these little churches, whether in town or

country, are more difficult to manage than larger ones, and hence I believe, from long experience, that it would be far better for them to be 'stations' of some larger church in the vicinity than attempt to *run* before they can *walk*. This may be a *childish* figure, but the stumbling and tumbling which often follows, shew that it is true notwithstanding. In conclusion, may I indulge the hope that now, as a wider sphere of usefulness is opened at Carley-street, and the debt nearly removed, the preachers of the Connexion, regular and occasional, will not let it sink for want of the needful ministerial help. I have written this statement as simply and as faithfully as I could, and as I do not often attempt to occupy your columns, I hope you, and your readers will kindly receive what I have written.

J. F. WINKS.

May 16th, 1860.

THE BALLOT: MR. LIGGIN'S REPLY.

*To the Editor of the General Baptist
Magazine.*

DEAR SIR,—It was from no desire to evade the points to which my respected friend, Mr. George Stevenson, has referred, that I did not notice them in my former letter. I did not propose to myself to discuss fully the question of the Ballot, but simply to present what appeared to me the principal and most obvious reasons for adopting that mode of election—reasons which I still consider strong enough to overbear all that I have heard or seen in opposition to it. I am glad, however, that Mr. G. Stevenson has put his objections before your readers. They are probably the most serious that can be urged; and if they be disposed of, it may be fairly presumed that none of considerable importance will remain.

The first objection is, that the Ballot takes away the opportunity for effectively exerting the proper influence of Christian example. Well, I admit that the example of the Christian ought always to tell on the side of honesty and candour. It is graceful and becoming for a man to speak out his convictions at the polling-booth and elsewhere. I do not advocate the

Ballot for its own sake. For myself, I would prefer to give my vote openly, and with the living voice. But the polling-place is not the only sphere for the exercise of Christian influence on political questions. There have been, and are, many men, whose influence in society has been great and beneficial on such questions, who never had an opportunity of giving a vote at an election. Any man of earnest spirit will find occasions of giving free utterance to his opinions; and with the single exception of the record of his vote, as many occasions under a system of Ballot election as he has at present.

The example of Christian integrity may be best exhibited—not always in the way one would choose—but in such way as is most conducive to the general good. My position is, that the law which regulates the franchise ought, as far as possible, to provide for its independent exercise—on the one hand, against the venality of those who possess it; and on the other, against the attempts of rich and influential neighbours to buy or control it. To give men votes with the liberty of selling them, or the liability to coercion in the use of them, is to offer a premium to covetousness and corruption, and to mulct the upright and conscientious in the heaviest and most galling of penalties. The Ballot, as I think, affords the most effectual means by which the needed protection can be secured. If then, for the attainment of this great public advantage, it is necessary that votes at elections shall be secretly given, that man will present the most consistent and effective example of Christian principle who conforms himself cheerfully to the restriction, taking such other opportunities as may occur for making known his political views.

But Mr. G. Stevenson thinks that the Ballot would not afford effectual protection against corruption, but, on the contrary, that a more extensive system of bribery and intimidation, than that which now obtains, would prevail. I have nothing to say about the cases in which a merely nominal and sham ballot is instituted—where a ballot box, indeed, is used, but the voting is perfectly open. Of this, I

feel sure, that no considerable instances of bribery can be adduced in connexion with elections in which secrecy of voting is thoroughly provided for; nor do I believe it possible for such instances to occur. Corrupt inducements might, it is true, be occasionally held out to entice constituencies in favour of a certain man or policy, as recently by the American legislature in the territory of Kansas. Attempts of this kind, from their very nature, could not very often be made, and are just as possible under a system of open, as of secret voting. But that men can be found to give money to individual electors, with no security that they get what they pay for—to electors who prove themselves dishonest in the very act of taking the bribe—is absolutely incredible.

The other objection to the Ballot, which Mr. G. Stevenson thinks I purposely avoided is, that the franchise, being a trust, ought to be openly exercised. But if the franchise is a trust, on whose behalf is it held? What are the conditions of it? Where is the tribunal to decide whether the conditions are fulfilled? And where is the authority to enforce their observance? If it is a trust, in what respects is it to be so regarded? With reference to the motives, under whose influence is it discharged? Or, to the character of the policy it is used to support? All these are adjuncts which it is necessary to define, or the doctrine of trusteeship is a baseless figment.

Further, if the franchise is held in trust for the non-voting part of the community, they ought to have the means of providing that it be faithfully used. The simplest and most efficacious mode of accomplishing this object is to cancel the trust, and give each man the opportunity of discharging it for himself. If it is held on behalf of the community at large, and public opinion is the only tribunal to which it is amenable, then is it most manifest to all men that the authority is flagrantly inadequate for its purpose, and utterly worthless.

The fact is, that the franchise is not conferred as a trust by the law, nor is it so considered by electors, but as a personal right. It is no otherwise a

trust than as every talent or means of influence is a stewardship committed to us by God, for which we are accountable to Himself. And for the faithful execution of it, it is essential that each man's vote shall be kept sacredly free from the tampering of his neighbours.

My reading of the evidence as to the working of the Ballot in America and Australia has led me to a directly opposite conclusion to that at which Mr. George Stevenson has arrived. Nor do I share his apprehensions with regard to the influence of numbers on the legislation of our own country. That influence, in the unregulated forum of mob clamour, is of course likely to be disastrous; and that is precisely what is to be dreaded so long as we have corrupt and limited constituencies. Let the electoral vote of the masses of the people be freely admitted as a legitimate part of the constitution, and legally exercised, and I believe its effects would be entirely beneficent. At all events, I think the people have a clear right to demand it, if only as a protection against the selfishness of the classes who have heretofore monopolised the legislative powers.

I am, dear Sir,

Yours very truly,

JOHN LIGGINS.

London, 9th May, 1860.

THOMAS COOPER.

To the Editor of the General Baptist Magazine.

'WHY HAS GOD GIVEN US SUCH A MAN?'

MR. EDITOR,—I quote with pleasure the above sentence from the excellent paper read by Mr. Winks, at Leicester, partly because I share with him the conviction that the adhesion of any man of strong original character to a small body of religionists is a significant event in the view of all believers in Providence; but, principally, because I think that the denomination, as a body, has as yet given no definite response to this important question. That a man, cradled in poverty and trouble, early inspired with an ardent thirst for learning, who has by prodigious toil raised himself to a high position in the literary world; who,

for the sake of conviction, however erroneous, has faced all the miseries which persecution, lawful and unlawful, can inflict; who has in the event triumphed over all the forces arrayed against him; that such a man should, in the ripeness of his powers, and resisting all the seductions of lucre and popularity, deliberately cast in his lot as a professing Christian with us, is, I say, a startling circumstance.

We may draw many inferences from such a fact. The first and most obvious, perhaps, is the proof it furnishes that no amount of meanness and worthlessness in the body holding given doctrines is sufficient to deter a bold and honest man from avowing his sympathy with those opinions.

Another is, that seeing truth is such a powerful magnet as to draw to itself the right metal. When God's good time comes for trying its properties, it will be as well, despite all that is disagreeable in its associations, to stick to it: in a word, to 'wait a little longer.'

But, to my mind, much the most important consideration is,—of what practical use to the Connexion can the possession (if I may use such a term in reference to a man as strikingly peculiar for the independence of his mental movements as for his genius,) of such a man be made?

Here is a man of extraordinary thinking and oratorical powers: a great master of public debate: well versed in the control of promiscuous audiences: accustomed especially to address with powerful effect masses of the working classes (the class in England most difficult to be got at): familiar with their habits of life, modes of thought, their prejudices, sympathies, weaknesses, and virtues: an unflinching teller out of what he believes: a most orthodox believer (even tried by that strictest of all, the General Baptist standard,)—now, can we, as General Baptists, set him anything to do?

Do not imagine, Mr. Editor, that I am insensible to the immense value of the work which Mr. Cooper is now doing, or that I would wish to impress a less catholic character upon his very important labours. God forbid! I think he is accomplishing a task for which God has especially raised him

up and qualified him; and with fervour I wish him God's speed in his high and holy calling: but it struck me, as the Association is about to assemble, and the query of Mr. Winks's paper had hitherto received no public notice, it would be no unsuitable occasion on which to consider whether any result of a practical kind can be made to accrue to the interests of our faith from the accession to our ranks of a man so 'mighty in word and doctrine.'

Bogging pardon for trespassing so far upon your space in the pre-association number,

I remain, dear Mr. Editor,

Yours most obediently,

FREDERICK STEVENSON.

Nottingham, May 16.

DISMISSING ELDER SCHOLARS.

To the Editor of the General Baptist Magazine.

MY DEAR SIR.—As reference has been made by your esteemed correspondent A. N. to this subject, I beg your permission to insert a brief reply.

All Sunday-school teachers will admit the desirability of retaining their scholars to as advanced an age as possible, but they may hold various opinions as to how that can best be accomplished. A. N. complains of a recent dismissal of twenty scholars from our Sunday-school, and thinks it an error. Now, I think upon enquiry, A. N. will find that where such is the practice, *provided always the schools are efficiently conducted*, that those are the schools wherein scholars are retained the longest. To receive honourable dismissal from an institution in which many happy years have been spent, is an aim of praiseworthy ambition, and is often the occasion of much spiritual good, and of ever-enduring impressions. I presume there are not many schools in which scholars are retained longer than in our own, one in the list referred to by A. N. being 22½ years of age, and many of them between 20 and 22; and yet such dismissals have long been our practice, and have many times, if not always, been a source of good. I hope there are not many teachers of senior classes, who would, as A. N. fears, lose his

interest in the spiritual welfare of his dismissed scholars. A teacher whose heart is thoroughly in his work will still welcome them to his class, and seek every occasion of usefulness to them, not permitting the moment of dismissal to be a farewell moment between them,—while the superintendent will find his best supply of efficient teachers amongst those who are honourably dismissed from the ranks of scholars. A. N. asks 'but what becomes of the eight non-members?' I

am happy to reply that, either from the solemn admonitions at the dismissal, or the practice of what I have above recommended, accompanied by the divine blessing, several have since been added to the church, and others are candidates for baptism, I believe all except one, so that instead of being 'scattered,' they are nearly all 'gathered' into the church,

I am, Dear Sir,

Yours truly,

B. B.

Obituary.

Mrs. LYON, the beloved wife of Rev. J. Lyon, of Chatteris, Cambs., died November 29th, 1859, in her 65th year. She was sustained by the faith and hope of the gospel, as long as reason held its throne. Delirium and restlessness prevailed during the last week of her life; but the end was peace. She was a genuine Christian, and strongly attached to the General Baptist Connexion. As a young disciple, she was baptized by the Rev. J. Binns, of Bourne; and was successively a member of the churches at Bourne, Stamford, Barrowden, Whittlesea, and Chatteris. It is fit a short record of Charlotte Lyon should be found in the General Baptist Magazine, for next to the Bible no other book was so constantly read by her with interest. Many readers will now recall the features, the friendships, and active services of the departed. Jesus loved the over-anxious and troubled Martha, as well as the contemplative Mary. And Jesus loved the sensitive, and sometimes over-anxious subject of this record. For her domestic comforts and merciful surroundings, and God's unspeakable gift, she habitually presented in the closet and at the family altar, the sacrifice of thanksgiving and praise. In English History we have a touching record of one who having lost an only son, never smiled again. In 1852, the only child of the departed, Sarah Jane Wade, a blooming, promising girl of sixteen, was rather suddenly snatched away. Though there was hope in her death, the loss of her darling

child produced a deep, deep sorrow of heart to the mother: and some have said that a marked alteration was visible in that countenance which death has now changed, and that from that time she walked mournfully before the Lord. Rev. J. Jones, of March kindly officiated at the grave in the Dissenter's Cemetery, where now rest in hope the mother with the child; and on Sunday, the 11th of December, he preached in the General Baptist Chapel an instructive and consolatory funeral sermon, from 2 Corinthians v. 6, 7, 8.

ANN WADDINGTON, whose maiden name was Isherwood, was born at Gisburn, in Craven, Yorkshire. Her father was a pious man, a member of an Independent Church, and brought up his daughter in the nurture and admonition of the Lord. During her youth she worked at the occupation of weaving at home, and served in gentlemen's houses. She was an early scholar in the Sabbath-school. When twenty-six years of age, she was married to Jonathan Waddington, a mason, with whom she lived happily for twelve years, and who died suddenly. She had an only child, a daughter, who now lives to mourn her loss. Most of the time of her widowhood was spent in keeping the house of D. Peckover, Esq., of Wood Hall, near Bradford. She died, after a short illness, on June 28th, 1859, aged fifty-one. A funeral sermon was preached by Rev. B. Wood, of Bradford, from Luke xiii. 11—13.

Intelligence.

CONFERENCE.

THE WARWICKSHIRE CONFERENCE was held at Wolvey, on Monday, May 14, 1860. The Rev. R. J. Langridge, of Nuneaton, preached in the morning. In the afternoon, the Rev. J. Knight presided at the business meeting. Eight churches reported. There have been twelve additions since the last conference, and there are twelve candidates. The reports from the churches were some of them of a very encouraging nature. A case was brought forward from Nuneaton of an unusual sort. First, the question was asked, 'Which is to be considered the Church, when a majority of members withdraw from worship in the customary rented building, and meet for worship in another rented building, the minority holding separate services, and no formal withdrawal or exclusion on either side has taken place?' In the course of the discussion, which was irregular and warm, it appeared that disputes of another kind lay at the bottom of the question, and it was resolved, 'That the Revs. J. Knight, T. Goadby, and Mr. Crofts, act as arbitrators in this matter: and that each party at Nuneaton be requested to appoint from its number six persons to represent its case to the arbitrators.' The first question was not answered by the vote of the Conference, but every one appeared to decide that the question itself was absurd, and that the church was one until a formal separation had taken place. After a conversation upon the subject of the Weekly Offering, introduced by the secretary, at the request of the Conference, it was resolved, 'That the next Conference be at Longford, on the second Monday in September; that the Secretary be the preacher; and that he be requested to give in his discourse an exposition of 1 Cor. xvi., 2, and the principles and advantages of the 'Weekly Offering.'

THOMAS GOADBY, Sec.

BAPTISMS.

SHEFFIELD, *Cemetery-road*. — On Lord's-day, March 25th, ten persons were baptized, seven of whom are heads of families. The chapel was crowded in every part.

LOUTH, *North-gate*. — On Sunday, April 22nd, after a sermon by the pastor, two young men were baptized, and on the following Sabbath were received into the fellowship of the Church.

LOUGHBOROUGH, *Wood-gate*. — On Lord's-day morning, April 1st, after a sermon by the Rev. I. Preston, twelve friends were baptized by Mr. Lacey, one of our deacons; in the afternoon they were received into the church with two other friends restored to fellowship. On the first Lord's-day in May, brother Marshall preached, and afterwards baptized seven candidates, and in the afternoon, at the Lord's table, gave them a cordial welcome in the name of the church.

B. B.

CASTLE DONINGTON. — On Sunday, May 6th, after a sermon by the Rev. W. Underwood, of the Baptist College, seven persons were baptized, and received into the church.

NOTTINGHAM, *Stoney-street*. — On Lord's-day, May 13, nine friends were baptized, and afterwards added to the fellowship of the church.

B. Y.

ANNIVERSARIES.

ILKESTON. — On Lord's-day, April 22nd, the Sunday-school anniversary was held in the Baptist New Chapel, Queen-street, Ilkeston, when two sermons were preached by Mr. C. H. Clarke, of the Baptist College, Nottingham. Several hymns and chants were sung by the scholars. Notwithstanding the unfavourable state of the weather, the congregations were large and the collections good.

LONDON, *Præd-street*.—The annual mission sermons were preached on Lord's-day, April 29th, in the morning by the Rev. J. B. Pike, of Bourne, and in the evening by the Rev. Isaac Stubbins. On the following Monday, a public meeting was held. Capt. Fishbourne, R.N., presiding. There was a good attendance at each of the services. The collections, subscriptions, &c., amount to £56 ls. 4d., of which £20 has been realised by the Juvenile Society.

SHEFFIELD, *Cemetery-road*.—On Lord's-day, April 29th, the first anniversary sermons of the Cemetery-road Chapel were preached by the Rev. Dr. Burns. The congregations were good, in the evening quite filling the chapel. The sermons were excellent, and the collections amounted to upwards of £31.

HUGGLESCOTE SABBATH AND DAY SCHOOLS.—On Lord's-day, May 6th, 1860, two sermons were preached by the Rev. J. Salisbury, on behalf of the above schools, when the liberal sum of £32 was collected.

NOTTINGHAM, *Stoney street*.—Mr. Thomas Cooper, of London, preached two sermons, on behalf of the Sunday-schools, on Lord's-day, May 6.—The collections amounted to £38 12s. 6d.—This sum not only wipes off our debt, but will help us with our new school, in Bath-street, in the rooms of which we have preaching every Lord's-day evening.

CASTLE DONINGTON.—Our annual sermons on behalf of the Sabbath-school were preached on Sunday, May 13th, by Mr. C. H. Clarke, of the Baptist College. The chapel was crowded, and the collections were £17. J. B.

ROCHDALE.—On Lord's-day, May 20, 1860, three sermons were preached in the General Baptist Chapel, Rochdale, in behalf of the Sabbath-school; in the morning, by the Rev. R. Chew, Free Methodist; in the afternoon, by the Rev. H. W. Parkinson, Independent; and in the evening, by the Rev. J. Batey, minister of the place. This was the first anniversary. Collections, £17 0s. 3d.

REMOVALS.

THE REV. W. TAYLOR, of the Baptist College, has accepted an invitation from the Church of Castle Donington and Sawley, to become their minister, and is expected to commence his labours after the Midsummer vacation.

J. B.

MISCELLANEOUS.

LOUTH, *North-gate*.—*Bazaar*.—On Tuesday and Wednesday, April 10th and 11th, a bazaar was held in the large school-room, to aid in the purchase of a new organ. The room was tastily arranged. Evergreens interspersed with artificial flowers were suspended over the stalls in graceful festoons. Articles in every conceivable variety were exhibited for sale. The visitor saw the most *recherche* productions of feminine manipulations and taste, mingling with specimens 'specially prepared' of the chemist, the coachbuilder, the confectioner, the clothier, the manufacturer of shoes, the photographer, the coal merchant, &c. The piano was played at intervals during the days, and in the evenings the members of the Musical Union, and other accomplished musicians favoured the company with some of their finest performances. The attendance was eminently satisfactory, and the proceeds amounted to upwards of £80.

SAWLEY.—*Opening of New School-room*.—These services took place on Lord's-day, April 29th, 1860. Mr. C. H. Clarke, of the College, preached in afternoon and evening. On the following day, Dr. Burns, of London, preached in the afternoon, after which about 300 friends partook of tea in the new room, the trays being kindly given. In the evening a public meeting was held, when a selection of sacred music was performed, interspersed with addresses from Dr. Burns, Messrs. W. Taylor, C. H. Clarke, and B. Walker, Esq. The services were all well attended and the collections liberal. The new property comprises a spacious school-room and house for the teacher of the day-school; besides a considerable addition to our burying ground, which was much needed. The cost,

including the expence of enfranchising the ground (given by Mr. W. Bennett, together with a donation of £100), new trust deeds, school furniture, &c., is about £430, towards which there has been subscribed, including profits of tea meeting and collections, the handsome sum of £280, leaving a debt of about £150, which we hope still further to reduce. We wish gratefully to thank our friends who have kindly helped us, and pray that the divine blessing may abide with us.

CASTLEACRE, Norfolk — *Testimonial to the Rev. J. Stutterd.*—On Lord's-day, May 6th, our beloved pastor, the Rev. J. Stutterd, concluded his fourteenth year of pastoral labour amongst us by preaching our Sunday-school sermons, and closed the services of the day by preaching his farewell sermon to the church and congregation, from the words of the apostle, 'Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace,—and the God of love and peace shall be with you.' The chapel was crowded to suffocation: the place was a Bochim.

On Monday, the 7th of May, a farewell tea meeting was held, when a numerous company sat down to tea, after which a public meeting was held, Mr. Brock, of Great Dunham, in the chair. Spirit-stirring addresses were delivered by the Rev. J. Kingdon, of Necton; Mr. Henry Vince, of Swaffham; and Joshua Love, Esq., M.D., after a long and affecting speech in the name of his fellow-townsmen, presented to the Rev. J. Stutterd a purse of gold, as a token of the esteem in which he was held by Christians of all denominations. Both Churchmen, Wesleyans, and Baptists subscribed to the token which was afterwards augmented by a sum of money voted by the Castleacre Burial Society, of which Mr. Stutterd was the founder and president from its commencement. The Castleacre Young Men's Improvement Society has also lost a valuable friend. His removal is deeply lamented, for he has precisely fulfilled the charge given at his ordination,—'Put the brethren in mind of these things, and thou shalt be a good minister of Jesus Christ.

W. S.

THE COLLEGE LIBRARY.—The library has lately been increased by the receipt of upwards of thirty volumes, bequeathed to it by the late Rev. G. Judd, of Coningsby. Also by the following gifts:—Kurtz's History of the Old Covenant, 3 vols., presented by the Rev. J. Martin, B.A., Nottingham. Alford's Greek Testament and other works, by the Rev. W. R. Stevenson, M.A., and seventeen shillings in money, by J. Lilly, Esq., Wisbech.

THE COLLEGE.—At a committee meeting of the college, held at Loughborough, May 7th, invitations to the two senior students, Messrs. Taylor and Towler, were submitted for consideration, when it was resolved to recommend Mr. Taylor to settle over the church at Donington and Sawley; and Mr. Towler over that at Barrowden and Morcott. They are expected to commence their labours about the first Sabbath in August.

Applications from four young brethren to be admitted to the College were considered, and the usual preliminary steps are being taken in order to a final decision respecting them. The report concerning Mr. Kendall, who was put on a further probation at the last meeting, not being favourable, it was resolved that his connection with the College should at once cease.

The treasurer's report of the state of the funds showed, that while the account at the bank was largely overdrawn, the balance against the College was less than it usually has been at this period of the year. Promptitude in making the collections, and in forwarding them when made, is greatly to be desired.

TODMORDEN VALE CHAPEL, PEOPLE'S COLLEGE.—*Testimonial to Rev. T. Horsfield.*—On Monday evening, May 7th, the young people of Vale College honoured their president with a testimonial of their esteem and regard. The following address will best explain the circumstances and occasion of it:—'Presentation Address. To the Rev. Thomas Horsfield.

'Dear Sir,—For some time past we have felt it our duty to present to you some token of esteem for the excellent

manner in which you have performed your office as President of the Institution, since its establishment in 1856.

'The sum of Five Guineas has been raised by the voluntary contributions of the Students, including a few who have left the College, but are wishful to express with us their appreciation of its advantages.

'With the money we have purchased the second series of Messrs. T. & T. Clark's Foreign Theological Library. The series consists of six works as follows:—

'Hengstenberg's Christology of the Old Testament, in 4 vols.

'Ullman's Reformers before the Reformation, in 2 vols.

'Keil on Joshua, in 1 vol.

'Keil on Kings and Chronicles, in 2 vols.

'Baumgarten's Apostolic History, in 3 vols.

'Steir on the Words of the Lord Jesus, in 8 vols.

'We present these books to you, not as a recompense, but as a mark of gratitude for your vigorous and well-directed efforts in the promotion of our mental improvement.

'May God be pleased to spare your useful life yet many years, that you may see more of the fruits of your labours, not only in a secular capacity, but in your high calling of God in Christ Jesus.

'Signed, THE STUDENTS.

'Vale College, MAY 7th, 1860.'

Mr. Horsfield briefly but feelingly acknowledged the kindness of his young friends, and alluded to the real pleasure and enjoyment he had had in his College duties, and said that he should keep the books as a precious memento of their gratitude and love.

COMMEMORATION OF TWENTY-FIVE YEARS PASTORATE, AND TESTIMONIAL PRESENTATION.—On Sunday, May 10th, 1855, the Rev. Dr. Burns, commenced his ministerial labours (on leaving Perth) in connection with the General Baptist cause, in New Church-street Chapel, St. Marylebone. To celebrate the uninterrupted continuance of this

saecred engagement during twenty-five years, a social meeting of the church and congregation was held on Thursday, May 10th. Upwards of 200 friends partook of tea in the large room of Portman Hall, Carlisle-street, Edgware-road, and the company having adjourned to New Church-street Chapel, a hymn was sung, and prayer offered. Dr. Burns, who occupied the chair, followed with a lucid and graphic outline of his twenty-five years' ministerial charge, with reminiscences of his literary productions, embracing upwards of thirty-eight separate works, forming fifty volumes. The present peace and prosperity of the cause were also dwelt upon in congratulatory and grateful terms. The first speaker was the Rev. John Stevenson, A.M., formerly of Borough-road Chapel, now of St. Mary's-gate Church, Derby; who referred to his long and cordial acquaintance with Dr. Burns, and to the fact of his being present at the first sermon preached by the latter in that place of worship; and at the close of an address pervaded with fraternal and Christian affection, Mr. Stevenson presented to Dr. Burns, in the name of the subscribers and committee of management, a purse of gold of the value of 100 guineas. An address prepared for the occasion by the committee, was also read, a copy of which, in letters of gold, accompanied the testimonial. Dr. Burns, in reply, appropriately acknowledged this handsome mark of respect and kindness, and observed that it would opportunely serve to defray the expences of his anticipated tour in Italy, Greece, Asia Minor, Egypt, and the Holy Land. This tour would probably be divided into two journeys, and occupying two months in successive years, an arrangement which would not impose an absence from home much beyond the period of his usual autumnal vacation.

Addresses, varied in matter, but one in tone and spirit, were subsequently delivered by Rev. W. A. Blake, of Shouldham-street Chapel; Rev. E. Davies, of Caledonian-road Chapel; Rev. J. Clifford, of Praed-street Chapel; Mr. John Plato, of Chesham; Mr. Payne, student in the Regent Park College; and the Rev. Dawson Burns.

Notes of the Month.

ECCLESIASTICAL.

THE May meetings have once more shown the oneness of the Christian Church in her spirit and purpose, if not in name. Dissenting, Wesleyan, Episcopal societies, of a missionary and philanthropic kind, have made no small advance during the past year. Their incomes, their numbers, their spheres of operation are all on the increase. The Independents have added nearly £500 to the yearly income of their missionary society, making it nearly, £94,000, and report encouragingly of their labours in Polynesia, the interior of South Africa, China, and other parts. The Wesleyans have added nearly £10,000 to their income, making it last year about £140,000, and give cheering reports of their missions. The Primitives speak of their total receipts as being nearly £13,000, and of their efforts in Canada, Australia, New Zealand, and Tasmania. Other philanthropic Societies reveal in their several reports a healthy and buoyant exchequer, and gratifying evidences of success.—It is pleasing to find that the average increase among Baptist Churches at home is larger this year than any year since 1850.

GENERAL.

THE most prominent topic at home is the rejection by the House of Lords of the bill for the repeal of the paper duty. Small events often give rise to great changes. This may prove one of them. Liberals cry out against the invasion of the power of the House of Commons; and tory lords rest contentedly on what many deem inapplicable precedents. Affairs abroad provoke attention. America is seething under the excitement consequent on an approaching presidential election. Russia complains because Turkey has not kept the Treaty of Paris, and points to the oppression of Christians. Hungary refuses the sop thrown out for her by Austria. Prussia is putting her army on a war footing. Sicily is in open revolt against her wretched government; and Garibaldi, with a large force, has swooped upon her shores. France has set about Gallicizing her new territories. Switzerland is in some measure re-assured. The petty states of Germany still keep up their irritating persecution of the Baptists. All praise to our heroic brethren for their steadfastness; pray for them 'that their faith fail not.'

Marriages and Deaths.

MARRIAGES.

April 9, at the General Baptist Chapel, Quorndon, Mr. J. Horspool, of Hungerton, to Miss Mary Holliwel, of the former place.

April 26, at the Baptist Chapel, Warminster, Rev. John Price, of Amersham, to Miss Mary Ann Hardwick.

May 8, at the General Baptist Chapel, Wood-gate, Loughborough, Mr. J. H. Gray, Market-place, to Annie, youngest daughter of the late Mr. J. Turner, of Shackerstone, Leicestershire.

DEATHS.

March 7, Mary, relict of the late Rev. Thomas Gamble, formerly of Carley-street Chapel, Leicester, aged 72.

March 10, John Underwood, Leicester, ten years a member of Archdeacon-lane, aged 70; and on March 8, Sarah Underwood, his beloved wife, fourteen years a member of the same church, aged 68. 'They sleep in Jesus. In their death they were not divided.' Both were interred at one time, in one grave.

Missionary Observer.

CIRCULAR ON THE STATE OF THE FUNDS OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

Copies of the following circular have been sent by post to many of the subscribers to the Mission during the past month. It is inserted here, with a view of bringing the subject still more generally under the notice of the Society's friends and supporters.

DEAR FRIEND.—At a recent meeting of the Committee of the above Society, we were directed to address you in reference to the present condition of its funds. From statements submitted to the meeting, both by the Treasurer and Secretary, it appeared inevitable that there would be a deficiency of five or six hundred pounds when the accounts for the year are made up at the end of May. Last year there was a balance due to the Treasurer of £257 17s. 11d. Instead of being diminished, it is feared that this balance will be found to be rather more than doubled during the current year; thus showing that an additional income of about £300 per annum is *necessary* to carry on the present operations of the Society.

The Committee do not feel, however, that such an amount ought to be the limit of their aims. Remembering the goodness of God to our Mission in the late terrible mutiny; the peculiar claims of India upon British christians; the extraordinary exertions made by other Societies to send out additional missionaries; and the interesting portion of the country which, by common consent, has been assigned to this Society; the Committee consider that we are in duty bound to endeavour to increase the number of our missionaries in Orissa. They regard it as extremely desirable that at least two new missionaries should accompany Mr. Stubbins on his return to India next year. When it is considered that Mr. Wilkinson cannot return to the former scene of his labours, and that, from the length of time other brethren have been in the field, they cannot be expected to continue many more years, this addition to their number will appear to be the simple dictate of prudence, and forethought for the future efficiency of the Society's operations.

But an addition to the number of missionaries means also additional funds for sending them forth, and for their future sustenance in the country. The utmost economy of expenditure, both at home and abroad, is already exercised, so that any retrenchment, except at the cost of efficiency is impossible. Other Societies give much higher salaries to their missionaries than we do, and also provide houses for them, while our brethren have been left to purchase or rent houses as best they could. It is true a slight increase to the salaries of our missionaries was agreed on at the last Annual Committee Meeting, but barely sufficient to cover the new income tax and other additional taxes that are about being imposed in India, to say nothing of the increased cost of provisions, and the higher rate of wages that must be paid for all kinds of service. On returning from the late Missionary Conference at Liverpool, the Secretary rode in the same carriage with a gentleman belonging to the other section of the Baptist body. He inquired what salary we gave to our missionaries, and on being informed the amount, remarked, "Why they cannot live on that—can they?" It follows that there can be no increase of labourers without a corresponding increase of the Society's income.

We are not disposed to regard an addition of several hundred pounds, or even one thousand pounds per annum, as hopeless or impossible. Reckoning the number of members in the General Baptist churches in England as about 19,000, we find that the average of a penny per week from each would realize a yearly income of more than £4,100, or £1,900 more than the home income of

the Society, from all sources, last year. Taking into account the sums contributed by many friends not connected with the body, by others in our congregations but not church members, and even by children in our sabbath schools, also the amounts received from public collections after sermons and missionary meetings, we cannot regard such an average as overtaking the resources of the whole General Baptist Connexion.

We have been surprised in looking through the subscription lists of the last Report to find how small is the number of annual subscribers to the Mission, from ten shillings and upwards. We cannot vouch for the entire correctness of the following particulars, as in some cases the details of amounts are not furnished, but confess we were startled with the result.

Subscribers of	£0	10s.	0d.	and under	£1	0s.	0d.	.....	320
"	1	0	0	"	2	0	0	.....	155
"	2	0	0	"	5	0	0	.....	56
"	5	0	0	"	10	0	0	.....	11
"	10	0	0	"	20	0	0	.....	2
"	20	0	0	"	50	0	0	.....	3
"	50	0	0	.....				.....	1

The above calculations suffice to show that more might be done for the Mission without unduly pressing upon any of its friends; and that so far, the present state of the funds ought not seriously to dishearten us. Surely there need not be much difficulty in trebling the number of contributions under each of the above classes. We are persuaded there is yet in the generous piety of the denomination whose name the Society bears, and may we not also say, which it adorns, a mine of wealth that only needs to be properly worked in order to free the Committee from all apprehension as to the supply of the needed funds, and to enable them largely to extend the sphere of their operations.

Allow us to offer a few suggestions as to the means that would be most likely to be effectual for securing the needed increase of funds.

1.—Ministers may greatly help by reading this letter to their congregations, and explaining the nature of the Society's work and claims, with a view to obtain fresh subscribers.

2.—The formation of Congregational Auxiliaries appears to us of vital importance. These, if diligently worked, must be productive. They ensure the claims of the Missions being brought by the Collectors before each member of a congregation, and keep alive the missionary spirit. In too many places there is an entire absence of system. Suggestions for the formation of Auxiliary Societies will be found at the end of the last Annual Report.

3.—There are many small village churches in the Connexion that have been nearly or quite overlooked. It is probable they would not raise sufficient to pay the expense of sending a deputation from a considerable distance; but they might be reached by neighbouring ministers and friends, for the purpose of holding at least a yearly missionary meeting. We would recommend that a meeting should be held annually in every village place of worship, however small, throughout the country. The Secretary would ever be happy to supply the speakers at such meetings with recent intelligence from India. The interest excited would be beneficial to the parties themselves, and the Society would profit by compliance with the Saviour's direction, "Gather up the fragments that remain, that nothing be lost."

4.—Inasmuch as it is not spasmodic, but steady and constant support that is required, we are specially instructed by the Committee to ask for a *higher scale of regular contribution*, so as both to meet the present emergency, and permanently improve the income of the Society. We rejoice that new light is breaking into the minds of God's people everywhere in reference to the claims of christian benevolence. The principle is being recognized that liberality should bear a due proportion to the ability of the giver—that each christian should contribute to the cause of God "AS GOD HATH PROSPERED HIM." The fact of your being a subscriber to the Mission we take as a guarantee that you are deeply

interested in its welfare and progress. May we suggest with all deference the inquiry, whether the application of this inspired rule would not secure from yourself a larger measure of support than heretofore? If so, we feel assured that you will not be deterred from rendering such additional aid to the Society as an enlightened conscience shall dictate, by the lamentable fact that many whom God has blessed with the means, do little or nothing to spread His truth in the world.

We regard it as one of the highest privileges God has conferred upon his people to permit them to "go forth into all the world, and preach the Gospel to every creature." Pecuniary contributions for the furtherance of this object are placed upon an altar that will alike sanctify the wealth of the wealthiest, and the poverty of the poorest.

Commending the subject to your prompt and prayerful consideration, and hoping that one of us will be favoured shortly with a reply,

We are, dear friend,

In behalf of the Committee,

Yours in the bonds of the Gospel.

JOHN HEARD, *Chairman*, NOTTINGHAM.

ROBERT PEGG, *Treasurer*, DERBY.

J. C. PIKE, *Secretary*, QUORNDON, NEAR LOUGHBOROUGH.

BAPTIST MISSIONARY SOCIETY.

THE annual meeting of this Society was held at Exeter Hall, on Thursday, April 26. The spacious room was well filled, and the platform was crowded with the leading friends and supporters of the society and representatives of kindred institutions. G. T. KEMP, Esq. of Rochdale, took the chair at eleven o'clock precisely, and the proceedings were commenced by singing the hymn beginning—

"Jesus, immortal King, go on,
The glorious day will soon be won."

The Rev. Mr. MILLARD, of Maze Pond, offered prayer.

The Rev. F. THESTRAIL then read extracts from the report, and Sir MORTON PETO, M.P., the treasurer, submitted the balance-sheet, showing a total income for the year of £29,546, of which there is £2,515 in hand on the general account. But taking in the China fund, there is a balance against the society of £675.

Addresses were delivered by the Revs. W. Rosevear, of Coventry; C. Larom, of Sheffield; J. C. Page, of Barisaul, Dr. Boaz, of the London Missionary Society, late of Calcutta; and W. Landels, of Regent's Park Chapel, London.

Dr. BOAZ said,—If I cast my mind back for a very few years, and travel into

one of the Midland counties of England, I see there, not a great gathering of christians, with a large assembly of ministers like the present, but we should have seen a small bandful of ministerial brethren, and, and in their midst, there would have risen a young man with a fine intellectual forehead, and a sparkling eye, full of christian genius and benevolence, and that young man, with a tremulous voice said to his brethren, "Brethren, let us discuss the duty of the Church to send the Gospel of Christ to the heathen." All at once we should have seen a stern, massive man rise up, and say, "Young man, sit down. If God pleases to convert the heathen, he will not ask either you or me." That scene was enacted between Mr. Ryland, the father of your great doctor, and William Carey, then a stripling, and afterwards the great Dr. Carey. Soon afterwards, I should have seen that same young man rising up to preach a sermon, such a one that he moves the hearts of his congregation, and produces a collection, not a golden one, but a silver one, to the sum of £13 16s. 3d. with which to convert the whole world to Christ. And at that time, I find it written in Marshman's book of the "History of the Times" Fuller says, "We have not a squire to take the chair, nor an orator to plead the cause." How are the times changed! Instead of £13 16s. 3d.,

your income last year was £29,000. Instead of a minister getting up to denounce this thing, and to say, "God will take care of his own work," you have your hundreds of ministers applauding, not a motion, but an action and its success. You have not only a squire to take the chair, but a knight of high degree and an M.P. to grace your platform, and I need not, after the speech of the gentleman who has preceded, say that you have an eloquent orator to maintain your cause. India is a country full of wants and woes; she has risen from the sleep of ages; and we hear strange voices from, and see strange movements in that people. But they all unite and embody themselves in some such phraseology as this: "Who will show us any good? Where is the great good, the truth, that is to make us happy and free?" There comes in the advocate of civilisation, and he says,—a nation like the Hindoos must be polished, must be burnished, you must mollify her with science before you can sanctify her by religion. That has tried its hand and has failed. Then comes war, with its cannon and its swords, and its rifles and its serried battalions, and it stains the land with blood. It has tried its hand and has failed. And then come politics and finance. Why, India, one would have thought, would have unfolded her arms and bared her breast, and welcomed to her heart that great financier who has gone out as Indian Chancellor of the Exchequer. And so it did, it hailed him as a benefactor; and what has he given her? A paper currency and taxation. If that won't bless India, what will? We stand in a different relation. We take in our hands the Lamp of Life, and we hold it out, and we say to those that sit in the region of the shadow of death, "Look here; here is that which can light your path through this dark world, up the golden stair into the celestial gate, where you shall see the King in His glory." We take the water of life in the Gospel vase and pour it out over the thirsty land.

The Rev. W. LANDELS said,—Where is the Church that is doing all it can? I should like to see it. It must be a

very eminent Church indeed that has risen to the utmost height in privilege and duty, and to whom the Saviour will say, "They have done all they could." Of course there are no smokers amongst the members of such churches! Of course their wealthy members have disposed of all their superfluous wines! Of course their tables groan beneath no luxuries! Of course theirs is strictly Spartan fare! Of course there is not a jewelled finger to be found in any of their congregations! The ladies have stripped themselves of their ornaments and laid them on the altar of the Lord! You need not be told how very far we are from this state of things. Now, remember, I don't say to what extent you are to go in this direction, but I do say that, until you have reached something like that state of things, you cannot, you must not, you dare not say, "We have done all we could." But long before we have reached anything like that point we shall have greatly augmented the funds of our missions. I suppose that one penny a week from each of the members of the denomination would not impoverish them greatly; and yet it greatly exceeds the present income of this society. The members of the Wesleyan denomination, it is said, are about twice the number of our own. They contribute six times as much, and I don't know that they starve themselves, or even give up luxuries. Their increase this year amounts almost to as much as our entire income. Now, one wonders how we cannot do as well as they. I do not think they believe more firmly than we do the great doctrines of the fall and the depravity of man, or that Christ is the only Saviour. I am afraid you would blame me if I ventured to say they did. Your orthodoxy is known to all men. Your praise in this respect is sounded throughout all the churches. You are the denomination of which Fuller was a member and an ornament. I do honour the orthodoxy of this denomination. I admire with others your soundness and your zeal; only bear with me if, while I admire, I also venture to plead for your consistency. You know this as well as I do, that you would question the soundness of any man who did not believe that the

heathens are living without God, and dying without hope. It is computed that of the population of the world about one passes away into eternity at every second; every tick of the clock ushers one soul into the unseen; since this meeting commenced thousands have gone into the eternal world, and, as you believe, they have gone, a great number of them, into an eternal hell. And they are brethren of yours, bone of your bone, flesh of your flesh, their souls are as precious as yours, they will sink as deep in perdition as you could ever sink, they might rise as high in glory as you can rise, your Master would not be less honoured by their salvation than he is by your own. If hell would be an awful thing to you, it is no less awful to them. Nor do the attractions of heaven prove stronger to you than they would to them. Christ's blood was shed for them as well as for you. He tells you to go and preach the Gospel to them, to tell them of his dying love, of his willingness and his ability to save. What are you doing for this purpose? What are you doing for a world that is perishing? About a halfpenny a week on an average for each of your number! We are orthodox, we are sound in the faith, we believe in the depravity of man, we believe that the guilty soul is a ruined soul,—hopelessly ruined but for Christ's Gospel. But what becomes of our consistency in view of these facts? I do not think our soundness of creed would be at all injured were there a little more consistency of practice.

LONDON MISSIONARY SOCIETY.

We regret we have only room for one of the able speeches delivered at this meeting.

THE Anniversary of the London Missionary Society was held in Exeter Hall, on Wednesday, May 1st. The Right Hon. the Earl SHAFTESBURY in the chair.

The Rev. FRANCIS TUCKER, of Camden-road Chapel, said: I feel it no small privilege to take a part in this missionary meeting, but I must confess it is not a privilege entirely unmixed. I am here to day almost as a stranger amongst you, and yet, in the presence

of the noble lord, I suppose the most friendless man in London feels at home; and as I have happened often to be in his company at the ragged-school meetings, and have got a very ragged reputation in consequence; his lordship, however, appearing in tatters in that respect from top to toe, I will not feel myself a stranger in this audience. Besides, I must not forget that this is a missionary meeting, and that once—for too short a time—I myself was honoured to be a missionary. My lord, these are happy times in which we live; with all that we have to deplore in them, they are happy times after all. Prophets and kings, and righteous men desired to see things which we see; and in this season our spiritual firmament seems all aglow with constellations, and if our Bible Society must be looked upon as a kind of Arcturus in front of the host, I look upon our missionary societies as sister Pleiades beaming brightly side by side, and raining down their sweet influences on the thirsty soil beneath. But I am sure I cannot tell how your strength, my lord, bears up as you go like a Catholic and a Christian from missionary meeting to missionary meeting. There is one thing, at any rate, that helps to console you and support you, and that is, I believe, the unity of spirit, and the unity of heart, that you find among the whole. (Cheers.) Yes, my lord, and sometimes I dare say you almost forget what denomination you have got among. (Applause.) I do not know whether you ever forget what denomination you yourself belong to. But the very phraseology of this time of the year bears all that is Catholic and delightful. You will find the Baptist longing for the time when Christ shall sprinkle all nations. (Loud applause.) You will find our brethren of Mr. Punsbon's denomination longing for the time when God shall accomplish the number of his elect, and hasten his kingdom. (Applause.) You are surrounded, my lord, by many pure voluntaries this morning, but you have heard them longing for the time when kings shall be the nursing fathers, and queens the nursing mothers of the church of God. (Applause.) And if,

without offence, I may refer to your own denomination, and to your own rank, you will not, I think, disagree with me when I say that the highest churchman with whom you may have any accord whatever, longs for the time when the lowest castes and masses of the people shall be elevated to a height equal to his own, made kings and priests unto God, even the Father. (Applause.) Among these missionary societies, yours, my dear friends, holds no unhonoured place; and, as a Baptist minister on the committee of the Baptist Missionary Society, and once an agent in one of its fields of labour, I am here to-day to express with my whole heart the esteem and the love in which we hold you. We sympathise with you in every part and department of your work. We rejoice with you over Tahiti; your success there has become matter of history; and no one, be he Frenchman and papist, as he will, shall rob you of your glory. (Hear, hear.) We stand in the presence of your Madagascar with something like wandering awe, for there we find, while you have not been permitted to do very much for God, God has been pleased to do very much for you—(Applause)—and the story of the progress of the Gospel in Madagascar reads more like another chapter of the Acts of the Apostles than the common story of missionary enterprise. (Applause.) But you have not been satisfied with the islands of the sea; you have been wisely ambitious of continents and empires; you have laid your hand on the caste of India, you have planted your foot on the wall of China. Oh, what a field for enterprise you have there. After listening to Mr. Mullens, I am almost ashamed to say a word about India; and yet, having been in India, how can I help it? India, the land of thirty nations, of 200,000,000 of people, and 300,000,000 of gods—India, the land studded with stately cities when our ancestors were running painted through the woods, but now looking to us for a higher civilization, and bowing with us to the sceptre of the good Queen Victoria—India, the land where politeness, and outward politeness, has done its best, and pollution, and inward

pollution, has done its very worst—oh, what a field you have there for the missionary enterprise. (Applause.) It is, my lord, a beautiful sight to see this little island of the German Ocean, once sunk in Druid barbarism and stained with human blood, sending out the glorious Gospel to the largest continents, and to the hoariest empires of the world—to see this little spot, once hidden in thick midnight darkness, a beaming centre of light and truth to the darkest and most distant nations! And then our child across the water, America, is following in our steps, I rejoice to think of what America is doing. It is a beautiful fact that America, the youngest born of humanity, is sending back her missionaries to the very birthplace of humanity—sending them to Syria, sending them to Armenia, sending them to Mount Ararat, sending them for aught I know to the garden of Eden itself—(Applause)—to tell them that the seed of the woman has come, and that the head of the serpent shall be bruised, and that while the first Adam, that was of the earth earthy, fell, there has appeared in the world a quickening spirit, the second Adam, the Lord from heaven. And then to think, my lord, that we have in our Gospel the instrument that is suited for all these nations and kindreds, for all these tribes and tongues. You do not want one Gospel for China and another for Labrador. You do not want one Gospel for India and another for Tahiti. No, you find that the one Gospel is adapted to all nations and kindreds, civilized or barbarous, Greek or Jew, bond or free. You cannot say this, I believe, of any other religious system that has ever appeared in the world, it has shown that it is not of God because it has shown that it is not infinite, not adapted to the case of all God's creatures. I have sometimes thought how the Chinaman would laugh—and well might he laugh—if you carried the greegrees of African worship to Peking or Canton, and bid him to bow down and adore. I have sometimes thought what a poor man in Siberia would think if you carried to him the Brahminism of India, with all its rites and all its ceremonies. But the Gos-

pel is adapted to all mankind. The Rose of Sharon, depend upon it, will grow in any latitude. (Applause.) No frost will nip it, and no heat will wither it. There is not a spot over the broad earth which it will not adorn with its beauty, and bless with its perfume. (Applause.) And if it be adapted to all spots, do not forget especially in this our day, that it is adapted to all times. The Gospel does not need to change itself with the progress of the age, and the advancement of its civilization. (Applause.) Other things may have to change, but the Gospel never. Our books of science we are obliged almost every year to issue new and enlarged editions of them; our encyclopædias, they want new supplements ever and again, but the Bible wants no supplement; there need be no new or enlarged edition of the revelation that has come from Heaven. (Applause.) When this wintry earth of ours wants to deck herself in her summer glory, she does not need a new sun to be kindled in the firmament, all she has to do is to turn round towards the old sun and she has all the glory she requires. (Loud Applause.) It is a part of Indian history that when Mahmoud came down from Guzna as a Mahomedan to conquer the rich lands of idolaters, he strode on through the terrified cities until he reached the temple of Sornaut, on the shores of the Indian Sea. He fought his way into the temple, struggled up into the presence of the idol. Here the idol stood—gorgeous, for it was of pure gold—colossal, for it was of immense height—and yet most hideous all the while; and the undaunted conqueror, drawing his sword, smote the idol on the face. His companions broke it in pieces; and what was their surprise; out from its interior poured, in rich profusion, a torrent of rubies, pearls and diamonds. I believe that to be a veritable fact in Indian history. My lord, this Society stands front to front with an idolatry on the shores of India—colossal, gorgeous, and hideous all the time. And imprisoned in that idolatry are souls, gem-like souls, more precious than any rubies, pearls, and diamonds. Now for your muscular Christianity, brethren! (Applause)

Now, smite it on the face! now, hurl it to the ground! and there shall come forth these gem-like things that for the first time shall drink in the rays of the Sun of Righteousness, and then flash them out brightly all the world over. (Applause.) One word more, and I have done. If there was ever a year when we should gird ourselves afresh for this missionary enterprise it is this. The year began, as we have been told this morning, with solemn and united prayer. Never can we forget the holy week of the early part of January. This hall was filled with devout and praying souls. The influence spread—spread eastward into the city, even reached the Royal Exchange. Men there actually forgot the price of shares in thinking on the worth of souls, and there were gatherings in the heart of this metropolis, and gatherings all round, and we felt how good a thing it was to draw near to God. Whence came that impulse? From a little missionary station, the other side of the world—Lodiana. We hardly knew its name; we had hard work in finding it on the map; yet, thence came the whisper across lands and seas, "Brethren, pray! brethren, pray!" And we passed on the whisper until the Church of God rose up in her humility, and yet in her strength; and He who heareth prayer looked down and saw a forest of hands lifted without debate or doubting, and this was the cry: "Thy kingdom come; Thy will be done in earth as it is in heaven." My friends, that prayer was not unheard; that prayer shall not be unanswered. You may have to wait awhile, but the answer will come. Many a backward spring is followed by an abundant harvest, and as Kirke White says of the early primrose, that spring wrestled with winter, and then threw the primrose on the bank to show that it had got the victory. So now it seems to me the spring of this world's hopes is wrestling with the winter of its desolation; and lo! there are the flowers scattered on the bank; and but a little time and the wilderness and the solitary place shall be glad, the desert shall rejoice and blossom as the rose. (Loud applause).

Foreign Letters Received.

BERHAMPORE.—W. Bailey, March 17, April 3. —————J. O. Goadby, Mar. 24. —————Mrs. J. O. Goadby, March 20.	CUTTACK.—J. Buckley, Mar. 17. April 2. —————Miss Butler, April 6. —————W. Hill, March 17. PIPLEE.—G. Taylor, April 3. —————Mrs. Taylor, April 3.
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Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From April 20th, to May 20th, 1860.

BERKHAMPSTEAD.	£	s.	d.	LISNABRIN, IRELAND.	£	s.	d.
Collections & Subscriptions	21	15	1½	Miss A. P. Carew, for orphans	5	0	0
BILLESDON.				LONDON, NEW CHURCH - ST.			
Collections & Subscriptions	16	0	0	Collections & Subscriptions	23	17	5
BIRMINGHAM.				LONG SUTTON.			
Collected by the Misses				Cash on Account	10	0	0
Hawkes	22	12	4	LOUTH.			
CHESHAM.				W. D. Ditchett, Esq.	5	0	0
Collections & Subscriptions	67	8	0¼	MAGDALEN & STOWBRIDGE.			
DERBY, MARY'S - GATE.				Public Collection	0	17	6
Public Collections	34	13	10	MARCH			
DERBY, SACHEVEREL - ST.				Cash on Account	9	10	0
Public Collections	10	10	3	MILFORD.			
DUFFIELD.				Subscriptions	1	12	7
Collections & Subscriptions	3	11	8	NOTTINGHAM.			
FORD.				Rev. I. Stubbins	5	0	0
Collections & Subscriptions	17	11	0	NOTTINGHAM, STONEY - ST.			
HOSE.				Cash on Account	22	6	0
Mr. J. Stevenson	3	0	0	ROCESTER.			
HUNTINGDON.				Subscriptions	2	1	6
M. Foster, Esq.	4	4	0	WHITTLESEA.			
ILKESTON.				Collections & Subscriptions	5	3	8
Collections & Subscriptions	8	3	0	WISBECH.			
LEAKE & WYMESWOLD.				Cash on Account	19	10	0
Collections & Subscriptions	21	7	2	WOLVEY.			
				Collections & Subscriptions	10	10	5

SPECIAL NOTICE.—The Treasurers and Secretaries of Auxiliary Societies, and Friends having Cash to remit, are reminded that the financial year of the Society is considered as closing on May 31st. It is particularly requested that all sums yet unpaid may be forwarded to the Treasurer, Robert Pegg, Esq., Derby, or to the Secretary, Rev. J. C. Pike, Quorndon, near Loughborough, *during the first week of the present month*, so that the accounts may be completed for the Annual Meeting. The facilities for transmitting cash by Banker's Cheques, Post Office Orders, or half notes in a registered letter, render it unnecessary for any parties to pay in money at the Association, a practice which involves much extra anxiety and labour to the Treasurer and Secretary.

THE
GENERAL BAPTIST
MAGAZINE.

JULY, 1860.

THE NINETY - FIRST ANNUAL ASSOCIATION.

WISBECH, the place appointed for the meeting of the Annual Association this year, is an old, clean, seaport town, and municipal borough, situated on the river Nene, about eleven miles from the Wash. As far back as the second year of Cromwell's Protectorate, in the year memorable for the capture of Jamaica by Venables, and Blake's successes in the Mediterranean, Wisbech contained a Baptist Church and stated minister. About ~~thirty~~ years after, that is in 1785, Wisbech stands upon the list of General Baptist Churches, Rev. J. Freeston being the pastor of the church. The following year thirty-two members only were reported as composing the church under his charge. By the blessing of Almighty God on Mr. Freeston's labours, and on the labours of several successors, conspicuous among whom was the late venerable Rev. J. Jarrom, the church gradually arose in strength and influence in the town. Three annual Associations of the New Connexion of General Baptists have already been held at Wisbech, over each of which three venerable fathers of the Denomination presided; the first, in 1812, Rev. Dan Taylor chairman, the number of members in the Connexion being about 6,000; the second, in 1828, Rev. J. Goadby, of Ashby, chairman, when the Denomination had grown to nearly

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10,000; and the third, in 1844, when the Rev. J. G. Pike, of Derby, was chairman, and the total number of members was about 18,000. It is, then, sixteen years since a similar gathering to the one of which we purpose giving a hasty account, was held at Wisbech.

The afternoon train from Peterborough, on Monday, June 18, 1860, brought a considerable number of ministers and friends from the Midland district, from Yorkshire, and from the neighbourhood, to Wisbech, where they received a hearty welcome, and were speedily located at the houses of various friends. The Association was preceded by a devotional meeting, held at seven o'clock on Monday evening, Rev. J. Stevenson, M.A., of Derby, presiding. Fervent prayer was offered by brethren J. Batey, Rochdale; T. Goadby, B.A., Coventry; H. Wilkinson, Norwich; J. Lewitt, Nottingham; J. B. Pike, Bourne; T. Horsfield, Vale, near Todmorden; T. W. Marshall, Loughborough; and Rev. J. Smith, the Independent minister of Wisbech. The meeting was well attended, and a hallowing influence pervaded all hearts.

On Tuesday, an hour before breakfast was devoted to the reading of States. At nine o'clock, Rev. R. Kenney, Burton-on-Trent, according

1 One hundred and thirty

to appointment of the Association held last year, took the chair; and Rev. J. Lewitt, Nottingham, and W. Bennett, Esq., Sawley, were appointed moderators, and Messrs. T. W. Marshall, Loughborough, and W. Newman, Louth, assistant secretaries. Dr. Burns then introduced in an able speech our highly-esteemed brother, Rev. D. M. Graham, M. A., New York, U. S., as a delegate from the seventeenth Triennial Conference of the Free Will Baptists, America. Rev. D. M. Graham, of tall and noble presence and truly English expression of countenance, ascended the platform, and was received by all the ministers and brethren standing. Our American brother acknowledged with deep emotion, the kind welcome thus given; and in a lucid and eloquent speech touched upon the resemblances between the Free Will Baptists in America, and the General Baptists in England in their origin, their difficulties, and their progress. Both began in villages: but, said Mr. Graham, the call of Providence now was, as in apostolic times, to arise and go up to the great cities. Our brother also alluded to the decided course taken by the Free Will Baptists on the slavery question, earnestly appealing to the associated brethren to help them by their sympathies and prayers until the last slave should be free; to the grateful recollection he had of the visit of Dr. Burns and the late Rev. J. Goadby, to America in 1847; to the good influence that that visit and the earlier visit of Dr. Sutton had upon the churches; and to the efforts of the Free Will Baptists in securing an educated ministry. Since the visit in 1847 of the English brethren, 80,000 dollars had been raised and invested in different educational institutions; and over 2,000 pupils are now under teachers of their own views in the state of Michigan, a state about as large as England. An amusing account was also given of the beginning of the Michigan college, of which Mr. Graham was first president. 'When I first went to the place,' said Mr. Graham, 'I did not find it even on paper: but I looked around, and found an old deserted store, deserted when hard times came. In that

store the school began, with four or five pupils. I called one pupil the preparatory class, another the freshmen's, the third the junior, and the fourth the senior. I remember how the snow, drifting through the walls, reminded us that there were warmer places to study in than that. I had then just passed an interesting period of life. I took my young wife to the presidential mansion, a little log hut, worse than anything I saw yesterday in coming here.' An interesting sketch was also given of the history of the Free Will Baptist Church in New York, of which Mr. Graham is pastor; of his success in securing situations for young men who came out from England, and landed in that city, and in reclaiming them from vicious courses. He strongly urged that all General Baptists going to New York should have letters of introduction from their churches to himself. From our esteemed brother's address we learnt that the Free Will Baptists now number nearly 60,000; that their general institutions were never so well supported and prosperous, and their general prospects never more encouraging. The address was listened to throughout with the deepest interest.

After resolutions, welcoming our brother, and commending him to the hearty greetings and Christian sympathies and prayers of all our churches, the following was also agreed to:—

That the Revs. J. B. Pike, J. Stevenson, Dr. Burns, and W. R. Stevenson, be requested to confer with Rev. D. M. Graham, M. A., and make such arrangements as may tend to render his visit to this country beneficial. Our brother's stay is only for four months. He is particularly anxious to visit as many of our churches as possible, especially struggling ones, who may need a word of cheer. The subjoined is his present list of engagements. He will, however, be happy, if arrangements can be made for his visiting during the week, churches in the vicinity of those named, and will preach for them any evening in the week, except Saturday evening. Particulars of such arrangements should be sent to the Editor of the Magazine for publication.

Rev. D. M. Graham's tour among the churches.

- June 24. March; (Peterborough.)
 July 1. Boston; (Lincoln; Alford.)
 July 8. Wood-gate, Baxter-gate, Loughborough; (Kegworth, &c.)
 „ 15. Leicester.
 „ 22. Birmingham.
 „ 29. Nottingham, Lenton.
 Aug. 5. Nottingham.
 „ 12. Melbourne; (Castle Donington, &c.)
 „ 19. Halifax.
 „ 26. Bradford.
 Sep. 2. Heptonstall Slack, &c.
 „ 9. Derby; Coalville, Monday or Tuesday.
 „ 16. Spalding (query).
 „ 23. Bourne.
 „ 30. Sheffield.
 Oct. 7. Louth.
 „ 14, 21. London.

N. B. The Ministers of the churches are requested to send Mr. Graham word, seven days before his visit, at whose house he will be expected to make his home. His address, *while in London* will be, Dr. Burns's, Paddington; and letters may be addressed for him to the care of the ministers of the places above mentioned.

The chairman's address followed; but as this will appear in our next number, we pass on. In the afternoon an excellent letter was read, by Rev. J. Salisbury, on the Scriptural doctrine of election and predestination. A warm and lengthy discussion followed, in which many brethren took part, and from which it appeared that there was, even among General Baptists, considerable variation of opinion on the subject of the letter. In the evening, the annual Home Missionary Meeting was held, Robert Wilkinson, Esq., of Totteridge Park, in the chair. After the reports by the various secretaries of the four divisions of the Home Mission, addresses were delivered by Revs. D. M. Graham, J. Lewitt, W. K. Stevenson, and W. Middleditch, Secretary of the Baptist Irish Society. Mr. Graham strongly advocated the establishment of a new interest in some large town, and suggested Liverpool, and again alluded to the desirableness, if General Baptists would expand, of going into the large centres of popula-

tion. His address was earnest and eloquent, and left a deep impression on the minds of all present.

On Wednesday morning, at nine o'clock, the annual meeting of the College Committee was held in Castle-square Independent Chapel. From the report it appeared that the funds were in a healthy state; and that two students were about to become pastors of churches. Three young men were received on probation. At eleven o'clock, in Ely-place chapel, after the opening of the service by Rev. W. Jones, of Derby, Rev. I. Preston preached from Malachi iii. 10, 'Prove ye now herewith, said the Lord of hosts,' &c. The sermon was earnest and impressive, and the practical appeals embodied in an exposition of what was involved in the challenge of the text, found their way to every heart. In the afternoon, at three o'clock, the second public service began. Our brother Thomas Cooper was appointed to preach, and in his absence Rev. W. Jones, who came prepared to supply his lack of service, cheerfully gave way to our brother Graham. Rev. G. Hester read and prayed, and Rev. D. M. Graham preached from 2 Cor. v. 5; 'Now he that hath wrought us for the self-same thing is God, who also hath given us the earnest of the Spirit.' The popular exposition, the blunt homely Saxon speech, and the fervid appeals of brother Graham electrified every hearer. We felt, that with such earnestness of spirit as was then manifested, his visit to our churches, would, under God, be eminently useful. In the evening, the annual meeting of the Foreign Missionary Society was held, R. Pegg, Esq., of Derby, in the chair. The chapel was crowded to excess. Extracts from the report were read by the secretary, and addresses given by Revs. J. B. Pike, T. Goadby, B.A., D. M. Graham, Dr. Burns, E. Stevenson; and, as the meeting was now far advanced, brief speeches by Rev. I. Stubbins, H. Wilkinson, and our valued brother Mr. W. Brooks, the missionary printer, who for nineteen years has been devotedly employed in a highly important work in Orissa. It appeared that, owing to extraordinary pressure on the funds of the society, the expen-

diture had been about £600 over the income, and that a clear increase of £300 per annum was needed to carry on present agencies. To meet this, various increased yearly subscriptions and donations have been promised or already received; viz:—J. Heard, Esq., £100 annually; R. Pegg, Esq., £30; Friends at Tarporley, £30; Mr. W. Newman, £10; Mr. H. Mallett, £10; Mr. R. Wherry, £10; Rev. E. Stevenson, conditionally on fifty annual subscriptions being received for the same or a higher amount, £5; Mr. King, £5, &c. A report of this meeting will appear in the next Missionary Observer.

The business of the Association has been unusually interesting. The case from the Midland Conference, on the Conditions of Union, excited a long debate, in which many delegates from the Midland district were prevented from taking a part, owing to their late arrival on Tuesday. The resolution agreed to by the Association on this case was as follows: That this Association regards it as the duty of all the churches in the body to support the three recognized institutions of the Connexion, and resolves that a committee be appointed, who shall earnestly be requested to give this subject their grave consideration, and bring up their recommendation to the next Association; and that the following brethren be that committee. Mr. Thomas Hill, Rev. W. R. Stevenson, Mr. George Truman, Nottingham; Rev. J. Stevenson, R. Pegg, Esq., Derby; Mr. Earp, Melbourne; and Rev. J. J. Goadby, Lenton.

A fresh effort was also made towards a fund for the erection of a good building for the College, and many very liberal sums were promised. The preface to the annual College report, to be written by Rev. J. C. Jones, M.A., of Spalding, is to be devoted to a further appeal on this subject. Dr. Burns also offered to give fifty volumes towards raising a thousand for the college library, which sadly needs replenishing with good standard works, a challenge which, we hope, will be warmly accepted.

The revision of the Association rules occupied the greater part of the day on Thursday, after the Academy business

had been disposed of. The revised rules will, in future, be printed on the cover of the Minutes. The subject of the relation of the two Baptist bodies, not being sufficiently matured, it was agreed to defer its discussion to an early sitting of the next Association.

The accompanying resolution explains itself. Several Christian people at Brisbane, in Queen's Land, having communicated to the late Association, at Wisbech, their earnest desire that a *General Baptist Missionary* should be sent to the benighted and downtrodden heathens in that distant colony; and their readiness, if the right man can be found to support him at their own expense; it was resolved that the following brethren be a committee, to receive applications from any who may be willing to devote themselves to the Saviour's cause among those degraded tribes; viz:—W. Underwood, J. C. Pike, R. Kenney, Dr. Burns, and T. W. Mathews. Applicants must be under thirty years of age, of sound constitution, fitted for a climate warmer than that of England, of respectable educational attainments, and above all of devoted piety. Letters may be addressed to the secretary of the committee, Thomas W. Mathews, Boston, Lincolnshire.

A kind and fraternal letter, addressed to the chairman from Mr. Thomas Cooper was read to the Association, after which it was resolved: (1) That Mr. Cooper's letter be received; and that we express our regret at his absence. (2) That we nevertheless request the general Home Missionary Society at an early opportunity seriously to consider the practicability of obtaining the services of our brother Cooper, at least for some few months in the year, to engage in the work of evangelization in connection with our churches.

The church at Lincoln was reported to be in an improving condition, and this resolution was passed respecting the case: That this Association, having heard with much pleasure the report of brother Wood respecting the present state of the prospects of the church at Lincoln, recommends the churches to afford all the ministerial and other assistance they can.

The following brethren were recom-

mended for reception, by the committee appointed to examine ministers seeking admission into our body, a recommendation which was unanimously agreed to, viz:—Revs. T. T. Wilson, Edinburgh, who will be in Leicester, at Mr. Malcolm's, in July, and open to receive invitations to serve our churches; J. Jefferson, Sheffield; J. H. Beevers, Rotherham; and J. C. Robinson, of New Bradwell.

In reference to the Magazine, the Association unanimously agreed: That we express our pleasure in observing the improved character of the Magazine, and that the existing arrangements continue for another year.

The Association sittings closed at nine o'clock, on Friday evening, June 22, 1860. The attendance of ministers and delegates was good, considering the distance of Wisbech from the main

body of the churches. The clear increase of the Connexion was roughly calculated at 500, so that the present number of members is over 19,000. Great praise is due to the Wisbech friends for the liberal and hospitable manner in which provision was made for the comfort and convenience of the brethren assembled.

The next annual Association will be held at Dover-street, Leicester; Rev. T. Watts, of Wisbech to write the letter 'on the non-attendance of the more influential members of our churches at prayer-meetings'; Rev. J. J. Goadby, of Lenton, to be the morning preacher, and the Rev. T. W. Mathews, of Boston, the afternoon preacher for Wednesday; Rev. I. Stubbins, president, or in case of failure, Rev. H. Wilkinson.

MARIAN'S FIRST LESSON ON SELF SACRIFICE.

A CHAPTER FOR THE YOUNG.

'MARIAN, I wish you would listen to me!'

The speaker was a pale thoughtful child, apparently about twelve years of age; he was standing at the window watching a heavy fall of snow, and had several times addressed his sister unheeded.

Marian, who was seated comfortably before the fire, with the last new novel in her hand, did not seem particularly pleased at the interruption.

'Well, what is it George? how troublesome you are!'

George's question, when at last heard, seemed hardly relevant to the scene before him.

'I want to know the meaning of *self-sacrifice*?'

'Self-sacrifice! oh I don't know—at least it would take too long to explain; whatever made you ask that?'

'Because, don't you remember the sermon on Sunday was all about it; and I thought that perhaps my staying at home instead of going out snow-balling was self-sacrifice.'

'Well, if by staying at home you are denying yourself, sacrificing your-

self, I suppose it is,' said Marian rather puzzled: 'what a queer boy you are; I think you would be much better making snowballs than asking those strange questions.'

'But you know mamma would not let me go out because of my cough.'

This explanation however was lost upon Marian, who was again deep in her book: she had just arrived at what she termed 'the most exciting part,' where the novelist, having brought his hero and heroine into apparently inextricable difficulties, enlists the reader's warmest sympathies on their behalf; while the plot slowly unfolds and every thing ends at last in the happiest manner possible, to the mutual satisfaction of all parties. And Marian was an imaginative girl; in reading tales of this description, she invariably put herself in the place of the heroine, so that any distraction was doubly painful and unwelcome.

Pity her then this morning, when a few minutes after, her mamma entered the room in search of her. 'My dear! Marian did not hear.

'Marian!'

'Yes, Mamma.' Marian answered slowly, keeping her eyes upon the fascinating page all the while.

'Mrs. Wright has come for her soup; I wish you would go and speak to her, as I cannot leave baby just now: and look here Marian, are you attending? give her these old stuffs, they will be useful to her this cold weather.'

'Oh mamma, can't somebody else go; this book is so interesting!'

'No my dear, not very well.'

'Wont it do presently, when I've finished this chapter? its only two more pages.'

'I would rather you would go at once,' said her mother gravely. 'I wish Marian, you would learn to sacrifice yourself a little for other people; you will neither be happy yourself nor make other people so until you do.'

Marian, thus appealed to, put away her book, and took the stuffs into the kitchen, for she was really a good-natured girl: and as she went she thought of that word 'self-sacrifice:' she was not quite sure that she knew much about it.

Mrs. Wright was overjoyed at receiving Marian's present, and thanked her so many times for her kindness, that she began to feel quite ashamed at having done so little. The poor woman was a widow with five little children; whom she found it only possible to keep from starving by constant and unremitting toil.

'And how are the children?' said Marian; 'that pretty little thing, Polly, how is she?' 'Well, thank you miss, she's but poorly; I can't find out what's the matter with her, but she's wasting away like, though she don't complain of much. The doctor says its good living she wants; but, poor child, she's likely to wait for that; its as much as I can do to give the children poor folks' victuals, since William died.' And a tear stood in the poor woman's eye.

Marian was touched; she remembered little Polly's bright smile and blue eyes; she remembered too a certain golden guinea which she had saved from her pocket-money (pocket-money which went very fast in some mysterious way, difficult to account for) intending to purchase a brooch,

upon which she had set her affections, and which was even now glittering in the jeweller's window. Unhappily, the recollection of the brooch was too strong for her; and simply saying she was very sorry for the poor child, and hoped she would soon be better, Marian left the kitchen, comforting her conscience by the assurance that the soup and stuffs were quite magnificent gifts for a poor woman, more than she had any right to expect. George, however, who had followed his sister into the kitchen, and had run off on hearing of poor Polly's illness, now passed her on the stairs, bearing triumphantly a box of sugar plums, his uncle's Christmas present to him. Marian guessed for whom they were intended, and reluctantly admitted to herself that her little brother knew more about self-sacrifice, and from that best of all teachers, experience, than she herself could tell him.

That afternoon the snow cleared off; Marian's brooch was bought, and she had the pleasure of hearing every one's admiration of it, and praise of her good taste in its selection. She had forgotten all about self-sacrifice, until at evening prayers her father read of our Saviour's sacrificing himself for us all; and then conscience smarted a little again, as she thought that perhaps after all she was leading a selfish life, and determined to go and see the sick child the next day.

The next day, however, Marian's impressions were fainter than the night before, and instead of going to see Polly, she sat down to finish her book. And so day after day passed by, each bringing its own pleasures and disappointments, and the thoughtless girl had forgotten all about her intended visit, until her mother happened to remark, how long it was since Mrs. Wright had been there. And now Marian really felt uneasy; she put on her bonnet and was soon on her way to Mrs. Wright's cottage, where she found her worst fears confirmed. Little Polly was lying on her mother's knee, with weary closed eyes, and small wasted face.

'She'll never be any better miss,' the mother said, in a hard despairing

voice, as Marian tried to cheer her with hopes of her child's recovery. 'The doctor says she should have had port wine, and things o' that sort; but work as I would, I couldn't get that, without starving the rest.' And Marian had no money now. Bitterly she thought of her spent guinea, hardly she accused herself of selfishness now that it was too late. What might that money have done for the broken-hearted mother, for the poor dying child. Their talking disturbed the little sleeper, but when she woke it was only to say fretfully, 'Don't put me down mother, me so tired!'

'She's always like that miss; I spend half my time nursing her, and yet she cries when I set her down.'

'Me wish you were the other lady,' said the child looking wisbfully at Marian.

'Oh, hush Polly,' said her mother.

'But me do,' said Polly, whom illness had rendered forgetful of her politeness; 'she tells me all about Jesus, how he takes little children in his arms; me never be tired any more if he takes me too.'

'She means Miss Harwood; she often comes to see her,' said the mother.

Marian knew the name well. Miss H. was a lady whom she had often thoughtlessly ridiculed on account of her plain dress and unprepossessing features: she envied her now, as she stood by helpless, unable to do or say anything to alleviate the affliction

which she might altogether have prevented.

At last, promising to send her mother to them, who, she knew would go well stored with good things, Marian walked sadly homewards, determining in her own mind, that for the future she would be less selfish, more self-sacrificing; and then went up her first real earnest prayer to Him who had sacrificed his life for her, that she might have strength given her to walk in his footsteps, and to begin henceforward a life of self-sacrifice.

Before another week had passed, little Polly was sleeping by her father's side; and in the mother's aching heart was another empty place. But to one at least this affliction brought solid and lasting benefit.

Marian had learnt her first lesson of self-sacrifice. As she grew older she knew more about it, for it is a lesson which we all must learn, those of us who are women especially: called upon, as we are, to bear so much, to endure and to suffer many things with that sorrow and silence which is strong, and the 'patient endurance' which is God-like. True happiness is gained by giving up ourselves to God, and our lives to His service, following the example of our great High Priest, Jesus the Son of God; and at last, through His great mercy, obtaining the reward of those who seek 'by patient continuance in well-doing, to obtain glory, honour and immortality, eternal life.'

MAUD.

THE FIGURATIVE LANGUAGE OF SCRIPTURE.—There is none to whom nature tells out all she has to tell, and as constantly as she would be willing to tell it. Now the whole of scripture, with its ever-recurring use of figurative language, is a re-awakening of man to the mystery of nature, and giving back to him of the key of knowledge, the true *signatura rerum*; and this comes out, as we might expect, in its highest form, but by no means exclusively, in those which by

pre-eminence we call the parables. They were a calling of attention to the spiritual facts which underlie all processes of nature, all institutions of human society, and which, though unseen, are the true ground and support of all. Christ moved in the midst of what seemed to the eye of sense an old and worn-out world, and it evidently became new at his touch; for it told man now the inmost secrets of his being.—*Trench.*

Poetry.

I M M A N U E L : G O D W I T H U S .

O say not thou art left of God,
 Because his tokens in the sky
 Thou canst not read ; this earth he trod
 To teach thee he was ever nigh.

He sees, beneath the fig-tree green,
 Nathaniel con his sacred lore ;
 Shouldst thou the closet seek unseen,
 He enters through the unopen'd door.

And when thou liest, by slumber bound,
 Outwearied in the Christian fight,
 In glory, girt with saints around,
 He stands above thee through the night.

When friends to Emmaus bent their course,
 He joins, although he holds their eyes ;
 Or, shouldst thou feel some fever's force,
 He takes thy hand—he bids thee rise.

Or on a voyage, when calms prevail,
 And prison thee upon the sea,
 He walks the wave—he wings the sail—
 The shore is gain'd—and thou art free.

T R I U M P H I N D E A T H .

My weary spirit, plume thy wings,
 And from this body fly ;
 He waits above, the King of kings,
 A pure white robe for thee He brings,
 To wear above the sky.

The toils of death, the fears of hell,
 With all thy soul defy ;
 To all this world now bid farewell,
 To friends and foes, and tyrants fell,
 And cleave the vaulted sky.

Hark, hark ! I hear death's ruthless voice,
 I hear his icy cry !
 To quit this life, is my sweet choice,
 'Mid saints and angels I'll rejoice,
 With Christ above the sky.

Lo, lo ! the glory I behold,
 That passes 'fore my eye,
 I see those streets and gates of gold,
 And in life's book my name's enrolled,
 I'll soar above the sky.

T. LOVEKIN.

Scripture Illustrated.

LILIES OF THE FIELD.

MATT. vi. 28.

WHAT the special flower may be, here indicated by the word which we translate 'lily,' it is impossible precisely to determine. The only 'lilies' which I saw in Palestine, in the months of March and April, were large yellow water-lilies, in the clear spring of Ain el Mellahab, near the lake of Merom. But if, as is probable, the name may include the numerous flowers of the tulip or amaryllis kind, which appear in the early summer, or the autumn of Palestine, the expression becomes more natural,—the red and the golden hue more fitly suggesting the comparison with the proverbial gorgeousness of the robes of Solomon. And, though there may not be any special appropriateness to Galilee, the brilliant flowers of Palestine are one of the most attractive features of its scenery, the more so from the want of colour or form in the general landscape; and the wide expanse which they cover at once places them on a level with the 'grass of the field,' which may be cut down in a moment to feed the oven in a country where fuel is scarce.—*Stanley.*

GRIEF AND ANGER.

COMMENTS ON MARK iii. 5.

THE existence of grief and anger together in the same heart is no contradiction: indeed with Him who was at once perfect love and perfect holiness, grief for the sinner must ever have gone hand in hand with anger against sin; and this anger, which with us is ever in danger of becoming a turbid thing, of passing into anger against man, who is God's creature, instead of being anger against sin, which is the devil's corruption of God's creature—with Him was perfectly pure; for it is

not the agitation of the waters, but the sediment at the bottom, which troubles and defiles them, and where no sediment is, no impurity will follow on their agitation.—*Trench.*

The sin he had an eye to was the hardness of their hearts, their insensibility of the evidence of His miracles, and their inflexible resolution to persist in unbelief. We hear what is said amiss, and see what is done amiss, but Christ looks at the root of bitterness in the heart; the blindness and hardness of that.—*Matthew Henry.*

Anger is not always sinful; this passion being found in him in whom was no sin. Anger is not properly defined by philosophers, 'a desire for revenge;' or causing grief to him who hath provoked or hath grieved us: for this desire of revenge is always evil; and though our Saviour was angry with the Pharisees, for the hardness of their hearts, yet had he no desire to revenge this sin upon them, but had a great compassion for them, and a desire to remove this evil. Anger is rather an inward emotion and serious displeasure of the mind, arising from the apprehension of some injury done or intended to ourselves, or others for whom we are concerned, with a desire to remove the injury.—*Whitby.*

BETHLEHEM.

AMIDST the host of 'fenced cities of Judah, says the author of *Sinai and Palestine*, one may be specially selected, not only on account of its surpassing interest, but because its very claim to notice is founded on the fact that it was but the ordinary type of a Judæan village, not distinguished by size or situation from any amongst 'the thousands of Judah.' All the characteristics of Bethlehem are essentially of this nature. Its high position on the narrow ridge of the long grey

hill would leave 'no room' for the crowded travellers to find shelter; its southern situation made it a resting-place, probably the first halting-place from Jerusalem, on the way to Egypt. 'By Bethlehem,' in ancient times, was the caravanserai or Khan of Chimbam, son of Barzillai, for those who would 'go to enter Egypt;' and from Bethlehem, it may be, from that same caravanserai, Joseph 'arose and took the young child and his mother, and departed into Egypt.' The familiar well

appears close by the gate, for whose water David longed. Eastward extend the wild hills, where the flocks and herds of David, and of Amos, and of 'the shepherds abiding with their flocks by night,' may have wandered. Below lie corn-fields, the scene of Ruth's adventures, from which it derives its name,—'The house of bread.' Along its slopes may be traced the vineyards of Judah, here kept up with greater energy because its inhabitants are Christians.

Wayside Gleanings.

'THE FIRST-BORN FROM THE DEAD.'

Sweeter to our ears than the full chorus of bright skies and greenwood, are the first notes of the warbler that pipes away the winter, and breaks in on its long, drear silence! And more welcome to our eye than the flush of summer's gayest flowers, is the simple snowdrop that hangs its pure white bell above the dead bare ground. And why? these are the first-born of the year, the fore-runners of a crowd to follow. In that group of silver bells that ring in the spring, with its joys, and loves, and singing birds, my fancy's eye sees the naked earth clothed in beauty, the streams like children let loose, dancing, and laughing, and rejoicing in their freedom, bleak winter gone, and nature's annual resurrection. And in that solitary simple note, my fancy hears the carol of larks, wild moor, hill-side, and woodlands full of song, and ringing all with music. And in Christ, the first-born, I see the grave giving up its 'dead;' from the depths of the sea, from lonely wilderness, and crowded churchyard they come, like the dews of the grass, an innumerable multitude. Risen Lord! we rejoice in thy resurrection. We hail it as the harbinger and blessed pledge of our own. The first to come forth, thou art the elder brother of a family whose

countless numbers the patriarch was in the dust of the desert, whose holy beauty he saw shining in the bright stars of heaven.

The first-born! This spoils the grave of its horrors, changing the tomb into a capacious womb that death is daily filling with the germs of life. The first fruits! This explains why men call the churchyard, as once they did, 'God's acre.' Looking at these, grassy mounds in the light of that expression, the eye of faith sees it change into a field, sown with the seeds of immortality. Blessed field! what flowers shall spring there! what a harvest shall be gathered there! In the neighbouring field, 'whatsoever a man soweth, that shall he also reap;' but here how great the difference between what is sown amid mourner's tears, and what shall be reaped amid angel's joys; between the poor body we restore to the earth, and the noble form that shall spring from its ashes. Who saw the rolling waves stand up a rocky wall; who saw the water of Cana flow out rich purple wine; who saw Lazarus' festering corpse, with health flowing on its cheek, and its arms enfolding sisters ready to faint with joy, saw nothing to match the change the grave shall work on these mouldering bones. 'Sown in corruption;' they shall rise in incorruption, mortal putting on immortality. How beautiful they shall be! Never more shall hoary time write age

on a wrinkled brow. The whole terrible troop of diseases cast with sin into hell, the saints shall possess unfading beauty, and enjoy a perpetual youth; a pure soul shall be mated with a worthy partner in a perfect body, and an angel form shall lodge an angel mind. There shall be no more death, nor sighing, nor sorrow, for there shall be no more sin.—*Guthrie*.

CHRISTIAN LIFE A LIGHT.

The Bible calls the good man's life a light, and it is the nature of light to flow out spontaneously in all directions, and fill the world unconsciously with its beams. So the Christian shines, it would say, not so much because he will, as because he is a luminous object. Not that the active influence of Christians is made of no account in the figure, but only that this symbol of light has its propriety in the fact that their unconscious influence is the chief influence, and has the precedence in its power over the world. And yet, there are many who will be ready to think that light is a very tame and feeble instrument, because it is noiseless. An earthquake, for example, is to them a much more vigorous and effective agency. Hear how it comes thundering through the solid foundations of nature. It rocks a whole continent. The noblest works of man—cities, monuments, and temples—are in a moment levelled to the ground, or swallowed down the opening gulfs of fire. Little do they think that the light of every morning—the soft, and genial, and silent light—is an agent many times more powerful. But let the light of the morning cease, and and return no more; let the hour of morning come, and bring with it no dawn; the outcries of a horror-stricken world fill the air, and make, as it were, the darkness audible. The beasts go wild and frantic at the loss of the sun. The vegetable growths turn pale and die. A chill creeps on, and frosty winds begin to howl across the freezing earth. Colder, and yet colder is the night. The vital blood, at length, of

all creatures, stops congealed. Down goes the frost towards the earth's centre. The heart of the sea is frozen; nay, the earthquakes are themselves frozen in, under their fiery caverns. The very globe itself, too, and all the fellow planets that have lost their sun, are become mere balls of ice, swinging silent in the darkness. Such is the light, which revisits us in the silence of the morning. It wakes no shock or scar. It would not wake an infant in its cradle. And yet it perpetually new-creates the world, rescuing it, each morning, as a prey, from night and chaos. So the Christian is a light, even 'the light of the world,' and we must not think that, because he shines insensibly or silently, as a mere luminous object, he is therefore powerless. The greatest powers are ever those which lie back of the little stirrings and commotions of nature; and I verily believe that the insensible influences of good men are as much more potent than what I have called their voluntary or active, as the great silent powers of nature are of greater consequence than her little disturbances and tumults. The law of human influence is deeper than many suspect, and they lose sight of it altogether. The outward endeavours made by good men or bad to sway others, they call their influence; whereas it is, in fact, but a fraction, and, in most cases, but a very small fraction, of the good or evil that flows out of their lives. Nay, I will even go further. How many persons do you meet, the insensible influence of whose manners and character is so decided as often to thwart their voluntary influence; so that, whatever they attempt to do, in the way of controlling others, they are sure to carry the exact opposite of what they intend! And it will generally be found that where men undertake, by argument or persuasion, to exert a power in the face of qualities that make them odious or detestable, or only not entitled to respect, their insensible influence will be too strong for them. The total effect of the life is then of a kind directly opposite to the voluntary endeavour; which, of course, does not add so much as a fraction to it.—*Busnell*.

CLAUDE CLIFTON'S STORY OF HIS LIFE.

CHAPTER XIV., AND LAST.

AT ANCHOR.

So may'st thou live; till, like ripe fruit, thou drop
 Into thy mother's lap; or be with ease
 Gathered, not harshly plucked, for death mature :
 This is Old Age. MILTON.

Quo proprius ad mortem accedam, quasi terram videar, aliquandoque in portum ex longa navigatione esse venturus.*—CICERO.

I have now been more than ten years at Laurelton. I am a little over seventy years of age. I have traversed the ocean of life, and come into port; the Eternal land is close in sight all around, and I am lying at anchor waiting the summons that shall call me ashore. By the story of these pages, woven as it has been out of my diaries and journals, I have asked my reader to follow the course of my voyage. I shall not, I hope, be considered to assume to myself too much if I attempt to complete the 'Story' with a few general reflections of a practical character, in which some of the lessons of my life may be pointed out. I am not sure that in doing so I shall not moralize rather freely. But this will not be inconsistent with the purpose I had in view in constructing the unpretending narrative which, in the providence of God, I am permitted to bring to a close. It was chiefly for the quiet pleasure of retracing in memory my course, and with the hope that I might turn to some good account for the benefit of others my experience in life, that I entered upon the task. I can fancy that, when I am gone, these pages may meet the eyes of some young persons, it may be of others besides my own immediate relatives, and I want them to bear with me for a minute or two while from this long text of my 'Story', I preach a short and simple sermon.

I have nothing important to add to the incidents already recorded. The trials and griefs which have befallen me in my retreat have been chiefly of a domestic character, such as I was not unprepared to endure, and have no desire to parade before the reader. I shall not dwell upon them further than

to say, that I have been called to weep over the grave of the beloved sharer of my joys and sorrows, and of the eldest of my daughters, and that my youngest daughter, the comfort and pride of my old age, has just left me, to enter upon married life. This last and most recent trouble I have not borne at all lightly. The twilight of my days is a shade or two darker now this twinkling star is taken away from the firmament of my home. Yet even when thinking of this, and of all my griefs, I cannot forbear calling upon my good George Herbert to speak for me on the mercy of God in restoring me in my solitude to my wonted cheerfulness and calm.

How fresh, O Lord, how sweet and clean,
 Are Thy returns! ev'n as the flowers in spring;
 To which, besides their own demean,
 The late-past frosts tributes of pleasure bring.

Grief melts away,
 Like snow in May,
 As if there were no such cold thing.

Who would have thought my shrivel'd heart
 Could have recover'd greenness-e? It was gone
 Quite under ground; as flowers depart
 To see their mother-root, where they have blown;
 Where they together
 All the hard weather
 Dead to the world, keep house unknown.

And now in age I bud again,
 After so many deaths I live and write;
 I once more smell the dew and rain,
 And relish versing; O my only light,
 It cannot be
 That I am he
 On whom thy tempests fell like night.

These are Thy wonders, Lord of love,
 To make us see we are but flowers that glide;
 Which when we once can find and prove,
 Thou hast a garden for us, where to bide.
 Who would be more,
 Swelling through store,
 Forfeit their Paradise by their pride.

I shall probably be expected by some of my readers to commence my moral-

* The nearer I approach to death, I seem as it were, to be getting within sight of land, and at length after a long voyage to be coming into harbour.

izing with a sigh and an alas! on the shortness and vanity of human life. But, happily, I do not feel disposed to do anything of the kind. I have always hesitated to indulge for mere effect in any artificial emotion; I have no sympathy with the shallow superficial sentimentalism of much of the literature now popular, and I cannot in my old age assume what I do not feel. On a review of my life it does not appear to me a short life. The scenes of my early days are around me, but, as I gaze upon them, I feel that I am not now what I was when I first beheld them. Between my boyhood and my age there seems to have been a very wide interval. Long years of toil in London, and in the town, the hum of which I can sometimes catch in the still summer morning, separate those days from these. Three score years and ten are a short span of existence no doubt, but when I think of the events that have been crowded within that span, and the successive stages of that existence, I cannot say I am impressed so much with the shortness as with the variety, the ever-changing diversity, of human life. It is an eventful voyage that I seem to have taken, and my log-book shows that I have sailed no small distance. When I think of public affairs, too, of the great progress of my country in the useful arts, of the change for the better that has come over the physical, social, and religious aspect of England since my entrance upon life, and of this second period of revolution in Europe, which I now live to see, I am more and more impressed with the fact that God has granted me length of days. My first waking up to individual consciousness amid the revolutionary harangues of my father, and the gentle accents of my mother's voice, seems to me, as I now sit musing upon it, a something lost in the mist of long distance; and if the remembrance of my early days grows brighter the more I revert to them, I feel it is owing to the wonder-working power of that faculty of the mind by which the far-off is brought nigh and long-past events emerge again from the mist that in the lapse of time has gathered around them.

I cannot say, moreover, that the vanity of life is that feature of it which has most impressed me. In the mercy of God I have found life to be a good, and have enjoyed much solid and real satisfaction therein. I cannot, therefore, speak of my journey, as I look back upon it as a pilgrimage through a waste howling wilderness. I do not seem to have been in any wilderness at all, but rather to have spent my days amid the fatness of the earth, and the dew of heaven from above. I have had trials and privations, it is true. I lost my father early; I was thrown upon the wide world, and had to struggle with difficulty and misfortune, at an age when my own son had no cares of the kind, but was at school completing his education; yet the love of a saintly mother made life cheerful to me then, and the pleasure I found in the mere task of making my way in the world, amply atoned for all the toil and weariness to which I was of necessity subjected. I rather think, indeed, that I had a keener enjoyment of life in my London struggles than I have since experienced. It is true, also, I have had disappointments in life. The dreams of my youth have not all of them been fulfilled. I have never visited foreign lands. I have had but little of adventure. My mother did not live to rejoice with me on the realization of her hopes. The old family estate was the property of a stranger when she died. A foolish passion had to die out of my heart, before the sober joy of domestic life was mine. But I am thankful to say that I have not found life, as a whole, what some represent it to be—a blank and a disappointment. If I have not found just what I desired in it, I have found something better than I desired. If my early dream has not become reality, the reality which has become mine, has been as good to me, often better, than my dream. Very much higher and deeper satisfaction than youth anticipated, has age yielded to me—because of a nobler kind. I cannot say, therefore, on a review of my life, that I consider it to have been empty and vain. One would think from the tone of some religious and even secular Jeremiahs, that there was nothing for

man on earth but the grief of disappointment and the bitterness of sorrow; that to be miserable and sad was our only destiny below. Men of genius, godly and profane, have darkened their pages with the gloom of a poetical but false melancholy. Cowper thought life 'a dreary waste,' and would not tread it again for worlds. Byron very early in his career concluded that dissatisfaction and wretchedness were the common lot of man in this world, and he sung the poetry of wild despair. Good Christian people who are professedly heirs of all things in Christ Jesus, to whom is the promise of the life that now is, as well as of that which is to come, have very much the same way of speaking of earth and earthly good. How far they feel that life is the vain thing, and the world the howling wilderness, they so often represent them to be, I do not know. But I have known some who indulge in such expressions take things very comfortably here, relish keenly the bounties of Providence, and show no desire to quit the scene of so much vanity and sorrow, but rather the contrary. For myself, however, I can truly say, that life has not been all vanity and vexation of spirit. It has yielded me many joys. I have found it, as I infer our Great Master implied that we ought to find it, a good thing to have been born. It has been to me a pleasant thing to see the sun, the green earth, the blue sky, hill and valley, babbling brook and wind-swept sea. I have enjoyed the agreeable interchange of the seasons,

Day, or the sweet approach of even or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine.

I have found pleasure in the social and domestic circle, in the intercourse of friends, in the love of wife and children, and the happiness of home. Business has never been an intolerable burden to me; I have attended to it diligently without finding it irksome; and in my books, or family, I have always had an agreeable relaxation. In reading God's word, in doing His work and holding communion with Him, my delights have often been unutterable; I have

rejoiced with joy unspeakable and full of glory. So that were I to express my view of life in one sentence, it would not be in this, 'vanity of vanities, all is vanity.' Nor do I think mine is, or need be, an exceptional case. God's word nowhere tells us that there is no real good in this world. That what the majority of men seek after and trust in is delusive and disappointing, that some men's lives are utter vanity, and that Solomon's was when he threw up the reins to impulse, passion, and lust; all this is clear enough; and this is the moral of Ecclesiastes. But that there is no fruit on our tree of life here except apples of Sodom, that there is no real joy on earth for man, God's word nowhere informs us. On the contrary it assures us that if we desire life and love many days, that we may see good, there is a way by which, under Providence, our wish may be secured; and it says plainly that the world, and life, and things present are ours. Even the preacher, who has given the keynote to many a sad dirge on the vanity of human affairs, says, 'He hath made everything beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that there is no good in them, but for a man to rejoice and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.*'

On the question of old age itself the scriptures are equally explicit. Wisdom holds length of days in her right hand; long life was to be the reward of the dutiful and the satisfaction of the godly; the hoary head is spoken of as a crown of glory, special marks of respect were to be shown to it, and 'the face of the old man' was to be honoured. I have heard persons speak, however, of this proffered boon and honour as undesirable. I have heard men say that they do not wish to drain life to the dregs—that years, as they roll, 'steal fire from the mind and vigor from the limb and that 'life's enchanted cup but' sparkles near the brim.' I believe very much is laid at the door of old age

* Eccl. iii. 11, 12, 13.

which ought to be laid elsewhere. The enchantment and sparkle of youth we do not want in age; and in the cup of a virtuous and godly life there need be no dregs. If old age is without enjoyment there is something wrong in the habits, taste, or character. If moroseness, and fretfulness, and peevishness, as some allege, mark the decline of our days, the fault is in the man, not in the period of life. God, who has made every season beautiful and enjoyable, has given to each season of life its own pleasures, and has not forgotten old age. The highest and holiest delights are those which belong naturally to that period when the hot fervor of youth has cooled down into the quiet glow of maturity, and the vehemence of passion is no longer felt. At all events, I do not find old age irksome. My back is not bowed down beneath the weight of years. I do not seem to be supporting 'a burden heavier than Atna.' I am not drinking the mere dregs of my wine of life. My cup runneth over now, as it has always done, and goodness and mercy have followed me to this hour. Nor do I find my sole enjoyment to be in remembering the past and anticipating the future. In the retrospect of my past life and the prospect of what lies before me, I do greatly and continually rejoice, but I have present good. I can still peruse my much-loved books. I can still find pleasure in the hills and green fields, in my garden and flowers, and in the sweet face of childhood. In my own children, and my children's children, I have a deep interest, and I feel much sympathy and affection towards them. Besides this, in the works and worship of God, I can ever delight. I can yet, thanks be to His goodness, do something in His name. I can visit the poor, the afflicted, the troubled, and minister to them of my substance, and lead them to the treasures of love and consolation laid up for us in Christ. This is occupation for me, and thus employed I sometimes lift up my eyes and look towards the shore of the eternal world, and 'rejoice in hope of the glory of God.' But I neither eagerly desire to depart, nor eagerly desire to remain. I preserve an even balance of contentment; the

calm joy of a peaceable and unruffled age is mine. Has, then, age in my case, fulfilled the promises of youth? Not exactly. But it gives what youth did not promise, what youth scarcely took into account at all. I thought most of the good that is physical and worldly then, of affluence, of ease, of dignity; I now find, not that this is worthless and to be despised, but that it is but an image and shadow of the better and higher good. 'There is first that which is natural, and afterwards that which is spiritual.' Most confidently do I now look for the spiritual. In my age I am reaping, in God's good providence, the fruit of the seed sown in youth, and I am thankful to Him that I see in this an earnest and pledge of a glorious spiritual harvest hereafter.

To all my youthful readers, then, let me say, life will be what you make it. It will be either a vanity of vanities or a real good, according as you spend it in folly or in wisdom. The pursuit of understanding and of moral worth, as well as of health and wealth—this alone can make life happy and old age desirable. Never think that young men must be somewhat 'fast,' 'must sow their wild oats;' and that it is unmanly for you to become quiet, thoughtful, steady-going, Christian young men. There can be nothing disgraceful or unmanly in doing that which is right; and in wrong-doing, whatever it may be, there is nothing but disgrace and unmanliness. Do not either allow yourselves to consider it impossible that you should be in character wise and good, as well as successful in your vocation. The best of men have not been the poorest, and the worst of men have not been the most wealthy. If you would make life a real good, you must cultivate your whole nature early, and keep up that culture throughout. Human nature is capable on earth of much happiness if, by God's help, its various parts are properly developed, and are kept in harmonious and proportionate action. Our constitution is a 'piece of mechanism, fearfully and wonderfully made. Unless every part of it be brought into play, the full man is not developed and all our sources of enjoyment are not

opened up. Unless there be a regulating power constantly kept in operation there will be derangement and injury; too much pressure here, too much freedom there, and the whole system will thereby be impaired, and unhappiness and dissatisfaction be the result. If you let loose passion's freuzied wheel, its wild whirl will throw into confusion and disorder the other parts of your nature; there will be a great strain in this direction, and much wear and tear in that, and the machinery will soon be disabled and unfit for use. If you do not bring the finer and more delicate parts of your constitution into play,—the affections, the taste, and the intellect,—you cannot have those refined and more enduring joys which are peculiarly man's, and which give completeness and harmony to our life. Religion is the one thing needful to preserve the balance and disclose the resources of our nature. It puts just that restraint upon the outer man, and gives just that free development to the inner man, which are necessary to the completion of our manhood. This then, as it seems to me, is the reason my life has yielded me so much pleasure, and my old age is not burdensome, I have sought to culture my whole humanity. I was privileged in early life to receive wise counsels, and, by the grace of God, I have been able to follow them. While I have been diligent in my business pursuits, I have sought for wisdom and worth as the chief good in life: I have not neglected the soul or the mind while I have cared for the body; I have not despised the culture of the affections and taste. Shaftner had cleverness without conscience, and he died in Newgate. Peter Clifton had plodding industry without much of intellect, heart, or conscience, and he got rich and then grew wretched, because he had nothing else to do. Laurence Westbourne had neither industry, intellect, heart, nor conscience to boast of, only wealth, position, and pride; and he became a wreck. Without early advantages, with few talents, and with no excessive industry, but with an honest heart and a simple, thoughtful mind, I am, by the grace of God, what I am. I do not propose myself—I am not vain enough to think of proposing myself as a

model for others—but I think something may be learned from my experience. It is not everyone who finds life on the whole so pleasant as I have found it. The reason is, that few care enough for intellectual pursuits, for moral culture and spiritual good. Men cultivate the business side of their nature and forget every other, and seek for relaxation in the pleasures of the senses. There is a fund of recreation in literature of which our busy trading and merchant classes are almost entirely ignorant. There are sweet delights in the contemplation of Nature (which 'never yet betrayed the heart that loved her') which many think fanciful and affect to despise. There are pleasures and gratifications in the free play of the domestic affections in which some hesitate to indulge. There is a joy in God, and in doing His will, of which many deprive themselves to their present and eternal ruin. There is in all these together, and the daily blessing superadded, a full overflowing cup of clear wine, without dregs, which we may quaff all the days of our life. If we do not get such a cup, it is mainly our own fault. There are differences in outward circumstances, but these do not weigh in this matter; the chief difference is in the man himself. 'A good man shall be satisfied from himself.' He who has no resources from within, and from the unseen world, with which that inward man has mystical fellowship, would find all life vain, and every age burdensome.

Pardon me, reader. I am growing tedious. I will break off this garrulous moralizing, and finish my 'Story.' I do so with thankfulness that I have been permitted to complete the narrative, but with something of regret that this agreeable employment of my leisure will be mine no longer. It is like parting with an old and dear friend, a second self, to say farewell to my 'Story.' Farewell to you, reader, I would not say. Before you see these pages, I shall have left this quiet anchorage, and entered upon that spice-breathing shore yonder, from whence even now gentle whispers come to summon me away. On that shore loving salutations may pass between us, but 'adieux and farewells are a sound unknown.'

Correspondence.

THE BALLOT.—MR. LIGGINS'S DEFENCE.

To the Editor of the General Baptist
Magazine.

DEAR SIR,—In my stricture on the letter of my friend Mr. Liggins, I did not propose to discuss the general question of the Ballot, but only where it touched Christians. His reply, I venture to think, leaves this aspect of it precisely in *statu quo*. He states the 'example'-argument against the Ballot so strongly, by reference to his own feelings on the subject that I cannot discover how he admits 'the single exception of the *record* of his vote.' The open vote is the record. The Ballot *records*—states no vote of *his*. It suppresses *him*: and reckons up only so many balls or tickets found in one side of the box and so many balls in the other side, with the added hypocrisy in Australia that the tickets are signed; and if a scrutiny be demanded, the wretched cats are let out of the bag! According to all the canons of conduct set up every Sunday in every chapel in England, Christians are *bound* openly to declare their sentiments—not by stump-oratory, but by the irrevocable seal of an example that cannot lie. To say that this act of duty is 'graceful' in a Christian, falls far short of the truer expression that it is 'becoming,' and the right thing to do. Does Mr. Liggins think, by-the-way, that a tenant farmer, or 'railway-servant,' or shop-keeper, will escape intimidation if he tries to influence others only by speeches, so long as he keeps his vote secret? Is the landlord to be paltered with in a double sense? or the victim to be absolutely and always dumb, and denied the influential expression of his sentiments? Driven home, it really comes to this.

In passing, I observe that Mr. Liggins

says, 'where secrecy is thoroughly provided for no considerable instances of bribery can be adduced.' This may perhaps be conceded when the happy place referred to is discovered, but that bribery should exist in any degree is an admission which added to the apathy of the virtuous, caused by the practical irresponsibility of the vicious, are facts weighing heavily against theories, and 'incredible' suppositions, especially those founded on universal suffrage. Besides, ought Christians to give up an exemplary mode of voting merely on the chance or assumption that secrecy would exterminate, (or lessen) greater evils than it would introduce? As John Stuart well remarks, 'the Ballot cannot be and has not been defended otherwise than as a necessary evil.'

Secondly. I say that real Christians (and the controversy relates only to such) do regard the franchise as a trust, not legally or technically, as Mr. Liggins would represent me (who certainly ought to know better) as contending; but *morally*, arising from the consciousness of a duty to bear witness before their fellow citizens to their convictions of the truth in politics as in religion. This is *felt*, and requires none of the definitions or conditions my philosophical friend refers to. Why should *he* 'prefer giving his vote openly and with the living voice,' if he felt himself accountable for the discharge of this trust, or the use of this 'talent,' or 'means of influence' to God *alone*? I defy him to get away from the implied obligation of *attesting* his real sentiments which his preference for open voting springs from. It is honest, manly and right to bear witness to the truth; and the satisfaction from doing it is God's reward for it.

At every election, society, whether enfranchised or not, is appealed to by *electors* as to how they should discharge their trust or duty. This sense of responsibility to each other is notorious

and proves the moral trust devolved on the enfranchised. Other points of his 'reply,' tempt me to try the patience of your readers, but I am reminded that the whole question as affecting Christians, is one of conscience. If this in the sight of God tells a man he may for gain or to avoid a loss (and if not for this, what else?) shun the light, when called upon to attest his political views, such a man may advocate the Ballot. If he feels that these views have so frequently moral and religious relations, and always their element of truth or sincerity, that he ought to avow them, (and the innate pleasure from doing so affords a presumption in favour of this being right,) then he can no more tolerate secrecy than he can vindicate the reasons for that secrecy which Mr. Liggins in common with most of your correspondents repudiates in the letter of the 'Ballot Christian.'

I have no more to say to you, Mr. Editor, on this subject. Mr. Liggins too readily assumes that mine are probably among the most serious objections to the Ballot. The political reasons are no less serious. But I forbear, only assuring him how pleased I am to find that he, like *everybody* else who speaks or writes upon it, *prefers* open voting and advocates the Ballot only for *somebody* else.

Yours very truly,

GEORGE STEVENSON.

SUCCESS OF THE WEEKLY OFFERING AT BOSTON.

[By permission of the esteemed writer, we give insertion to the following letter, written in answer to some inquiries, by one of our ministers, as to the working of the system of Weekly Offerings at Boston.—Ed.]

MY DEAR FRIEND,—I very readily comply with your request to state my experience of the working of the 'weekly offering.' I have not indeed anything grand or striking to tell you, but enough to excite confidence in the system, and gratitude to its Divine

author. It was with no small misgivings that my friends abandoned the old way of seat rents, quarterly collections and subscriptions. The new plan seemed to many of us almost utopian; nay, when they found that several objected to the numbered envelope, which was declared to be an essential part of the plan,—they were alarmed, and foretold for it an inevitable failure; and, as it would be impossible to resume the old seat-letting method, they thought the consequences would be very serious. After many earnest discussions, however, a great majority were convinced that the 'weekly offering' was the scriptural plan; and resolved, that with confidence in the Lord, and in the fidelity of His people, they would at any rate venture to *try* without the envelope, or any other mode of ascertaining what each should have contributed. If they should fail, they would receive the benefit of humiliation; and if they should succeed, there would be the more cause to 'thank God and take courage.' Well, at the auditing of the accounts, last Christmas, the income was found to exceed the expenditure by £25. My surprise, gladness, and thankfulness at this result has, through the generosity of my friends, been made two-fold. I have additional reason to speak well of the new-old plan. It is also convenient to many to give little at a time; but its most vital good seems to lie in this,—that there is a regular calling forth of conscientiousness on the part of the people. Their gift is secret, except to their own conscience, and to Him who searches the heart; and its weekly occurrence aids to confer on this act of conscientious giving the force of habit. If, as is not unlikely, there may be some who will, to take advantage of the secrecy, spare themselves and leave others to bear the burden;—'to their own Master they stand or fall;' they 'sow sparingly, they reap also sparingly;' but if such persons had ever given, through compulsion, their offering would not have been accepted of the Lord; for indeed it was not intended for *Him*. May the love of Christ constrain such niggard hearts!—and all our hearts!

We have found it needful, in order to avoid confusion and secure the advantage of every one having his own place, to appoint one of the deacons, as formerly, to apportion sittings to any who apply for them. Their names are then written on a card fixed in the pew: and so, any one sitting there can see in a moment whether he be intruding or not.

We have a box at each of the four entrance doors, inscribed—'The Weekly Offering to the Lord. 1 Cor. xvi. 2.' And every Sunday we publish the amount contributed the previous week. Hoping your adoption of the plan will be a success,

I remain, dear friend,
Always fraternally yours,
THOS. W. MATHEWS.

DISMISSING ELDER SCHOLARS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I saw with pleasure the reply of B. B. to my communication on the subject of the dismissal of elder scholars. The details he gives are highly interesting, but do not, I think, answer my question, nor meet the difficulty expressed at the Leicester Conference, 'that we lose sight of so many of our young people as soon as they have joined the church.'

That our superintendents must look for a supply of teachers from the ranks of our elder scholars is not to be denied, but would it not be advisable to retain them in their class until they were drafted off, as circumstances required, and work was found for them to do? Is it likely that room could be made all at once for the twenty dismissed, so as to prevent their breaking loose from the habit of attendance,—a habit easily broken? I was conversing recently with a senior class teacher, who lamented the injury his class had sustained from a series of Sunday afternoon lectures

in the town. The young men found it easier to be at the lecture by three than at the school by two o'clock, so that after the series was over, many who had previously attended punctually and regularly, now failed in both. Then again, it is not at all likely that all of them would be fit for teachers. How desirable to assist such in the right employment of their Sabbath time.

With regard to the age of scholars in our schools, I think B. B. can hardly be acquainted with the details of modern Sunday-school work. In the reports of the deputations of the Sunday-school Union we meet with sentences such as the following: 'Rochdale—The elder scholars remain in the senior classes to thirty and thirty-five years of age. Birmingham—Adult Bible Class—forty names on the books, fifteen married.' In the class to which I have the pleasure to belong, the age is not asked, but hearing incidentally of the birthday of one, who has recently been obliged by circumstances to leave, I enquired her age and found it was twenty-eight.

If honourable dismissal is found to be a healthy stimulus, I would urge the establishment of adult classes into which they should be dismissed. These I feel convinced are a great safeguard to young people, affording them occupation and suitable companionship in the afternoon of the Sabbath; and these advantages, if a cheerful classroom is provided, will generally be appreciated. They will, I think, also prefer the attendance being marked as usual in schools. Such classes are a great advantage to domestic servants, many of whom have but one part of the Sabbath at their own disposal, and that too often only the afternoon, when perhaps there is no service at the chapel, while to right-minded employers, it is a satisfaction to know that those in their service are thus profitably engaged. Without trespassing further on your space,

I remain,
Yours truly,
A. N.

Obituary.

SQUIRE HORSFIELD, of Denholme, departed this life January 3rd, 1860, aged 36 years. Denholme is distant only a few miles from a number of our Yorkshire churches. About eighteen years ago, a number of the members of these churches living at Denholme resolved to establish a week-night prayer meeting, and about that time our departed brother was under deep concern for his soul. The sudden and unexpected death of a brother was the means of awakening and reviving early impressions, leading him to think of many good resolutions which he had made and broken, and to see the folly and danger of living in the neglect of the salvation of his soul. In this state of mind he began to attend both the public and private means of grace amongst the Independents, but finding he differed from them in certain points of doctrine, he resolved to go to the meeting which had been recently established by the Baptists. He thus received both instruction and encouragement, and was led as a poor lost sinner to trust in Christ for salvation. He and two other friends having been approved by the church at Queenshead, were baptized by the late George Brearley, in a small stream of water which runs down a deep valley near to Denholme, September 24th, 1843.

The week-night meeting having been well attended, it was thought desirable to commence preaching on the Lord's-day, and the church at Queenshead approving, the upper room of a cottage was taken, fitted up and opened for preaching twice on the Sabbath. A school was also commenced. The room becoming too small, a piece of ground was bought, and a preaching place and school-room built upon it. This was opened February 9th, 1851. In these events, our departed brother felt so deep an interest, took so active a part, and rendered aid so essential, that he has justly been regarded as one of the main founders of the cause at Denholme. On its formation into a separate church, Squire Horsfield was chosen to the office of

deacon, and about the same time was called out by the church to preach, in which capacity he was very acceptable. His delicate health prevented any regular engagement in this work. For fourteen years he was a meeting leader, for which he was well-fitted by his experience, his knowledge, his ready utterance, his kind sympathizing spirit, and the uprightness of his own life. The visitation of the sick was another work in which he frequently engaged; and while he endeavoured to administer spiritual consolation, he not seldom gave temporal aid also. In teaching or superintending the Lord's-day school, and in visiting absent or sick scholars, he found another congenial and useful field of labour. In order to qualify himself for the discharge of his duties as a leader and instructor of the young, he had purchased and read a considerable number of books, and had thus acquired no small amount of useful knowledge. A working man, following a respectable calling, by the wise employment of his time and talents he accomplished a considerable amount of good, and opened a way for the useful labour of others.

About six years ago the departed had a long and severe illness; from this he recovered so far as to be able to resume his employment, but his health seems never fully to have been established. This last affliction was long and distressingly painful. During the former part of it, and while there was yet hope of his restoration, he clung to life, and would often express a desire to recover, not because he feared to die, but because he loved his relatives and the church, and wished to be still further useful. When it became evident that he must die and not live, he bowed with submission to the will of God. He took great delight in a week-night prayer meeting, held at his house during his affliction, and was much pleased to see old valued friends from a distance whom he had not seen for some time. He spent his brief seasons of ease chiefly in prayer and

praise. When spoken to respecting the usefulness of his life, and the loss the church would sustain by his death, he gave all the glory to God. Though his sufferings were great he did not repine. Willing to wait the appointed time, he yet felt a desire to be with Christ, and while expressing this desire in broken words he peacefully fell asleep in Jesus. His death was improved by the Rev. R. Hardy, from Ps. lxxiii. 26, which he himself had chosen.

Squire Horsfield had not sprung from a Baptist family, but his doctrinal views accorded with those held by our body. He loved those sermons which set forth Christ in his sufferings and death for sinners. By his worthy employers he was highly respected; by the members of the church greatly esteemed; and by his nearest relatives dearly beloved. May those who now deplore his loss, meet him in heaven.

JOSEPH SEVERN was a member of the General Baptist Church, Belper. He was baptized April 6th, 1845. He maintained for more than fourteen years an unblemished Christian reputation. He was consistent, not only in morals, but in spirit and temper; not only in directly religious, but also in secular engagements; not only in God's house, but in his own. 'Goodness, to be interesting,' says Dr. Channing, and he might have added to give satisfactory evidence that it is genuine, 'must be humble, modest, unassuming, not fond of show, not waiting for great and conspicuous occasions, but disclosing itself without labour and without design, in pious and benevolent offices, so simple, so minute, so steady, so habitual, that they will carry a conviction of the singleness and purity of the heart from which they proceed.' Such was the goodness of our friend. There was nothing of a sour, morose, self-seeking, ambitious spirit in him. He was not a Diotrophes, loving to have the pre-eminence, or 'prating against us with malicious words.' His character was the very antipodes of all this. No wonder, therefore, that in his attachment to the church and its interests, he was also 'steadfast, un-

movable.' No 'wind of doctrine,' or of party spirit, or any other wind of earth or hell (and some of the latter kind sometimes get into the church with disastrous effects,) ever 'carried him about.' Even the darkest periods in the church's history, and the most painful features in its internal state, however much they might grieve, did not move him. Of a retiring disposition, he was very useful withal. The sphere in which it was his more especial pleasure to labour was the Sabbath-school. As a teacher he was regular and persevering; and in these respects was exemplary. His last illness was somewhat protracted, but it was patiently endured. He died October 8th, 1859, aged forty-two years, and was buried October 12th, in the General Cemetery. On Lord's-day evening, October 30th, a sermon in reference to the occasion was preached by Rev. W. Shakspeare, from 'Our friend Lazarus sleepeth; but I go that I may awake him out of his sleep;' John xi. 11.

ELIZABETH INGHAM, died at Bradford, February 21st, 1860, aged fifty-one years. She was baptized and added to the church, by Rev. B. Wood, December 6th, 1857. As opportunity afforded, and until sickness prevented, she was regular in her attendance at the house of God. For more than two years she has been afflicted. During all this time, patience has had its perfect work. She never murmured. It may truly be said of her, that she 'rejoiced in tribulations also.' Her confidence in God was unshaken. She believed that all things were working together for her good. Her sufferings are now over. She rests from her labours.

SUSANNAH TOWEND died at Bradford, January 5th, 1860, aged twenty-three years. She had been married rather more than a year. She has left a lovely daughter, a beloved husband, and many sorrowing relatives and friends to mourn her loss. She was baptized and added to the church, by Rev. T. Horsfield, at the commencement of his

ministry at Bradford. Her piety, though a young disciple, was mature. Her knowledge of the Scriptures great; her faith in God strong; and her zeal for Christ untiring. As an evidence

of the esteem in which she was held by her class in the Sabbath-school, last year, its members presented her with a family Bible, &c.

Intelligence.

CONFERENCE.

THE LINCOLNSHIRE CONFERENCE was held at March, on Thursday, May 31st, 1860.

In the *Morning*, brother Hester read and prayed, and brother Pike preached from Isaiah xii. 6.

In the *Evening*, the secretary read and prayed, and brother Hester preached.

At the meeting for business in the *Afternoon*, the reports from the churches were read, and it was gratifying to learn that fifty-nine had been baptized since the last Conference, and twenty-eight remained candidates for baptism.

Brother Wilkinson having given an account of the present state of the cause at *Norwich*, and having solicited aid in the re-payment of a sum of money due to the Rev. T. Scott, it was resolved, 'That the case from Norwich be recommended to the kind consideration and help of the Denomination.'

The treasurer brought forward the *Home Mission* accounts, and reported a balance in hand of £5 17s. 11½d.

The following grants were then voted for the ensuing year:—

	£	s.	d.
To Peterborough	15	0	0
„ Holbeach	10	0	0
„ Whittlesea	10	0	0

A letter having been read from the friends at *Castleacre*, stating that their minister had removed from them, and asking advice as to their future course; resolved, 'That brethren Watts and J. Wherry be requested to make the best arrangements they can in reference to

the cause at *Castleacre*; and that the Conference guarantees the expenses they incur, and also the interest of the chapel debt during the ensuing year.' The debt is now £50.

Resolved:—

1.—That the thanks of this Conference be given to the treasurer, brother R. Wherry, and that he be requested to continue in office during another year.

2.—That the cordial thanks of this Conference be presented to the secretary for his services during the past nine years, and that he be requested to continue in office during the next three years.

Attention having been called to that clause in the 'Census Bill,' which directs every person to state 'his religious profession,' it was resolved,

3.—That brother R. Wherry be requested to prepare a petition against that clause; to be signed by the chairman and secretary, and then forwarded by the secretary for presentation in the House of Commons.

A letter having been read from the General Baptist Church, at Lincoln, desiring that it might be re-united with this Conference, resolved,

4.—That the church at Lincoln be put on the list of churches connected with this Conference.

5.—That the next Conference be held at Coningsby, on Thursday, September 27th, and that brother S. Allsop be appointed to preach in the morning.

THOMAS BARRASS, *Secretary.*

BAPTISMS.

RIPLEY, Derbyshire.—Since our last report we have had two baptisms; the first was January 29th, 1860, when three young friends were baptized and added to the church; and on the 6th of May, 1860, eight more, most of them young. We had a crowded chapel, and a good day. R. A.

COALVILLE AND WHITWICK.—Additions to this church by baptism were made, on March 25th, of three, and on April 22nd, five. Two or three circumstances made the latter occasion one of deep interest—One of the candidates was the wife of a respected deacon of the church; a second was the daughter of a deacon of another church. And in the evening of the day, the pastor the Rev. J. Cholerton, preached a sermon to improve the death of a dear youth of much promise, the son of one of the deacons, who had been approved as a candidate for baptism, but who had been removed to join the church above.

PETERBOROUGH.—On Lord's-day, May 13th, two candidates were baptized in the General Baptist Chapel; and on June 3rd one person was baptized. They were all received into church fellowship.

LONG WHATTON.—On Lord's-day, May 20th, Mr. S. Allsop, of Castle Donington, preached and afterwards baptized eleven candidates. Six were from our branch at Belton. W. W.

SHEFFIELD, Cemetery-road.—On Lord's-day, May 20th, nine friends were baptized—amongst whom was the Rev. J. H. Beevers, a much respected Primitive Methodist minister of this neighbourhood. Mr. B., after preaching an impressive sermon, gave a brief explanation as to his present position. Some four years ago he was stationed at Nottingham, and while in that town many of his hearers and members were baptized at Stoney-street Chapel. This circumstance occasioned, as might be supposed, some annoyance to the circuit ministers. The superintendent preached on the subject, and requested Mr. Beevers to give it his special attention, and discourage the annoying practice referred to. Accordingly he studied

the subject, though he confessed that his investigations were all on one side, as up to the time of his speaking he believed he had never either read a Baptist book or heard a Baptist sermon. However, instead of satisfying himself that infant baptism was right, he became convinced of its unscripturalness and invalidity, and had long been under the necessity of practising what he could not defend. He now felt however that he must yield to his conviction, in doing which he had to separate from a people who had ever treated him with kindness, amongst whom he had laboured with some success, and whom he would ever respect. Mr. Beevers was invited to the Sheffield first circuit, which is one of the most important in the body, for the present year, and leaves his former friends very much to their regret.

H. A.

LOUGHBOROUGH, Baxter-gate.—On March 4th, six candidates were baptized, and on May 6th, eight.

LOUGHBOROUGH, Wood-gate.—On the first Lord's-day in June, we had the pleasure of making a further addition to our numbers; ten young friends were baptized by Mr. Lacey, one of our deacons, after a sermon by Mr. Marshall, from 'Let no man despise thy youth.' B. B.

BURNLEY, Anon-chapel.—On Lord's-day, June 3rd, three persons were baptized and added to the church.

LEICESTER, Friar-lane.—On Lord's-day, June 3rd, after an impressive sermon by the Rev. J. C. Pike, five friends were baptized. In the afternoon they were received into the church.

ISLEHAM.—On Sunday morning, June 3rd, ten young friends were baptized; and in the afternoon, at the Lord's table, nine of them were received into the fellowship of the church, the other, a Primitive Methodist, remains among her own people.

BILLEDON, Leicestershire.—On Lord's-day, June 10th, after preaching from Acts viii. 39, Mr. Hawley, of Leicester, baptized five friends, who were afterwards received into the fellowship of the church.

G. P.

ANNIVERSARIES.

COALVILLE.—The annual school sermons were preached on Lord's-day, April 8th, 1860, by the Rev. W. Jones, of Derby. The services were very interesting, and the congregations and collections good.

LEICESTER, *Friar-lane*.—On Lord's-day, May 20th, two very impressive and eloquent sermons were preached in the Baptist Chapel, Friar-lane, Leicester, by the Rev. J. Burns, D.D., London, for the benefit of the Sabbath-school, to crowded and attentive congregations. On Whit-Tuesday, the teachers assembled their scholars for tea; the school-rooms on the occasion being tastefully decorated with evergreens and flowers. At the end of the large room was placed a beautiful '*May Tree*,' the branches of which were thickly laden and ornamented with upwards of two hundred presents as rewards for the children, consisting of various kinds of books, with useful and ornamental articles, the whole being given by teachers and friends. After tea, one of the senior scholars, a young man standing as a candidate for the fellowship of the church rose, and in a neat and excellent address, delivered with much feeling and modesty, presented his teacher with the following valuable volumes, elegantly bound:—D' Aubigne's History of the Reformation, Paley's Evidences, with notes, Paragraph Bible, Cruden's Concordance, Bible Cyclopædia, and Biblical Atlas. This handsome present was acknowledged by an affectionate address to the young people of his class. The day was one of great enjoyment and will belong remembered by teachers and children. Collections on Lord's-day, with subscriptions from teachers and children amounted to the liberal sum of £40 4s. 5½d.

EAST LEAKE.—On Lord's-day, May 27th, 1860, two sermons were preached by the Rev. J. Holroyd, of Barlestone, on behalf of the Sabbath-schools. Collections £10 6s.

WHITWICK.—The annual school sermons were preached by the Rev. R. Kenney, Burton-on-Trent, on Lord's-day, May 27th, 1860. The congrega-

tions were large, and the collections better than for several years past.

BROUGHTON.—On Lord's-day, May 13th, 1860, Mr. Marshall, of Loughborough, preached our annual sermons for the Sabbath-school. The wetness of the day thinned both congregations and collections. The next day we had our yearly tea-meeting, and the weather proving favourable, a larger number than usual assembled. After tea, addresses were delivered by Messrs. Smith, Mantle, Warthington, Featherstone, and one of the teachers. Allusions were made to the deaths, during the year, of two scholars and one exemplary teacher.

BARROWDEN, *ROTLAND*.—On Whit-Sunday, May 27th, two sermons were preached in the Baptist Chapel, on behalf of the Sabbath-school, by the Rev. Joseph Lee, of Moulton, who for three years was the highly-esteemed minister of this place. The children of the school partook of tea on the following day, in the school-room. At five o'clock, a public tea was held, at which a large number of friends were present, and which was followed by a public meeting in the chapel. Collections £5 5s.

ISLEHAM.—On Thursday, May 31st, we held our annual tea-meeting, when congratulatory addresses were delivered on the prosperity of the cause, by the Revs. J. Richardson, P. B. Woodgate, Baptists, J. Hicks and J. E. Cullen, Independents. During the service several pieces of sacred music were sung by the choir. The speeches were of a deeply interesting character.

NORTHALLERTON, *Yorkshire*.—On Lord's-day, May 20th, the Rev. P. W. Grant, of Darlington, preached morning and evening at Brompton, and at Northallerton in the afternoon. On the following evening, our annual tea-meeting at Northallerton was held. Addresses were delivered by the Revs. P. W. Grant, M. Dowson, T. Yeo, W. Stubbings, Messrs. Atta, and Dawson. The collections and proceeds of the tea-meeting were larger than on any previous occasion, and were appropriated to the liquidation of the debt on Brompton chapel.

LOUGHBOROUGH, Baxter-gate.—On May 13th, 1860, Thomas Cooper preached three sermons on behalf of our Sabbath-school. The congregations, notwithstanding the wetness of the day, were large. Collections, £45 16s. 9d. The four previous evenings, Mr. Cooper delivered a series of lectures in the Town Hall, on the Evidences of Christianity. Very favourable and gracious impressions were produced by Mr. Cooper's services, both in the lecture-room and the pulpit.

LOUGHBOROUGH, Wood-gate.—On Lord's-day, June 10th, the annual sermons in support of our Sabbath-school were preached by Mr. C. H. Clarke, from the College; the proceeds amounted to £50 16s. 0d.

RIDDINGS, Derbyshire.—On Sunday, June 17th, the annual sermons on behalf of our Sabbath-school, were preached by Mr. C. H. Clarke, of the College. The services were afternoon and evening; the chapel was densely crowded in every part. In the morning Mr. Handford addressed the teachers and scholars. The collections were considerably in advance of former years. We may add that our school is in a prosperous state, many of our elder scholars are seeking Jesus.

LENTON, Nottingham.—On Lord's-day, June 17, 1860, Dr. Burns advocated the claims of our Sabbath-school. Attendance good, and collections £27.

BURNLEY, Ebenezer-chapel.—On Lord's-day, June 10th, 1860, two sermons were preached on behalf of our Sabbath-school, by Rev. T. Horsfield, of Vale, near Todmorden. Collections, £44 9s. 3d. This is likely to be the last anniversary collection we shall have in the old chapel. We are now building a new one, on the site of the old school-rooms, which will accommodate about 800 persons, and will cost nearly £1,500. W. P.

WENDOVER, Bucks.—The anniversary of the Baptist Chapel, of this town, was held on Thursday, June 7th, 1860, when the Rev. J. Leechman, LL.D., of Hammersmith, preached two very excellent and impressive sermons, in the afternoon, from Zechariah xiii. 1, and in the evening, from John iii. 16. The

Revs. Mr. Hood, of Ford; Mr. Skemp, of Missenden; Mr. Roberts, of Wendover; and Mr. Crate, minister of the congregation, took part in the devotional services. A tea-meeting was held between the afternoon and evening services in the chapel, where about a hundred of the friends partook of tea. The collections were liberal.

RE-OPENING.

MOUNTSORREL.—The General Baptist Chapel in this village, having been closed for repairs and improvements, was re-opened on Lord's-day, May 20th; Mr. B. Baldwin, of Loughborough, preached. On Whit-Tuesday, a tea meeting was held, the Rev. J. Staddon, presided, and several friends addressed the meeting. Tea, collections, and subscriptions, amounted to £11 5s. 1d.

MISCELLANEOUS.

MISSIONARY VISIT TO THE CHURCHES IN THE NEIGHBOURHOOD OF LONDON.—I left home on Saturday morning, May 19th, for Berkhamstead, I found that certain arrangements had been made by which the third-class passengers from Nottingham might have their tickets renewed at Rugby. The officer who took the tickets was kind enough to give me the necessary information. In the same compartment from Rugby, I had on my left a ship carpenter, just arrived from South America; opposite him sat his wife who had gone from London to Liverpool to meet her husband. He gave me a most pleasing account of the spirit and conduct of his captain. He said the captain conducted public worship on board all the way home, and gave away very useful tracts to the sailors. Next to the carpenter's wife sat a young woman,—a mother with two children; one of these was nursed nearly all the way by the carpenter's wife. How beautiful to witness human sympathy, and especially where persons are perfect strangers to each other. On my right sat three or four young sailors, all of whom had just landed at Liverpool, but in different vessels. They were well dressed, apparently

cheerful and happy, and no doubt all the more so from the prospect of soon being encircled by a father's arms, or pressed once more to a mother's bosom. The rain fell in torrents, and late in the afternoon the porter's voice was heard shouting, 'Berkhampstead.' I found my way as soon as possible to the minister's house, where I was kindly received. On Lord's-day morning it rained until nearly the hour for public worship, when it ceased. Considering the state of the weather the congregation was good, and the collection not behind past years, I think a little before them. The situation of the chapel is exceedingly objectionable: on one side of the building is a ditch of stagnant water, next to that are pig-sties, about eighty or one hundred yards in front are the gas works, the effluvia of which is anything but sweet. I was pleased to find the friends had purchased a piece of land fronting the principal street, where they intend to erect a more comfortable place in which to worship God. Berkhampstead is on the whole a nice little town; the principal street has many good old buildings, occupied by many respectable families. Close by the railway station water-cresses are cultivated for the London market. Mr. Garratt's carriage brought Mr. Stubbins from Chesham, and I returned by the same conveyance. At Chesham we had an overflowing congregation in the evening, and a good collection. My home was where it has been for many years when visiting that interesting part of the country. Mr. Garratt was better in health than I expected to find him, but his aged companion was no more; the cheerful, active, useful, Mr. Andrews was gone also. 'Friend after friend departs.' True, but Christian friends will meet again. God is the husband of the widow, the father of the fatherless. At no time has the church at Chesham been so prosperous as at the present. God is blessing the labours of his servant there. I was pleased to find that the brethren at these branches of the same church were labouring so harmoniously and successfully. On Monday, Mr. Preston accompanied me to Berkhampstead. We had a good meeting, and on the whole well at-

tended. Brother Stubbins although very unwell seemed to rise above all his weakness in his earnest pleadings for the poor heathen. I was pleased once more to meet Miss Hobbs, daughter of the Rev. Mr. Hobbs, formerly of this place; the remnants of his family honour God, and honour the character of their departed father. In the evening we returned to Chesham. On Tuesday evening we held the missionary meeting, which was well attended. The collections and subscriptions were an improvement on past years. Mr. Lawton from Berkhampstead was with us, and the Particular Baptist Minister although very unwell, was brought in a little carriage to the chapel, and opened the meeting with prayer. On Wednesday, brother Preston, brother Pegg, from London, brother Stubbins, and myself went to Ford. This is fifteen miles from Chesham. It rained a great part of the way. Mr. Preston preached in the afternoon to a small congregation. The evening meeting was much better attended. An excellent spirit appeared to pervade every heart. There was a small increase on the past year's collections. I was pleased to find, since I visited this place before, that the chapel had been enlarged and a new front given to it. It is situated in the midst of a large hamlet, chiefly occupied by farmers; these and their families, and labourers, compose the greater part of the congregation. The self-denying and zealous friend that labours here continues to be respected by his friends and blessed in his labours. In passing through this district, one is led back to the days of Cromwell and Hampden and others, whose memories will ever be dear to all lovers of civil and religious liberty. There are the old trees under which they used to walk and hold converse; and yonder are the old mansions venerable in their appearance, but especially so from their associations. After the missionary meeting we returned to Chesham safe and sound. Certainly it was a fatiguing day. Thirty miles may not be considered a great distance by the rails, but it is very different through a hilly country, and by an ordinary conveyance. On Thursday we went to

Wendover. The friend who labours here has been a blessing to the cause. Considering the state of the weather—rain—the congregation was pretty good: the chapel might be two-thirds full. There was a good spirit in the meeting, and the collection quite as much as could be expected. It is rather remarkable that the lady and gentleman who keep the principal hotel are both members, and one of the deacons, a most devoted Christian, and one of long standing, has an inn also. Mr. Stubbins and I remained at Wendover, the other friends returned to Chesham. I was sorry that I did not meet with one dear friend at this place, whose house for years has been a home for the servants of Christ. 'Given to hospitality.' This was his character for more than twenty years, and for ought I know, years before that. My worst wish for my friend Mr. M. is, that he had a good Christian wife, to cheer and comfort him along the journey of life, and to share with him the many earthly blessings which God has showered down upon him. My lest wish for him is, that he may 'fight the good fight of faith, and lay hold on eternal life.' Friday we left Wendover for Tring. The distance must be five or six miles. It poured in torrents the whole of the way. Short as it was, it was certainly the most uncomfortable journey we had. Our brother who lives and labours here received us kindly. I had been invited to spend the night with Mr. Butcher jun, banker, who was married to Mr. Garratt's youngest daughter. Mr. and Mrs. Butcher went with me to the meeting. The chapel was not full, but the sympathy excited in the minds of the friends on behalf of the heathen, was very apparent. The principal trade here, I mean for the lower classes, is plating straw for hats and bonnets. You may often find the women employed in this way as they walk along the road. There is a regular market in Tring for the sale of this platt. On Saturday morning, Mr. Stubbins and I went down to the station, (and a picture of a place it is,) he for Peterborough, and I for Nottingham. I was sorry to see him so much exhausted. Sure I am that if he is expected to

labour as he had done the past week or two, England will prove worse than India to his constitution. Through the mercy of God, I arrived safely at Nottingham, and found Mrs. H. waiting for me on the platform. In all the churches which I have visited there seems a gradual improvement in piety and in Christian zeal. The ministers are co-workers together with God, and their people love them. The people seem friendly with each other, and in one or two places there seemed to be a gracious work going on amongst the young. The manner in which the Missionary Society is conducted must give entire satisfaction to every subscriber. Persons of wealth will not be goaded into liberality, either to this or any other institution. The duty of Christians may be pointed out to them, but it must be done affectionately. More light and more love; less of self, and more of Jesus, and we should all be the happier. H. HUNTER.

SOUTH DURHAM AND NORTH YORKSHIRE FRATERNAL ASSOCIATION OF INDEPENDENT AND BAPTIST MINISTERS AND CHURCHES was held in Zion Chapel, Northallerton, on June 5th, 1860. The meeting for fraternal intercourse began at two o'clock. The Rev. D. Black, of Middlesborough, read a paper on the best means of reaching the population who are neither of the church nor of the congregation. Free discussion on this and other important subjects occupied the afternoon meeting. A public meeting was held in the evening, when addresses were delivered on the following subjects:—(1) Are we to expect revivals to be occasional or permanent?—by Rev. P. W. Grant, of Darlington; (2) the individual responsibility of church members in relation to church work—by Rev. W. M. Darwent, of Barnard Castle; (3) Is it not desirable to establish a closer connection between the church and congregation? and how to do it—by Rev. J. Bennett, West Hartlepool.

W. S.

OUR COLLEGE.—The Treasurer of the College respectfully requests those churches or subscribers who have not yet forwarded their usual subscriptions to do so forthwith, as he is anxious at once to balance the accounts.

EPWORTH, *Lincolnshire*.—On Wednesday evening, May 16th, 1860, a handsome copy of Barnes' Notes was presented to Mr. John Gibson, junior, deacon, by the Rev. Thomas Lovekin, in the name of the friends, being a small token of respect for his unwearied zeal in promoting the interests of the church.

DR. LIVINGSTONE AND THE BRITISH GOVERNMENT. — £11,500 have been voted for Dr. Livingstone's expedition, and the Cape legislature have appropriated funds for the purpose of establishing an inland communication with his party. We have great hopes of this expedition doing more than all our slave-capturing squadron of the African coast towards the extinction of the slave-trade.

LINCOLN. — The General Baptist cause in this ancient city, which has for a length of time been on the point of extinction, appears now in a more hopeful state; better and brighter days are beginning to dawn. Since the account given in the May number of the Magazine, vigorous operations have been commenced with a view to re-establish the cause, rooms have been hired in the Corn Exchange for public worship; Rev. T. Barrass, of Peterborough, kindly supplied our pulpit on the first Sunday in May; since then we have been favoured with the services of Revs. Orton, Louth; Mathews, Boston; Wood, Sutterton; Shakespere, Belper; Cholerton, Pinchbeck; and Sissions, Sheffield. Hitherto the services have been well attended. Our incidental expenses are necessarily very heavy; still we do not feel disheartened, being persuaded that the denomination generally, and the Lincolnshire churches especially, will render us that sympathy and support which our peculiar circumstances cannot fail to elicit. On the whole, we feel we have much reason to thank God and take courage.

G. F. M.

REV. J. T. BROWN'S RETURN FROM JAMAICA. — Last October, our highly esteemed brother, Rev. J. T. Brown, of Northampton, together with Mr. B. Underhill, left this country on a special visit to Jamaica. A welcome meeting was held in the Northampton Corn Ex-

change, on Tuesday, June 12th, 1860. Many ministers and friends from neighbouring churches were present. Mr. Brown's account of Jamaica completely dispels the hideous phantom conjured up by Anthony Trollope and the *Times* reviewer, 'to stop devoted charitable deeds.' Jamaica has not gone backward. Estates well managed do yield a good return. Negroes wisely prefer working for themselves at two shillings a day, to working for masters at a shilling. The tone of public morality is higher. Unholy homes are becoming the exception, for even white men are getting married. Chapels are not dilapidated. Ministers are not starved. Black people are not as Carlyle and Trollope declare, up to their elbows in pumpkins. 'Pumpkins,' said a black man, who did well to be angry when Mr. Brown repeated to him the slander of the two great writers just named; 'Pumpkins! minister, me cannot think how these people will meet Jesus, telling these lies!' Homes are improving. 'Jamaica has touched the ground and gained strength.' We feel persuaded that every reader will echo the eloquent words of Mr. Brown, and declare that they would rather pay another twenty millions that the negro might go free, than that Jamaica should again fall back on the barbarities, the immoralities, and the degradation of West Indian slavery.

MONUMENT TO BUNYAN. — More than £100 have already been subscribed towards erecting a statue, in bronze or granite, of John Bunyan in one of the most public thoroughfares in London.

HOW BISHOPS MAY BECOME POPULAR.—The British Columbia correspondent of the *Times* who does not believe in voluntarism himself, admits that much of the popularity acquired by the new bishop is due to his very candid declaration from the pulpit, on the first Sunday after his arrival, that *his church is self-supporting, and unconnected with the State!* This is in harmony with the statements by Dr. Hills before he left England; and we hope that not bishops only, but the clergy at home, will entertain the question, whether the same principle might not prove efficacious at home.

MIDNIGHT MEETINGS IN LONDON.—We rejoice to hear that these eminently useful meetings still continue to be held, and with very gratifying results. Many unfortunates have been rescued from a life of infamy and wretchedness. God bless the founders of these meetings; and let all Christian people pray for the blessing.

CAUTION TO THE OPPONENTS OF SLAVERY.—Two men are going about the country who are concealed friends of negro slavery—the Revs. Dr. Murray and M. Layburn. We trust our friends will take the hint, and give no heed to them. More mischief may be done by these concealed enemies to the oppressed slave than by any open foes, if the Christian public are not apprised of their true character.

THE SALE OF SOULS—'Advowson.—Shropshire.'—To be sold, the advowson and perpetual right of presentation to a rectory, in the northern part of the county of Salop, subject to the life of the present incumbent, aged 46. The income arising from glebe and tithe rent-charge, without including the annual value of a commodious parsonage-house, recently erected, and suitable for a gentleman's residence, is about £350 per annum. The population of the parish is wholly rural, and does not exceed 400. The rectory is situate in the vicinity of several market-towns, and about three miles from a first-class railway station. For further particulars apply, &c. — *Record, March 14th, 1860.* (!)

THE CENSUS BILL.—At a meeting of members of various religious bodies, convened by circular, and held at Fendall's Hotel, Westminster, on Wednesday the 6th of June, Sir S. Morton Peto, Bart., M.P., in the chair, it was moved by the Rev. George Smith, seconded by Dr. Hoppus, and resolved:—I. That the provision in the bill for taking the next census of the population, proposing, by means of a penalty, to compel every occupier of a dwelling-house to make a return of the 'religious profession' of 'every living person' who may have abode in his house on a given night, is regarded

by this meeting as an unwarrantable exercise of authority, and as repugnant to the spirit of modern legislation. That the replies obtained would inevitably be to a large extent defective, ambiguous, and inaccurate; and that the proposed withdrawal of the penalty instead of mitigating the evil, would, by inducing a numerous section of the community to withhold the desired information, render the returns still more inconclusive. That, as no useful purpose can possibly be served by such returns, the meeting is constrained to believe that it is intended to further the designs of an ecclesiastical party who seek to cast discredit on the census of 1851. Moved by Apsley Pellatt, Esq., seconded by Henry Pease, Esq., M.P., and resolved:—II. That, looking upon this departure from the plan adopted in 1851 as a deliberate attempt to inflict political injury on dissenters by means of deceptive official statistics, the meeting urges the necessity for such an expression of opinion throughout the country as will induce Her Majesty's Ministers to abandon so indefensible a scheme, and for a distinct intimation that, if it be persisted in, neither they, nor the members of the House of Commons who may support it, can retain the confidence of the dissenting body. Moved by the Rev. J. H. Hinton, seconded by W. E. Baxter, Esq., M.P., and resolved:—III. That the following petition to the House of Commons [which was read] be signed by the chairman on behalf of the meeting, and be confided for presentation to Edward Baines, Esq., M.P. Moved by the Rev. M. A. Henderson, seconded by J. T. Norris, Esq., M.P., and resolved:—IV. That the copies of the foregoing resolutions be forwarded to the Prime Minister and Home Secretary, and to the members of the House of Commons; and that the following gentlemen, with power to add to their number, be requested to act as a committee to take further measures for obtaining the required amendment of the bill: Chairman—Frank Crossley, Esq., M.P. Treasurer, —James Heywood, Esq. Honorary Secretary—Charles S. Miall, Esq. Sir S. M. Peto, Bart., M.P., Edward Baines, Esq., M.P., &c., &c.

PETITION.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.

The petition of members of various religious bodies, assembled at a meeting held at Fendall's Hotel, Westminster, June 6th, 1860—

SHOWETH,

That your Petitioners entertain strong objections to the provisions in the Census Bill requiring a statement of the religious profession of every inhabitant of the country.

That, in their judgment, such a requirement would be an unwarrantable exercise of authority, and that, while it would fail to secure statistics on which any reliance could be placed, it would occasion great irritation, tend to infringements of civil rights, and be otherwise productive of mischievous results.

That in many cases—whether the inquiry be enforced by a penalty or not—there will be a refusal to afford the desired information.

That, in others, the replies will necessarily be too indefinite and ambiguous to be of any practical value.

That, to a very serious extent, the

statements contained in the schedules will be inaccurate and misleading—partly from the ignorance, carelessness, or partisanship of householders making a return of the religious professions of others, and also from the mistakes of enumerators, who are to be authorized to 'complete such of the schedules' as shall 'appear to be defective, and correct such as they shall find to be erroneous.'

That, more especially, the returns must prove delusive, because it is not the practice of dissenters generally to regard as members of their respective bodies those who do not attend their places of worship, while, on the other hand, numerous persons who never frequent episcopal, or any other places of worship, will be returned as belonging to the Church of England.

That as no good end would be served by collecting statistics of such a character, your petitioners deprecate the employment of official machinery for such a purpose.

They therefore pray your Honourable House to amend the 4th Clause of the Bill by omitting therefrom the words 'religious profession.'

And your Petitioners will ever pray.

Notes of the Month.

ECCLESIASTICAL.

We are glad to find that the dissenters in London are on the alert. The religious item in the Census bill has been condemned by a highly distinguished meeting, and a committee, numbering more than a score Members of Parliament, appointed to secure an amendment of the Bill. May we ask the attention of every reader to the subject; and especially urge our ministers and deacons to prepare petitions forthwith? Unless a stand be made against this religious item in the Census, we should have the country saddled with the

maintenance of half-a-dozen more bishops, and perhaps with such church extension schemes as have not been witnessed for many a day.

The dirty saint, Benedict Joseph Labre, of whom we gave an account some months back, has cured, according to Papist journals, a man with a broken leg, another with a broken arm, a poor woman on the point of death, and Cardinal Wiseman's palpitation of the heart! Verily the devotees of Popery are 'given over to a strong delusion to believe a lie.' The Irish brigade has become troublesome; the pilgrimage to Rome now projected for

English Catholics, at a temptingly small price, may lead some to repudiate their faith, like the old German reformer; and the tale of Cardinal Antonelli's pilfering the Pope's banker of many thousand scudi is not unreliable, considering that his father was a bandit.

The great Norwich case has at length been decided in the Rolls Court. The Master of the court has announced that baptism is not affirmed in the deed as an essential to communion; that in fact, the church is really an open communion church; and that baptism is not declared essential to communion, either in the writings of Jesse, Tombs, Bunyan, Kieplin, or Ivimey. Each congregation was legally at liberty to regulate its own practice. The decision called forth an article in the *Times*, wherein, before alluding to the differences between the General Baptists and Particular, (differences, it affirmed, such as were found in all Christian congregations, including the church of Rome itself,) Baptists were described as 'strong in numbers, decided in tenets, and renowned, not only for fervency of zeal, but for controversial ability and theological learning.' To those of our readers who do not see the Baptist newspaper, the *Freeman*, it may be as well to say that several letters have recently appeared in that paper, advocating an amalgamation of the General Baptists with the Particulars. We should be happy to hear what our friends have to say on the subject, and invite the expression of opinion in the correspondence section of our Magazine.

GENERAL.

THE committee appointed to search for precedents about the Lord's rejection of the Paper Repeal Bill have not yet reported. Meanwhile meetings are

being held all over the country, in which the right of the Lords to tax the people has been emphatically denied. If the irresponsible and hereditary chamber of legislature should in this particular instance be unopposed by the Commons, the People's House so-called, will have stultified itself. Every liberal man should be up and doing. Besiege the Commons with petitions, praying them to defend their unquestionably constitutional right to level or remit taxes. Give way now, and before long another attempt will be made to curtail the hard-earned liberties of our country. The Lords have again thrown out the Church Rate Bill; and Lord John Russell has withdrawn his Bill for Parliamentary Reform.

When shall we be safe? Thirty-thousand volunteers passed before the Queen, in Hyde Park, on Saturday, June 23. Large sums have already been voted for the army and navy, and twelve millions more are needed, according to the 'defence committee,' to put the country in a safe condition. Surely it is high time national arbitration became fashionable, if only to save our pockets. Christian men have need more than ever to scatter among the nations the seeds of the gospel that proclaims, 'Glory to God in the highest, peace on earth, good will to men.'

The emperor of the French has been playing the eagle in the midst of the small birds called German sovereigns. Baden-Baden was the place of meeting. Some predict that Austria is on the eve of dissolution, and that Napoleon is preparing the way for laying hold of the German possessions on the French side of the Rhine. Affairs in Sicily are just now stationary. The 'Washington of Sicily,' Garibaldi, now in possession of Palermo, is organizing his forces for an advance on Messina. Two Sardinian vessels, laden with men

and arms, have been captured by the Neapolitans. Nothing can excuse their dastardly conduct in shelling Palermo; and with all his defects, the Premier of this country spoke out like an Englishman when he denounced that shameful deed. Turkey has promised to look better after the toleration of Christians; but it should not be forgotten that Russia, who blustered so much about the matter, will not permit dissent in her empire, and that there is very nearly as much religious freedom under the Moslem as under any Continental sovereign. Difficulties with China have once more broken out, and may lead to another useless squandering of treasure and life. American slavery has been denounced with withering scorn in the senate by Mr. Sumner. It may suit the interests of the great Thunderer to

growl at all this, but English hearts respond to every word—'True; and pity 'tis, 'tis true.'

The season is beginning to alarm the agriculturists. Such long continued wet, they say, will seriously injure the crops. Workmen in Bristol and other large towns are pledging themselves never to taste butcher's meat till the present enormous prices are reduced; and the men, anxious for sanitary measures, sound a warning note about the probable heat of the ensuing autumn, and the urgent necessity to look well after all drains, or possible sources of malaria. Notwithstanding the terrible storms of wind during the past month, it is generally thought that the present will be an abundant fruit year.

Marriages and Deaths.

MARRIAGES.

May 28th, at Baxter-gate Chapel, Loughborough, Mr. F. W. West, to Miss Eliza Ellis.

At the General Baptist Chapel, Ripley, Derbyshire, by Rev. G. Needham, Mr. Thomas H. Cox, late of London, to Miss E. Spencer, niece of the late Mr. Thomas Ward.

May 30th, at St. John's, Jersey, by the Rev. J. W. Todd, Sydenham, the Rev. J. S. Stanion, minister of Shackwell Chapel, Stoke Newington, to Mrs. Davies, relict of the late Rev. J. J. Davies, of Luton, and eldest daughter of the late Joseph Fletcher, Esq., of Union Dock, Limehouse.

DEATHS.

April 13th, at Ticknall, Derbyshire, Mrs. Ann Smith, daughter of the late Mr. Joseph Salisbury, of Ashby-de-la-Zouch, aged 82. She was baptized by Rev. J. Goadby, senior, of Ashby, and was a member of the church upwards of sixty years. Her character was uniformly consistent and exemplary, and her end was peace.

May 26th, at Leicester, Rev. Thomas Yates, senior, aged 86. He was for several years co-pastor with the late Rev. Joshua Freeston, over the General Baptist Church, Hinckley, and subsequently sole pastor for nearly twenty years of the General Baptist Church, at Thurlaston.

June 14th, at Moulton, Norfolk, John Smith, aged 92. He had been a member of the church a great many years.

Missionary Observer.

EXTRACTS FROM THE FORTY-THIRD ANNUAL REPORT.

"It is all about Jesus Christ, nobody else!" exclaimed a heathen man to his neighbour, when one of your missionaries, accompanied by some of the native preachers entered the village in which he lived, and commenced singing a christian hymn. The singing over, the man listened for a time until the speaker introduced to the people assembled the subject of their sin and its remedy, when he exclaimed again, "Ah! this is what he has been aiming at all the time. It's all Christ!" This is as you, the supporters of the society, would wish it to be. For this very purpose your agents have been sent forth, and the more diligently they prosecute the work of preaching "Christ and him crucified," the greater will be your satisfaction and joy in their labours. The testimony thus incidentally furnished is a valuable one, while the perusal of this report will amply illustrate its truth, and will sustain the claim of the beloved missionary brethren and sisters in India upon your continued confidence and regard.

During the past year, many idolaters in Orissa have for the first time heard about Jesus Christ, and there are multitudes still who have never yet heard about him. Repeatedly, during recent tours, have the missionaries visited populous villages or towns for the first time, and proclaimed the gospel in districts where its glad tidings had never before been heard. No wonder that from one and another there should come the plaintive cry "The harvest truly is plenteous, but the labourers are few."

Your society is frequently called the Orissa Mission. It must not, however, be supposed that its operations are confined to the province of Orissa, nor to the Oriya language. This would be to form a very inadequate idea of the extent and importance of its sphere of labour. Instead of a comparatively

small province on the western shore of the bay of Bengal, imagine rather a region as extensive as the whole of England looking to you, and under God dependent upon you, for the evangelization of the millions of its people. Some years ago the editor of the "Friend of India," in an article referring to the society, remarked—"If there were twenty additional labourers, there would be work enough for them all. In the present position in which the society stands in relation to Orissa and the surrounding provinces, *which may be said to embrace a country as large as England*,—that is, if we extend the circle of its exertions till its missionaries come in contact with those of other societies,—it seems the dictate of wisdom to concentrate its energies on this broad field, instead of dissipating them by the occupation of distant and unconnected stations. No other society has, for so long a period, had so large a field entirely to itself; and we cannot but think that strong obligations arise out of this state of things." It should be remembered that Orissa is the most southerly province under the government of Bengal, and is divided into three great districts, the northern including Balasore, the central including Cuttack, and the southern including Pooree; whereas the entire district of Berhampore, or what is more properly called the Ganjam Zillah, is under the government of Madras, and there is no more connection between this district and Orissa than there is between England and Scotland. From north to south the Berhampore district cannot be less than two hundred miles, and prior to British rule it contained somewhere about thirty separate states or kingdoms. Mr. Bailey writes,— "This part of India, as yet, has been but imperfectly surveyed, but from the maps I have seen, which were placed

at my disposal by an officer in the survey department, I have been startled with the almost countless number of villages that have never been visited by the messengers of the cross. Oh when shall we have sufficient strength to go up and possess the land? When about to remove our encampment after a sojourn of three or four days in one locality, the people have repeatedly come around us, and entreated us to remain longer with them, and they have plied us with such arguments that we have scarcely known how to resist,— ‘You have given us books, but however diligently we may read them, and however anxious we may be to understand the religion of Christ, we cannot make much progress unless we have some one to teach us. Stay, do stay at least a few days longer.’” Great is the responsibility, as well as the honour attaching to a society called to occupy such a sphere.

It is a pleasing fact that the missionaries can gain access to the confidence and hearts of the people in a way that no other Europeans can. There seems to be a sort of talismanic charm about the name of that Jesus whom they preach, that breaks through the natural reserve of the hindoo towards the sahib; overpowers the prejudices caused by difference of race and religion; and unlocks even the heart of the idolater. Many of the heathen, it is true, are still mad upon their idols, but on the other hand, multitudes receive gladly both your brethren and their message. Early one morning, Mr. Taylor visited Ballinasse, on the borders of the Chilka Lake, when he and his companions were speedily surrounded by eighty or a hundred persons who seemed to be in a most excited state in consequence of their appearance among them. Several men shouted “This is my sahib.—My sahib has come!” “Yes,” added others, “don’t you remember that he landed here some years ago,” referring to a short stay of about two hours in their village three years before, when your brother had an opportunity of addressing them, but in broken Oriya at that time, and of giving away tracts. They then began to contend as to which part of the village he should occupy

as a preaching stand. One said “Here, Sahib, here; this is the best place.” “Nay, nay,” said another, “my part of the village is the best; it is much wider than this — go forward.” The missionary feared that he should have a noisy and troublesome congregation, but as soon as the singing began the uproar ceased, and the people became most orderly and attentive. Two or three aged men in particular listened with unflagging interest from the beginning to the end of the service, and repeatedly interrupted the speaker by asking for a fuller explanation of what he had said. Any attempt at disturbance was at once checked, and the perpetrator reproved in no measured terms. Your friends were followed by the people to the tree under whose grateful shade they seated themselves for a little breakfast, and again the way of life by Christ Jesus was made known to them. They were exceedingly pleased as they returned homeward to see one of the aged men above referred to, sitting in the verandah of his house surrounded by six or eight persons, to whom he was reading aloud, with much evident interest, one of the tracts he had received in the morning.

In a later tour, taken in another direction of the country, Mr. Taylor mentions putting up in a small bungalow, and states, immediately on my arrival a number of persons came up to the building, and not knowing what my profession was, began bowing very ceremoniously, and chattering to me in Hindoostani, the language of the Sircar, and though manifesting a good deal of reserve, were remarkably complaisant. After complimenting them on the extent of their village, and asking the number of the houses it contained, I inquired how many temples there were, and what number of idols. One of the men replied five temples, and a god in each. But I said, do not your sacred books tell you that there is only one god, how then is it that you have five? Have you five fathers? And if in this one village you have five gods, how many are there throughout the empire? Is not this a great mistake? They now detected that I was a Pader, and the discovery produced

a most wonderful effect; for throwing off all reserve, though still most respectful, they began to talk freely in their mother-tongue, and for nearly an hour we had a warm discussion on the merits of hindooism and christianity. I could not but feel, that though our position as missionaries of the cross does not secure to us all the flattery and complaisance that are so freely bestowed upon the servants of the government, yet it gives us what is of far greater importance, access to the feelings and sentiments,—to the hearts of the people. For the most part they speak to us without fear or suspicion; if they do not approve of what we say, they tell us so, and they tell us why they do not approve, and thus give us an opportunity of removing any wrong impressions, and of correcting any erroneous ideas they may entertain.

Mr. Bailey describes the interest caused by a visit from the missionaries at Udiagaon, a large town in the Nuagarda estate. He states, on alighting from our horses we were rather curious to know whether the people would recognize us, as no missionary had ever been within at least twenty miles of this place. "Were we military sahibs?" No. "Were we surveyor sahibs?" No. "Were we magistrate sahibs?" No. "Then what could we be!" We had not however conversed with the bystanders many minutes, when one exclaimed, "why these are the sahibs of whom we have heard, that go about preaching and give away books;" and no sooner had this discovery been made than we were literally besieged for tracts and books. The joy of the people was unbounded when they heard their own language spoken in a way that they could understand and appreciate. One man clapped his hands, and fairly danced with delight. The whole account of this journey given in a subsequent portion of the report, is intensely interesting.

At Cuttack a goodly number of converts have put on Christ by baptism. Your brethren at the other stations have not been cheered to the same extent. In estimating, however, the results of missionary labour for the year, the actual number of additions to the

church should be regarded as but one item in the calculation, and perchance, a very small one. The missionaries have laboured in season and out of season to scatter the good seed of the kingdom. They have preached Christ in districts where his name had never before been heard. Like their Divine Master they have gone through the cities and villages teaching and preaching, and though ungifted with miraculous powers, their efforts to heal all manner of sicknesses and diseases among the people have tended to spread the fame of Jesus. The beneficial effects of such labours cannot be expressed by algebraical symbols, nor stated with mathematical precision. No mere statistics can fairly represent the amount of good that has been done. There is ample evidence to show that the heaven of divine truth is spreading; a spirit of inquiry is awakened in many persons; here and there in localities most remote and obscure, christian books are being diligently read; and even where it was thought that your labour had been in vain in the Lord, there is reason for hope to the contrary. Your report for 1848 mentioned a case of singular interest, the conversion of Govinda, the only son of a wealthy Hindoo in the Goomsur country. Ten years before a friend had received a tract at Balasore, he carried it home, and for more than eight years it was laid aside in a box. Govinda, on visiting his friend about that time, happened to cast his eye on the tract, he asked "What is that?" His friend replied, "A sahib's book, will you read it?" and saying this, put it into his hand. It appears that two leaves of the tract were lost, but Govinda read the remaining fragment. New light entered his mind; he became annoyed that the objects of his worship should be so exposed and set aside; still as he read on the tract commended itself to his understanding; his confidence in idolatrous refuges was shaken, and his trust was transferred to Christ the true Refuge. After many struggles and much opposition, Govinda was enabled to count all things loss for Christ, and was baptized by Mr. Buckley. In a few months, the hopes raised concerning him were doomed to bitter disappoint-

ment; he went back to his people, and it was feared, partially at least, to his gods; the result was his exclusion from the church. Although devotedly attached to his father, he learned that his father did not wish to see him in his native village; he therefore ascended a neighbouring mountain and lived as an ascetic in a cave upon its summit. For several years nothing had been heard of Govinda. In a recent visit to the neighbourhood, Mr. Bailey received an application from him through a friend for a supply of christian books. He ascertained that, though removed from that locality, Govinda is living on the brow of a mountain where he has planted a number of fruit trees, that he is not an idolater, but a worshipper of the Lord Jesus Christ, that the only books in his possession are christian books, but that the book he most studies is the Word of God, and he is still, according to the emphatic testimony of those who know him, declared to be "a disciple of Christ."

BERHAMPORE.

Mr. Goadby writes,—We have added two by baptism this year: one, a widow, who, but a few months back was living amid all the abominations of heathenism. Her only son having his mind much exercised by the reading of our christian tracts and books, resolved to break caste and cast in his lot amongst us. He did so; and his widowed mother feeling her all was gone, in the loss of her only son, resolved to follow him, and although having no sympathy with his religious feeling, to join herself to the worshippers of the unseen God. She came, and has since given pleasing evidence of a changed heart. She was received and baptized, and although at present learning the mere rudiments of christianity, we sincerely hope she will go from strength to strength in the christian course. We are grieved at having so few additions to record. The gospel has been preached faithfully sabbath after sabbath, but, although the attendance has been very good, and the attention paid cheering, we fear few are inclined to receive into their hearts the good seed of the kingdom,

and to cast in their lot with those who are striving to follow the Lamb whosoever He goeth. We trust our dear native christian friends have been growing in grace, and desire to become more perfect in the ways of the Lord. We have watched the steady progress of some with unmixed satisfaction and pleasure, and have felt truly thankful for that Divine Power which has enabled them amid the evil tendencies of their own hearts, and the leanings to sin, which a youth spent in heathenism must engender, not only to stand their ground, but to make visible advancement in holiness of life and meetness for heaven.

For many years little help has been required from this country for the support of the Asylums at Berhampore. Various causes have latterly tended to lessen the amount of local contributions, and it is feared will do so to a greater extent for the time to come. The number of Europeans in the neighbourhood is much smaller than it used to be, owing to Russell Condah being relinquished as a military station. The chaplain of the station is a puseyite, and as may be supposed, his influence is not exerted in favour of the operations of your friends. A handsome amount has always been received from Aska, but the friends there having established a school of their own, have intimated that they cannot in future render any assistance.

The Ladies' Society for promoting Female Education in the East have kindly sent to Mrs. Goadby a donation of ten pounds, and have promised a box of work, the proceeds of which will be devoted to the support of the girls' asylum. Mrs. Goadby has requested permission to appropriate the above donation for the repair of the school buildings, which were much damaged by hurricanes and storms last year, one room being entirely blown down.

PADRE PELLA.

In describing her first visit to Padre Pella, Mrs. Goadby says I never saw a more romantic little place. It is entirely surrounded by rocky mountains, covered with verdure, except where the "jagged rocks" rise precipitately. Suc-

cessive piles of mountains completely enclose the little flock from the jungle of heathenism around. The pretty little white chapel on a rock at the head of the village, seemed a most fit spot from which to proclaim those everlasting, unchanging truths, which will stand firm as a rock "when rolling years shall cease to move." The homes of the dear people were in general beautifully clean and neat; all bore the impress of comfort, and some even of a degree of affluence. Mr. Bailey writes, last year the harvest was very abundant, much larger than any previous one. The tanks for irrigating the land will, we hope, be completed by the next rains, and then our farm will be as well watered as any land in the district. Every journey increases our attachment to the place and the people. One of the assistant magistrates accompanied the missionaries to this place, and he expressed his highest approbation of all that he saw. He had heard of the location, but had no conception it was so beautiful, and when we returned home in the evening he thanked us most heartily for giving him such a treat. Three services are regularly conducted on the Lord's-day, by the missionaries and native preachers alternately, in the chapel, and the services of the sabbath are, we believe, much appreciated.

On one or two occasions we have had to "warn the unruly," and "to reprove and exhort" those who have been guilty of "sins of the tongue," but with these exceptions, there has been much peace and brotherly love.

Our dear native friends here have recently been much alarmed by the frequent visits of a large tiger. One night this much dreaded animal attacked a bullock close to the house of a native christian, and the poor bullock was so injured that it died next day.

PIPLEE.

It is known that there are several very hopeful characters in the district, but none have had the courage to break through, and openly declare themselves on the Lord's side. Mr. Taylor writes, one very interesting case is that of a fisherman, who lives a few miles from Piplee. We have every reason to believe that he is truly a christian, that

is, as far as he can be short of actually "coming out from the ungodly," and publicly confessing Christ before men. He is as familiar with our books as most of our own people, and far more so than some; and often at large festivals he has stood by us, and openly defended our preaching before assembled crowds. He frequently discusses the subject of christianity with the brahmins in his neighbourhood, and has often put them to silence. The members of his family too, are most, if not all, favourably disposed to christianity: and one day as Damudar and Kombho entered his village, his mother met them, and in the presence of all the villagers, gave them her namaskar. She then turned to her neighbours and said, "you have often contended with my son about this new religion, now come, and say what you have to say against it before these men."

We have had the pleasure of receiving a man and his wife, who about four years ago were members of the church at Balasore, but who did things unworthy their christian profession, and were consequently excluded. They came to Piplee a year ago; and after eight months' residence among us, during which time there was an evident change in their conduct, they applied to be admitted to the fellowship of the church. In presenting their application, they manifested deep penitence as to their fall; and strong faith in the forgiving love and restoring grace of our heavenly Father. We therefore most cordially welcomed them amongst us; and have since been cheered by their consistent walk and conversation.

Our school department has somewhat improved since last year. The school-house referred to in last report has been completed, and the two schools at the station have been amalgamated. This last act somewhat offended the prejudices of several high-caste hindoos, who have since refused to send their children because christian and mahomedan boys are allowed to attend. There are now thirty boys in attendance. The loss in this school has, I am happy to state, been more than compensated in our newly-established school situated about two miles from Piplee. The inhabitants of "Dau-

Gohira" had an interview with my christian school-master, and begged he would get the sahib to commence a school in their village, promising on their part to build a little house and keep it in repair. Such a proposition I most gladly entertained: the more gladly, because it is so difficult, in such matters, to get the people to help themselves. The school-room has been accordingly built, and now about twenty boys are in daily attendance, whose steady improvement in knowledge is very gratifying. A little while ago one of the boys refused to go as usual, to pay his devotion to the village idol; and when asked why he would not, said, "The idol is no god, but a piece of stone, and can do neither good nor harm: the books we read at school say so, and so does the school-master, and I believe it." His father was greatly incensed, of course, and went to talk with the school-master about it: but the conversation only ended in the father's making the same concession. The boy is still allowed to come notwithstanding.

POOREE.

Mr. Taylor, from Piplee, spent more than ten weeks at Pooree last summer. All the missionaries in the field were engaged for several days at the Car Festival.

KHUNDITTUR.

The labours of your valued native brother Ghanushyam, stationed here last year, have been zealous and faithful.

The message of salvation has been extensively proclaimed to the heathen in this district. At a large festival, held about eighteen miles westward of Khundittur, where it was computed there were twenty-five thousand persons present, the native preachers were exceedingly interested with a youth of brahminical descent, not more than twelve or fourteen years of age, who surprised and delighted them by the extent of his religious knowledge, and by the deep attention and manifest feeling with which he listened to the word. When something was said against the gods, he did

not care, he said, to hear more on that subject; he was convinced that they were vanity and a lie. "Let me hear more," he said, "about Jesus Christ." A wise and excellent remark, and one to which every experienced christian will respond. All the brethren stated that they had never met with such a young person before. For four days they remained at the festival, and each day with unwearied attention did he listen to the word, and converse with the preachers. A week or two later they met with him again at a market, and the interest he expressed was undiminished, but his father was violently opposed. Who can tell on how many youthful hearts in this heathen land the Spirit of God may be working.

CHAGA.

The state of Chaga is encouraging both as to religious and secular matters. Several hopeful additions have been made to the nominal christian community.

One of the missionaries writes,—Shortly after sending our last report, Muddhoo Bearer with his wife and brother renounced idolatry and united with the christians. He is a thoughtful and sensible man, but has not made all the religious progress which we should be thankful to report. Muddhoo while a heathen was employed as cow keeper to the rajah of Athgur, and an interesting story is told of his joining our christian people. When the rajah's son, who is a wild, reckless young man, heard of the step Muddhoo had taken, he was very angry that one who had been employed in their service should join the hated sect, he therefore planned an attack on the whole christian village, which was to take effect on a particular evening, and directed the instruments of his injustice and cruelty to be ready. It is understood that the rajah attempted in vain to dissuade the son from his purpose, telling him it was true enough they were christians, but he had nothing else against them; they paid their rent as well as any of his ryots, and indeed better; and that if he got into trouble with the commissioner, through any unprovoked attack on them, he should not be able to say anything on his behalf. Some

friendly neighbours apprised the christians of their danger, and recommended them to be on their guard; but on the day in the evening of which the attack was to be made, the wild young man had an encounter with a very different foe—a tiger—and was wounded severely in the hand. It was thus providentially prevented, and some of the heathen did not hesitate to say that it was a judgment of God on him for his injustice in wishing to attack the unoffending christians.

Anta Maharao, by trade a carpenter, left the heathen wilderness eight months ago, bringing with him his wife and two children. He evidently came with a sincere desire to secure the salvation of his soul. When leaving his heathen associates he said, "Now I am dead to the world, dead to caste, dead to considerations of family, and to all your sinful usages: now I live to righteousness." After a suitable probation he was baptized, the evidence of his having experienced a saving change being satisfactory to all. When he left heathenism, his wife was bitterly opposed, and abused him as hindoo wives when angry know how to abuse their husbands; nor were her reproaches the less severe because he was attacked with fever as soon as he came to the Mount; for this was regarded as a judgment on him for renouncing the ancestral religion. Externally she is now much changed, she feels that she is among friends. When we call to see her she is smiling and happy, and we hope may be led to know the grace of God in truth.

DHURMAPORE.

The last report announced the establishment of a new christian village at Arak Tangur, about a mile from Chaga, on the Cuttack side. The native friends have expressed a wish to change the name, and to call the new village Dhurmapore (from Dhurma, holy, and pore, city or town). Long may it stand, and answer to its name. The gratifying additions just referred to at Chaga, would have involved your brethren in great difficulty and perplexity but for this village; "but," they say, "we may take again for our motto, Jehovah-

jireh." The site is an admirable one for a village, and it is thought before long the new village will surpass the old in population, appearance, and convenience. A new road is being made to connect the two villages, which it was hoped would be completed before the rains set in.

BHUDDRUCK.

It has been determined to commence a sub-station at Bhuddruck, an important town on the banks of the Solandee river, sixty miles from Cuttack, on the road to Calcutta. The last report mentioned that this place was in the district of your American brethren, and would be highly suitable for a sub-station. As they were unable to place a native preacher there, and yet felt the desirableness of such a step being taken, they have given it over to your friends for this purpose, on the understanding that both should have a common right to itinerate in the district. Seboo Patra has removed to Bhuddruck to commence operations. A house is being built for him, towards the expense of which help has been obtained on the spot.

CUTTACK.

The additions by baptism to the church at Cuttack have been larger than in any former year of its history. For several months the spirit of religious inquiry and anxiety, especially among the young people, was very pleasing, and more general than your brethren had ever before known. It has been a time of refreshing from the presence of the Lord; and the diversity in the previous condition of those who have been admitted to the fold, should lead all to magnify the grace of God displayed in their conversion.

Kuugalee Mabapatra was the first baptized, after our last report was sent. Well may he say as he reviews the Lord's gracious dealings with him, "Great is thy mercy toward me, and thou hast delivered my soul from the lowest hell." He had long been a wanderer, not only from the path of peace, but from his home and friends. For eight or ten years he led a very abandoned course of life in China, Singapore, the Mauritius, and other lands,

but he found that the way of transgressors was hard. His mother and brother (who are consistent members of the church) for a time sorrowed for him as dead; and many prayers were offered, that if the wanderer were not beyond the reach of hope the mercy of God might meet with him. Far away from all who cared for him, afflicted in body and wounded in spirit, he read in his loneliness the parable of the prodigal son, and as he read he wept bitterly. "I am that prodigal, thought he, and like him I will return." Great was the joy of his widowed mother on the day that he was welcomed home; but greater on that day when he was admitted by baptism into the church of God. Jago Roul baptized him and it was the first time he had administered the sacred ordinance. Before baptizing him he said—"Dear brother, thou hast for many days been a wanderer in the ways of sin; but by the grace of the Holy Spirit thou hast seen thy folly: thou hast repented, and hast with the heart believed on Christ. Now thou art his disciple, and according to his command, I baptize thee."

It is pleasing to state that three of those added are sons of native ministers. Many friends will rejoice to know that Sutyand, the youngest son of Gunga Dhor, is one of the number. Our aged friend has been sorely exercised on account of the wickedness of some of his children, and while gratefully adoring the grace that has made with him "an everlasting covenant ordered in all things and sure," he has had to say with David, "Although my house be not so with God." His joy was great on account of his son's baptism, and in the discourse which he delivered on the occasion, he addressed his son and the other candidates in a very affectionate and appropriate manner. Sadanund Rout, the son of Pursua, is another of "the children of the kingdom" added during the year; and Nathan Mahantey, the eldest son of Damudar is the third; in a brief address delivered before his son's baptism, Damudar spoke in a very feeling and affecting manner, of the holy joy that

pervaded his heart as he saw his first-born standing on the water's brink ready to confess his Lord. A goodly number of the children of native christians have been among those whose hearts the Lord has opened.

Mr. Buckley, in his report of labours in the jungles west of Cuttack, states,—I was much encouraged when preaching in Ungool, with the knowledge some of our bearers manifested of christianity. Especially did my heart go out after two men who seemed not far from the kingdom of God. I told them that our object was to tell them about sin and salvation, and inquired if any of them could explain to me what sin was. One man at once replied, 'sin is the transgression of God's law.' I was delighted to hear such an answer in a place where the missionary's voice was then heard for the first time, for I was sure that he had not learned that sentiment from any heathen shastre, but from the word of God. When one of the speakers referred to the lawless practices of their gods, making special mention of the wickedness of Brumba, the same man said, ah, that is in "the Destroyer of Delusion," referring to a popular tract by Mr. Stubbins. "The Destroyer of Delusion," said another, that means that there are delusions in the mind, and that it destroys them. A very good explanation I thought. It was a very exciting scene when tracts were distributed; and I have never been at any place where so many tracts have been asked for by name. This would have been very encouraging if it had been a place frequently visited, but was especially interesting as we were there for the first time. From all we saw and heard we were led to believe that light is spreading through these jungles, and were stirred up to call upon God for the gift of the Holy Ghost.

The Report also contains interesting references to the Asylums at Cuttack, the Mission College, Printing Office and others subjects, but want of space prevents the insertion of further extracts.

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Treasurer, Derby, and by the Rev. J. C. Pike, Secretary, Quorndon, near Loughborough, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

THE
GENERAL BAPTIST
MAGAZINE.

AUGUST, 1860.

THE CHAIRMAN'S ADDRESS
AT THE NINETY-FIRST ANNUAL ASSOCIATION.*

BY REV. R. KENNEY, BURTON-UPON-TRENT.

DEAR BRETHREN,—It is our privilege through the care of our Heavenly Father over us, to assemble once more in our associated capacity. It is well understood that we meet together as the representatives of the respective churches to which we belong; so that the whole denomination may be considered as convened, and as acting in our persons as their delegates. This consideration adequately realized clearly and impressively indicates the nature and magnitude of the responsibility which rests upon us. And it is doubtless most desirable that we should be pervaded by such a sense of our responsibility to the churches who appoint us to represent them, and above all to our one great Master, as will enable us to deal faithfully and conscientiously, and in a truly Christian spirit with every question which may come before us. On this occasion we conceive that we may regard ourselves as being concerned both with the past, the present, and the future. In reference to the past, it will not be requisite for us to carry back our review further than through the twelve months which have

elapsed since our last annual gathering. In reviewing this period, now passed into eternity, we may recall much that demands our grateful praise to the Father of Mercies. The first thing of this nature which strikes us as demanding special acknowledgment is, the unusual circumstance that as a body of ministers we present to-day an unbroken rank. If my memory serves me correctly, we have not lost one ministerial brother by death during the year. And to this it may be thankfully added, that all the more prominent and responsible members of the denomination have been spared to us. It is moreover a pleasant reflection that through this year the churches generally have enjoyed a large measure of internal peace and concord. Behold how good and how pleasant it is for brethren to dwell together in unity. We would fain hope and believe that our churches in common with those of other denominations have been much better employed than in brooding over grievances or fomenting discords:

* At the request of the Association, we gladly give insertion to the accompanying address.—ED.

that they have been heartily seeking by earnest and united prayer the pouring out of the Spirit from on high for the revival, the extension, and the consolidation of our Redeemer's kingdom in the world; and it is encouraging to know that our labour has not been in vain in the Lord. During the autumn and winter, reports highly cheering of the appearance of the Lord's work unto his servants again and again reached our ears, not only from across the Atlantic, but also from various parts of the United Kingdom. And not only so, for the eyes of many of us were cheered by witnessing pleasing exhibitions of Christian union, while our hearts were greatly refreshed by being permitted to engage in fervent and united devotional exercises in company with brethren and sisters belonging to other sections of the church universal. Without doubt our blessings had been richer and more ample, our success larger, and our joy greater, if we had prayed more and more earnestly, and if we had abounded more in the work of the Lord. On the whole therefore, the result of our survey of the past year is, that we perceive in it much reason for thankfulness, strong ground for hope, and also a loud call to humble ourselves in the sight of the Lord, that he may exalt us in due time with that honour which never fails to follow and reward humility. But respecting the present, what shall we say, that will be alike pertinent and profitable? We imagine that without exposing ourselves to the imputation of presumption, we may venture to intimate that there are several topics bearing upon our welfare which might be adverted to with advantage, if we had but the requisite opportunity and ability to do them justice. Our Annual Association is naturally and very properly an occasion of warm and pleasant greetings, of happy re-unions, and of joyous, though chastened intercourse. However, we cannot but feel that it is much more than this. It is this incidentally, while its real and essential character is that of a season of veritable business, business as important as any which is transacted under the sun. The things to which we have to attend, are, be it remembered, such as pertain to the kingdom of God,

that kingdom which is not of this world. It must at once be perceived by an assembly as enlightened and devout as the present assumes to be, that matters of such transcendent interest as these obviously are, should be approached in a devout and earnest spirit, and treated in a serious and prudent manner. In order to this, you will readily admit, that our constant appeal must be to the testimony of the Lord, which is sure, making wise the simple, while our dependance for direction must ever be upon that wisdom which God gives liberally to all who ask of him. If such be our procedure, we may reasonably hope to be enabled to tender to the churches such advice and recommendations as will be worthy of their acceptance, and which if acted upon, will be for their welfare. This has doubtless been realized in a good degree on many former occasions of this nature, and we trust that it may continue to be even in an increasing measure on all that are yet to come. We are probably all aware that one matter of considerable interest is likely to come up for discussion at this Association. It will perhaps be anticipated that I allude to the request of the Midland Conference, held on April 10th last, to the assembly now convened, to consider the proposals which is expressed in the terms following. 'That such churches as do not contribute to the institutions of the body, shall have no power by their delegates to vote in the dispositions of the funds of such institutions, nor in anywise to exercise control over their affairs.' Now, without intending to prejudice this important request, or in the slightest degree to influence the feelings of the brethren respecting it, we may venture to foretell that it will be looked upon as one of the gravest matters which has solicited the attention of the Association for many years, and certainly the intrinsic importance of the thing itself, the honourable and disinterested motives by which the beloved brother who first suggested it, was unquestionably actuated, together with the undoubted value of the object sought, to the body of which we are all members, which it should be considered is edification and not destruction, all combine

to bespeak on behalf of the whole matter, the most dispassionate, patient, and charitable consideration of all the brethren. If we are not greatly mistaken in our estimate of the entire affair, the question which now comes before us, in the form given it by the Midland Conference, is one which will be well for us to look steadily in the face, thoroughly to investigate, and if possible, satisfactorily to settle. Should we succeed in this, it will probably strengthen our position, improve our action, and extend our influence. The subject before us is confessedly a difficult one, and therefore requires all the greater care in its discussion, with a view to settlement. It appears to involve the solution of this somewhat difficult problem, viz: how most completely to harmonize voluntarism with connexionalism, or how so to excite and regulate the voluntary principle throughout the entire body, that it may most effectually work out the legitimate ends of our union. One of the chief of these ends evidently is, the sustaining of certain institutions by mutual co-operation, which contemplate the support and extension of the Redeemer's cause at home and abroad. I need not inform you that the societies which look to us for support are our Home and Foreign Missions, and the College. It is clear that these organizations are closely connected with each other, so closely as it appears to us, that the depreciation of one involves the injury of the rest. The adequate support of the Foreign Mission depends upon the efficiency and increase of the churches at home, which shows the propriety and necessity of effective Home Missionary operations amongst us. In the meanwhile, it must be obvious that neither of these missions can be successfully carried on without suitable agents; agents such as a well-conducted and well-sustained seminary of our own may be expected to supply. Now on the very face of things, it appears to be the dictate of reason and equity, to say nothing of the love of Christ, which should constrain us to every good work, that each church connected with the Association should bear its proportion of the burden of supporting these institutions. In fact, it might be sup-

posed that the same principle that impelled the several churches to seek union with the body, that induced the various members of those churches to avail themselves of Christian fellowship, and indeed, that constrained them to become Christ's disciples at all, would equally move them to seek the success and the usefulness of the denomination, to which by preference they belong. As an Association, we neither have, nor desire to have, the means of enforcing what we hold to be the duty of the churches. The voluntary principle we firmly believe to be equal to every purpose proper to be contemplated, and to every undertaking lawful to be attempted. Our great work seems to be, to nourish and invigorate this principle in every church, and in each member of every church. It is the great principle of Christianity, and as such is pre-eminently powerful. Christian voluntarism we regard as identical with vital godliness. Deep and elevated piety is the element in which alone it flourishes and is fruitful. Voluntarism can accomplish little in a cold and selfish community, though it may be called, or rather mis-called, a Christian church. On the other hand, where Christianity is healthy and active, whether in an individual or a church, there will be both willing and doing according to God's good pleasure. It is clearly a base perversion, of the voluntary principle, to construe it into an apology for doing nothing in the service of Christ, or for giving nothing for the support of the cause of Christ, which we profess to have espoused. Genuine voluntarism is willing and waiting to be directed to spheres and opportunities of service and of sacrifice, for the good of our fellow men and the glory of God. The one thing to be sought, is the spiritual health of the churches, and by that means, the stability, activity, and usefulness of the entire Connexion. Whatsoever is calculated to secure this, should be sedulously sought, while everything which tends to divide and enfeeble us, should be utterly discountenanced and strenuously opposed. One object which seems desirable to be kept in view by ourselves, in common with other non-conformist bodies, is the making strong

points, or the increase of powerful and influential churches, rather than isolated and small ones, which can do little else than perpetuate and proclaim our weakness. These objects will usually be soonest and most easily accomplished in considerable towns, where the masses are located, provided always that suitable measures are adopted, and proper agents are employed. Not that villages or hamlets should be despised or neglected. So far from this, every church should exert itself according to its ability, to collect communities of believers, and erect places of worship in its immediate vicinity, and generally such communities will be found in the best order, most comfortable and most useful, while under the wing of the parent church. It can scarcely be necessary for me to remind many now present, that at the meeting held at Leicester, in the autumn of last year, by appointment of the preceding Association, many valuable suggestions were made, both in the excellent papers which were read, and also in the discussions upon them which followed, relative to the welfare and prosperity of the denomination. It surely cannot be deemed impertinent to submit the

question, whether something cannot now be attempted to give at least the more important of those suggestions a practical shape, that they may appear before us, not merely as abstract theories, but as substantial, living, and effective agencies. What we want is but the right spirit. It may be true that, numerically considered, we are one of the smallest denominations of our country, yet this is not necessarily any ground either of despair or of fear. If in order to fulfil our high vocation, we are but resolved and united in heart and effort, we shall not, we cannot fail of success. May we all more earnestly seek, and seeking, obtain a large measure of 'the spirit of love, and of power, and of a sound mind.'

And now, brethren, as I owe my present place amongst you to your own appointment, I must cast myself upon your kindness for putting the most charitable construction upon any imperfections which may be observed in the discharge of my duties. I pray, that by the divine blessing, this may be made one of the happiest, best, and most productive Associations which the new Connexion of General Baptists have ever held.

NEW LIGHT ON AN OLD SUBJECT.

BELIEVERS' BAPTISM.

THERE is one line of argument for believers' baptism which I think has not been sufficiently used; at least I, not being well versed in the literature of the controversy, have never met with it. Yet it is one most convincing, and one so level with the humblest capacities, that all must feel its force. It is no small presumption in our favour that the meaning attached to βαπτίζω by our Pædo-baptist friends is strange, non-natural, exceptional, and only to be rendered at all decent or tolerable by a man of tact and learning, possessing much of the skill of the legal advocate to 'make the worse appear the better reason.'

But leaving this strong position which the present argument does not lead.—as to the *subjects*.

1. It is vastly more likely, considering what human nature is, that an expansion of the sphere rather than a contraction should be subsequently made—that the original limitations as to the baptized should be broken down, rather than that the baptized should be made more select. The tendency of man is to diminish from and not to add to the sanctity of divine things—to throw open and make common, rather than to shut up and peculiarize religious privileges. In this way the Lord's table has been desecrated in the Established Churches of England, and (in a less degree) of Scotland; the most unworthy characters eat and drink condemnation to themselves. Man never exalts, but invariably drags down religion, and it is infinitely more

likely that the course of events with respect to baptism was one of extension to all, rather than of restriction to some.

2. There is a like tendency to obliterate the distinction between 'the saved' and 'the perishing,' to bring the world into the church, and to relieve the unsaved from the reproaches of conscience, confronted with this palpable mark of unbelief which the neglect of baptism constitutes. A degenerate Christianity loves to compromise with the world and to smooth over and minimize the *differentia* of personal Christianity. The general tendency is never in the other direction.

3. There is a similar tendency in man to idolize ordinances and to put them in the stead of Christ, rendering them *saving*. We have seen this in our own day to an alarming extent, and baptismal regeneration is now held by thousands who yet are well read in Scripture, and of high intellectuality, and some of unquestionable piety. Just in proportion to the magnifying of the importance and effects of baptism would be the impulse to baptize infants. Indeed if I held baptism a saving ordinance, I could not help bringing my infant children to it, in the hope that by forestalling evil and satan, I might secure the religious character of my family.

4. It is far more likely that under pretence of a similarity between the old and the new dispensations, Christians should be led to suppose infants were proper subjects of baptism, than that under a recoil from Judaism they should depart from infant baptism and place church membership on another footing, a personal belief. We know as a fact, that the universal tendency of Christians who failed to keep thoroughly up to the mark, was to 'Judaize.' Paul's epistles prove it, and it was a natural infirmity, *not outrooted even now*; and under its influence infant baptism may reasonably be supposed to have crept in. But to suppose that believers' baptism was the corruption would be to suppose that Christians grew more spiritual, more intensely Christian and less Judaizing in proportion as they were farther removed from

the Apostolic times, teaching, and example, which all know to be the reverse of truth. On these grounds I am thoroughly satisfied that infant baptism is a corruption of the Apostolic mode, and that if infant baptism had been the apostolic mode, the substitution of adult or believers' baptism never could have been effected. Parental love would never have given way to new fangled ideas, and allowed children to grow up unbaptized; nor would the Jewish element in the church have succumbed before the eclectic doctrine. The progress from believers' to infants baptism is traceable through natural affection, Judaism and puseyism (if the anachronism may be allowed); but of the alleged reverse process, neither nature, nor religious feeling, nor observation of human tendencies, nor any other thing affords the slightest trace or even suggests a suspicion. Analogizers have been the bane of the church in all ages, and the analogy of Christianity with Judaism has ever been the favourite and profitable dream of men mad of theory, and too wise to be mere copyists of others. So much for the subjects of baptism.

The same style of reasoning avails for the *mode*.

1. When once an exaggerated sanctity, a superstitious significance was ascribed to the ordinance, when baptism was reckoned a saving rite, the *quantity* of water necessarily became a very insignificant thing: the rite itself by official hands would overshadow by its greatness and effects everything else. The exchange of a bath for a basin, the latter containing *consecrated* water, and to be applied by a *privileged class*, and the result being regeneration, is only what might be expected under the circumstances, might be anticipated with confidence, is just the natural course which the matter would necessarily take. We know this perversion of the ordinance did very early obtain, and it is the present argument to show, that out of such perversion easily, naturally, and swiftly there grew the change in the mode. Why, even in the present day, a dear Pædo-baptist brother once adopted the very argument here supposed. He referred me to the Old Testa-

ment ritual; on several occasions the smallest possible portion of the consecrating element being used. The blood, he said, was sprinkled on the book, 'a drop was let fall on the ear's tip,' showing that *quantity* was of no consequence whatever when *quality* was recognized. So, naturally, might sprinkling obtrude into the place of immersion and eventually displace it.

2. Sprinkling is a far less troublesome, a far readier mode, involving no inconvenience, and practicable at any moment, in almost any spot, and on almost any emergency. We all know how repugnant trouble is; no one likes it, and rather than suffer it, many people would neglect a confessedly profitable or even obligatory act. Still more is trouble disliked in religion. People shirk it as much as possible. This then accounts for the progress of baptism from immersion to sprinkling. The argument is increased ten-fold in force if we consider that when baptism was looked upon as *saving*, sprinkling became absolutely necessary. Who would think of taking a dying person out of bed and immersing him? but how easy and convenient to sprinkle him! But water for immersion could not be easily had at midnight, or in some localities, and on some emergencies, and baptism being regarded as *saving*, are people to be allowed to perish for want of water? What a dilemma! What a temptation it constituted! O how naturally, how precipitately would they accept the doctrine that a very little would do, a few drops, that the mere use of water, *no matter how*, (and this is one of the arguments of some Pædo-baptists) was all that was requisite! I am driven to the conclusion that sprinkling was a *necessary corollary* of the doctrine of regeneration-baptism. One cannot be held without the other unless it be admitted that perdition is possible from the mere absence or scantiness of water.

3. As the gospel travelled westward and northward, and as the Greeks and Romans became more effeminate, bathing at *all* seasons would come to be regarded as dangerous, there would be a difficulty in inducing converts to submit to it, and any scheme for bridging over the difficulty would be wel-

comed as a grand relief and boon. The good old practice of frequent ablution, the primitive incessant use of pure water both outwardly and as a beverage, fell into desuetude as the population of Europe became enfeebled by the luxury, indolence and other fruits of in some respects an over-civilization. The force of this argument will be felt by those who know the immense obstruction to the water-cure system, presented by this very dislike to water or fear respecting its free use. It is indisputable that in ancient times, and even so late as the time of Augustus Cæsar, bathing even at Rome was so little feared that young men covered with sweat did not hesitate to plunge into the Tiber. This is but a specimen of what was usual at that day, but as civilization advanced men became less accustomed to water, and the notion grew up that the bath was not always safe. Happily the bath is now becoming a daily use in many families, but it is notorious that for centuries it was seldom and timidly used. It is here contended that it is vastly more likely that the copious use of water was abandoned for sprinkling, as the western world's social state became more artificial, and primitive manners grew obsolete. This is not advanced as a chief argument, but as a *subsidiary* one; nevertheless it has force and is a natural argument. It will not do to say the customs, &c., of the world have no influence on the church, for the case is, that the church is affected by the world, and greatly modifies its practice according to the world's usages. But the reverse argument would be plainly ridiculous, i. e., that as the world grew more artificial, became less and less used to the bath—sprinkling was perverted into immersion! 'Who could forbear a laugh' were any one so daring as to propose it?

4. Once more, the aversion that multitudes have to make a decisive and *public* stand for Christ would account for the gradual disuse of immersion. Even now, we find it a very great trial for many to submit to public baptism, and even a private baptism by immersion is felt as a cross. The rite in the general confesses a previous life of sin—a recent new birth and an in-

tion to live a new life. 'This good confession before many witnesses,' some godly people find a natural shrinking from and to all others it must be positively terrifying. How easy and acceptable then the substitution of another form with a different signification in an age when the church was carnal, when the grand distinction between the church and the world was broken down and trampled out of sight! But I may add to this argument, by introducing the pressure from without as supplementing and contributing efficiency to the impulse within the church. When the world ceased to be looked at as lying in the wicked one—ceased to be 'crucified to the church,' how natural was it for the church to listen to, and eventually to accept the advice of the world and to adopt a less demonstrative, affecting and characteristic rite than a public immersion! The world does not like to be reminded of the setting aside, the dying of the 'old man,' the depravity of our nature, and the being hurried with Christ in baptism, and no wonder if its objection availed at length to induce the church to substitute a less offensive one. I have ventured to designate immersion the *more affecting* rite, one which renders the subject more a *marked* person, and I think all who have been witnesses of the ordinance will admit it. This admission lends force to the argument. To the world, believers' immersion proved a stumbling-block, and to please the world the church abandoned the primitive mode for one less offensive, less distinctive, less reproving, less humiliating. Apart then from philology, from church history, from Scripture precedent, and from the testimony borne by ancient baptistries and fonts, I am constrained by the impossibility of explaining the change from the apostolic practice, on principles favouring infant sprinkling, to conclude that believers' immersion was the original mode. One objection only shall I mention: it is this—that the notions of the Orientals being so extreme as to the seclusion of the females, it is incredible, that in those climes the women could have been allowed to be publicly baptized. Why, it is said that even a medical man is with difficulty ad-

mitted into the chamber of a sick woman, and when admitted is scarcely permitted to touch her, the bed clothes being closely tucked up around her. Indeed, a Syrian gentleman, an M.D., has said, his patient was covered out of sight, that a slit was cut in the sheet, spread over the lady-invalid's face, her tongue for the doctor's inspection being put through the slit! Two answers may be given.

1st. That anciently no such ridiculous affectation prevailed; manners there have since grown more artificial and absurd.

2nd. That it was wise and kind in Christ to break down this silly seclusiveness, similar in some respects to 'caste' in Hindostan,—wise for two reasons—for the intrinsic absurdity of the custom, and secondly for sanitary reasons. The value of the physiological principle involved in immersion is such, that it may be presumed to have been present to the Divine mind when immersion was enjoined. It is believed that before very long the popular estimate of the value of water will be so enhanced, and the necessity of ablutions for health will become so palpable, that the childish and effeminate timidity of water which has been so prevalent, will be scorned and wondered at, and that the appointment of immersion will be recognized and blessed by all men, as another of the many instances of the far-seeing wisdom of the Divine Head of the churches, and proof that he who ordered baptism to all, knew our frame, and ordered nothing but what was in perfect keeping with sanitary laws and conducive to human welfare. As to the loathsome hypocrisy of secluding women prevalent in lands where unchastity is notoriously rife, all that need be said, is, that it became Him who rebuked the affected prudery of one who complained of his permitting harlots to approach him, to frown upon a usage which affecting something *beyond* nature and *against* virtuous society, and to legislate in harmony with the true system of life. Roman Catholic cant about chastity, which brands marriage as a less holy state than the unmarried, as in fact unchastity only legalized, and pretends to be wiser and more spiritual than God

intended mankind to be, is scarcely more offensive than the Oriental seclusion system, and it would have been a reflection upon Christ, had he at all given way to it. It often happens that the most licentious and impurely-minded affect an exaggerated modesty, and feign themselves shocked at that which others allow. And it is quite possible that satan may avail himself of this very dissimulation, in order

the more surely to accomplish his own demoralizing ends. He who can feel any impropriety in the baptism of females, has yet to learn the full force of the words, 'To the pure all things are pure.'

If this should prove suggestive to abler pens, and lead to a more exact and conclusive argument, I shall gain my end.

Sheffield.

J. J.

SCENES FROM THE LIFE OF AN EX-CAPUCHIN FRIAR.*

CHAPTER I.—I BECAME A CAPUCHIN THROUGH FEAR.

I was born at C——, a market town in one of the northern states of Italy. My parents had lost six children by death, and I was their only surviving hope, their solace and delight. The affections of my poor mother were now lavished upon me. She was a pious Catholic, warmly attached to her faith, and scrupulous in her observance of the duties it enjoined. Her veneration for its ministers knew no bounds. I was educated by her, under the superintendence of the priests, and received their instructions with unquestioning and unlimited trust. Like many youths in Italy, I was passionately fond of billiards; and often felt rebuked because I eagerly followed this pastime, even on Sundays and feast days. When about fourteen years old, a Capuchin friar came to preach in our town. His age, his long white head, his monkish garb, his seemingly austere life, and his enthusiasm, powerfully impressed my childish fancy. I believed him a saint, and as such he was esteemed by others, a fatal illusion which, in my case, was the beginning of a series of misfortunes which will end only with my life.

Lent was nearly over, and the time for Easter confession had arrived. The Capuchin, in his double capacity of preacher and friar, was incessantly occupied in hearing confessions. An immense crowd of men and women, girls and youths, thronged around him; and, I, thinking it would be a most meritorious act to confess to so holy a

man, found myself one morning among this concourse of penitents. I humbly confessed my childish fondness for billiards, and my frequent indulgence in it on festal-days, expecting a slight rebuke; but the old friar looked upon my conduct in evident horror, and thundered forth anathemas upon me, which rang in the ears of the bystanders like the prophetic sentence of the angel of justice. 'You are lost for ever! Go and spend your Easter in perdition!' bellowed the angry Capuchin, as he drove me from his presence.

I shall never forget the terror that then seized me. I fled from the church, where every eye seemed fastened upon me, as though I had been guilty of some atrocious crime; crept stealthily into my chamber, so as to avoid my mother, who was anxiously waiting my return; and, throwing myself on the bed, burst out into a torrent of grief. Lying legends, such as I had heard from the lips of priests, and had read in papist books, suggested horrible visions to my already over-excited imagination. An hour passed in delirious torment. I tried to regain my composure, and sought my mother. I evaded her questions, but showed an unwonted tremour that aroused her curiosity. How I got through the remainder of the day I know not. But the night! what dreams, what horrible

* The whole narrative is given in the memoirs of Vincenzo Crespi, translated from the Italian: Partridge and Oakley.

visions scared and startled me from my sleep! Now serpents, vomiting flames from their mouths and eyes, twined themselves around me, and, enfolding me in their loathsome embrace, dragged me slowly by a zigzag course, down into an abyss that had no bottom; then I was seized by a troop of demons, hurled headlong into the gulf of perdition, and screams and blasphemies of those 'whose worm dieth not,' broke upon my ears; then I was thrown into a den of dragons, where was a confusion of angry voices, muttered imprecations, howlings, yells and hisses, while menacing spectres rose before me, ready to compass my destruction. O horror! and worse than horror! Daylight released me from these fancies, but only brought a change in my miseries. For three whole days, days of mental anguish, I kept my secret from my mother. The fierce friar was always before me; my visions returned, and I passed from one fit of terror to another.

I will only allude to the anguish of my distracted mother when she learnt how matters stood; to the wily entrance of the Capuchin into my mother's confidence; to his promise that if I followed his advice, there was one way of escape from perdition, becoming a monk; to the ecstasy with which I cried, 'Is that all?' to the rebound of joy that then filled my heart; and to the consternation and grief with which my mother received the unwelcome determination I expressed of becoming a Capuchin.

A year elapsed before I entered the convent; a year of great trial for my poor mother. A deceptive religion had hardened my heart; and profound and invincible dread of torment had rendered me horribly selfish. My heart was steeled against my mother's grief. Her entreaties that I would remain with her, that we might live together and both serve the Lord, I regarded as a temptation of the devil.

The day of my departure at length arrived. My mother accompanied me about a mile to meet the conveyance which was to bear me from her. During that walk no sigh, no sound escaped her. She seemed petrified with sorrow; and when we parted, no

'God bless you' was uttered by her lips, no tear shed, no kiss given. I did not then trouble myself about what was passing under that cold exterior; but *now* that parting is for ever present to my mind. And I! How did I feel? Unnatural boy! I was altogether unmoved by the pitiable sight.—But no! The boy was not unnatural! Unnatural was the monk who filled his mind with the idea of becoming a saint. Unnatural is the system which, in its fanaticism, renders man's feelings so callous that he breaks nature's ties, hating and tormenting even his own parents under the false pretence of fulfilling the laws of God.

The vehicle proceeded; and as I once or twice glanced back carelessly, I saw my mother standing in the middle of the road, precisely in the attitude in which I left her, but no thought then crossed my brain of returning once more to embrace her.

CHAPTER II.—MY NOVITIATE.

A long and tedious journey brought me to the Monastery of A—, in the Pontifical States. The master of the novices,—a thin, care-worn man, whose long black beard swept his breast, with eye calm and fixed, and manner grave and yet affable—received me, congratulated me on my good fortune in thus being allowed, through divine grace, to devote myself to God. To become a Capuchin, he said, was the best and surest road to holiness. I had now escaped the seductions of the world, and must banish all earthly affection, and devote myself exclusively to God, to the blessed Virgin, and to the saints. I secretly resolved never more to think of my mother, and to cease loving her; as if loving my mother were a sentiment too profane to be indulged in by a Capuchin, and must, of necessity, be displeasing to God!

On the third day after my arrival I went through the ceremony in the church, before a large concourse of people, of assuming the garb of a novice. The prayers, full of vague mysterious allusions, recited by the monks, with solemn and sepulchral voice; the visions of holy virgins and beatified saints, smiling sweetly upon

me, and exulting over their acquisition; and the anticipation of the holy man I was now to become, lifted me above the world, as though my soul, freed from all earthly trammels, had separated from my body, and I were already all essence, all spirit. I laid aside all my garments, except some flannel, and my body was clothed in the large, heavy, rough, woollen frock of the Capuchins. Never having been properly cleansed, it always remains in a filthy state, and the tender limbs of the young penitent are tormented for weeks, by an indescribable irritation, as if a host of insects had taken possession of him, stinging, gnawing, and torturing him. But all this I counted as nothing. I was to be a saint! Hard, severe, cruel, and bloody even as was the discipline of the novitiate, imposed too with barbarous inhumanity, to me it was but the key that unlocked the gates of Paradise.

The first injunction given to the novice is, to keep his eyes constantly fixed upon the ground. No place, no noise, no voices were allowed as an excuse; and any deviation was followed by the punishment of the *occhiali*, or spectacles, so called in bitter irony; for with this bandage over the face, sometimes worn for hours, one can only look downward towards the feet; or by eating dry bread and water off the floor; or 'discipline,' a rope, eighteen inches long, with seven cords of equal length, compactly braided together, like a cat-o-nine-tails, with which each delinquent was to flagellate himself. These various punishments are often enjoined in the most arbitrary manner. The second very stringent rule laid down for the novice is that of maintaining strict silence. Permission must be granted by the superintendent, even in speaking to a companion; and then the voice must be suppressed, the aspect humble, one knee on the ground, and the head bent downwards. In addition to the punishments of eating bread off the floor, and 'the discipline,' for any violation of this rule, is that of making the cross on the floor with the tongue. I have seen this penance performed through the length and breadth of the refectory, a large hall capable of seating two hundred persons at tables placed in single rows by the side of the

walls. None but men brutalized by fanaticism could ever enforce this horrid custom, or stand by unconcerned spectators when the wretched sufferer tracks with blood the cross upon the floor. I once had 'the discipline' for simply opening the window of my cell, when sweltering beneath the heat of a July day; and having previously stuck the cords full of pins, urged by motives which I then deemed pious, and the master forgetting that he had commanded me to whip myself till he came back, I endured the last for more than three hours, till the blood trickled down my back.

Perhaps the hardest and most trying of all the duties of the novice, is that of being obliged to rise at midnight, and to appear in the choir of the church. To lads of fifteen or sixteen it is no slight task to arouse themselves from their heavy slumbers. To the monks, this service, is, of course, less severe; but recollecting how much they suffered before they became accustomed to it, they appear to seek revenge upon the novices. For delay of only a few minutes, there is 'discipline,' for not appearing at all, bread and water off the floor; and for repeated neglect, making the cross on the floor with the tongue. I remember one novice, active, devotional, and exemplary, when awake; but a bard sound sleeper, and difficult to arouse. To call him was useless, he did not hear; to lift him from the bed was lost labour; pricking or tickling would have been equally effectual upon a stone. In his ears the alarm bell was at best the buzzing of a fly. Every day he had to do penance; and many inventions were tried, worthy of the worst days of the inquisition, to arouse the sleeper. Now a ball of wood, half the size of a man's head, was fixed, so as to fall on his head; but it proved a failure, for the blow though breaking his slumber, stunned him so completely as to render him insensible; then his bed was ordered into the refectory, during the dinner hour, and he was told that he might sleep when he ought to eat; and a third time he was placed, fast asleep across the door-way in the refectory, and every monk as he went to dinner, and every novice, stepped upon his chest with their heels. Nature

had given him more than a common share of drowsiness, and persisted in asserting her sway. At the end of his novitiate he passed to another convent in which he acted as sacristan; but many a midnight hour passed by with the hour of service, and the monks were all on their straw beds, for the sacristan was fast asleep! He was worth his weight in gold to the friars. Without any fault or negligence of their own, they could often sleep through the night, while the poor sacristan was made the scape-goat for their shortcomings. But to return: the matins and litany, occupying an hour, were repeated in tones so deep, slow, and sepulchral, that no wonder the poor novices felt drowsy; but the next hour's occupation was the hardest to go through—the hour of meditation. The lights were extinguished, and the friars remained in the choir in the dark. The church is all in darkness, save that a faint glimmer shines from the small lamp burning on the high altar, which serves to people the dreary edifice with dense and gloomy shadows. The novices kneel before a long form which they may not touch, either while kneeling, or to help them up. Three hours of rest are allowed after this, and at six every novice commences the daily exercises.

Novices not only make but wash their own clothes. In writing out the list of the articles for the wash, the only occasion on which a novice is allowed the use of a pen, I one day inked my fingers, and to avoid detection, wiped them on my sandals, then nearly new. The master saw it, and thinking it a piece of vanity, I had to eat off the floor. Another novice, for accidentally breaking off a fine carnation in the little plot of garden that he had to dress, like the rest of us, the master ordered him to eat it, kneeling on the refectory floor, and brother F— had

actually chewed it when he was commanded to desist.

In addition to meditation in the chapel, washing, and gardening, we listened for several hours every day to lectures taken from the most absurd productions of the cloister, consisting mainly of horrible stories of youths, who met with a miserable end because they quitted their convents during the time of probation. Some, so these lying lectures declared, had become robbers or murderers; others had died in prison, or fallen by the hands of the executioner; others, again, were tormented during the whole of their lives by dreadful diseases, sores, cancers, ulcers, and the like; and others, after leading a wicked and licentious life, were struck by sudden death, destroyed in the midst of their sins by a thunder-bolt, or carried alive, body and soul, by evil spirits, to flames of torment!

The consequences may be easily foreseen. Credulous, superstitious, and timorous, the novices are deeply impressed by these tragical tales, and dare not entertain the remotest idea of returning to the world, however distasteful to them the monastic life may be. If the novice, disgusted with the severe discipline, resolves to leave, and applies for his secular dress, the master plies him, now with honied words about the saintliness of a Capuchin's life, and now with threats of endless torment, until the youth gives way; and then, double rigour, double penance, and double exactions, in order that he may reimburse himself for the gentle words lavished so prodigally. On this point I speak feelingly. Notwithstanding all my devotion, all my fanaticism, and all my dread of eternal torment, three several times did I present myself before the master and demand my clothes, and three several times did his blandishments overcome me.

There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself, and the drops run off. God

rains his goodness and mercy as widespread as the dew, and if we lack them, it is because we will not open our hearts to receive them.

MODERN MARTYRDOM.

Man is his own star, and the soul that can
 Render an honest and a perfect man,
 Command all light, all influence, all fate,
 Nothing to him falls early or too late.
 Our acts our angels are, or good or ill,
 Our fatal shadows that walk by us still.

BRAUMONT AND FLETCHER.

THOMAS CARLYLE somewhere says—
 But stop! what am I doing, dear
 reader and editor? I have dared to
 open my remarks by the mention of a
 name which to many is associated with
 blackest atheism and boldest scepticism.
 I am afraid that I have greatly shocked
 my staid old friend Obadiah Orthodox,
 and that I have wrinkled with dis-
 pleasure the serene forehead of good
 Simeon Straitlace. I fear that I have
 set them a thinking of the degeneracy
 of the modern pulpit, the modern plat-
 form, the modern magazine, and, in
 fine, almost the modern everything.
 Perhaps if they had actually read the
 works of the writer to whom I allude
 at the beginning, they would entertain
 at least a modified notion touching his
 worth and unworth, heterodoxy and
 orthodoxy. But it is not to be sup-
 posed that they have so far committed
 themselves, for, I have often observed
 that the bitterest foes and most virulent
 critics of the Chelsea philosopher,
 Ralph Waldo Emerson, and others
 like them, are generally utterly igno-
 rant of their writings—which fact, of
 course, qualifies them in an eminent
 degree to pronounce judgment upon
 the said books. Not that I am a disci-
 ple of the author of *Sartor Resartus*.
 No. But I am, I must confess, an admirer
 of much that he has written. His
 volumes are such as one may love as a
 mother, and at the same time hate as a
 devil, for they do the work alternately
 of both personages. As a parent
 fondles and protects her fair-haired,
 blue-eyed, cheek-dimpled child, so they
 give birth to, and array in no mean
 apparel of excellent speech many great
 and nobler thoughts: and as
 the devil is ever the sworn foe of
 all good, so they really seem to aim at
 the destruction of much that the world
 ought to prize. As proofs of this, let
 any one read the *Latter Day Pamphlet*

on *Jesuitism*, and then the one on the
Nigger Question. The first will make
 him a joyful heart, the latter will tend
 to make him of very sad spirit. But
 we must not delay longer in these
 somewhat straggling remarks about the
 great author: suffice it to add, that in
 the long course of time all men get
 their due. There is a wonderful
 law of retribution at work every-
 where; and the writer in question
 will eventually get the benefit of it as
 sure as he exists. So let neither his
 friends fear, nor his foes fume. All will
 be right in the end. No one knows
 this better than the biographer of
 Cromwell, and we suspect he is tolerably
 at ease about it.

Well, to make another start; Thomas
 Carlyle somewhere says, 'affectation
 is the bane of literature, cant the bane
 of morals.' Of both assertions we are
 doomed to abundance of proof in the
 present age. As far as literary affecta-
 tion is concerned, no observant man
 can fail to see 'enough and to spare'
 of it. What a host of literary Pharisees
 there are! In nothing is there
 more pretence and hollow hypocrisy
 than in the book-world. There are
 fashions in poetry, for instance, as well
 as in dress, and what numbers adopt
 the prevailing cut and trimming of
 their mental garb, not from admiration,
 but merely because it is *the thing* to do
 so, and because they dare not be out
 of order. It is the fashion to belaud
 Wordsworth and Tennyson. Both are
 bards, whose beauties and meaning do
 not in any wise lie on the surface, like
 shells on the sands at Scarborough or
 Southport. By no means. They are
 rather like pearls that must be dived
 for. Down with you, my good sir, in
 the diving-bell of thought, if you would
 appreciate either the author of *Peter
 Bell*, or the writer of *Maud*. But we
 venture to say that nine out of every

ten of the loudest eulogists of these men are utter strangers to the diving-bell, and have never been in one, but that at the Polytechnic, in London, which, by-the-bye, is not particularly fitted to produce the appreciation of which we speak. If you are well acquainted with Wordsworth, try the experiment. The next party you are at will give you a fine opportunity. The young lady in pink gauze, and arrayed in all the magnificence of artificial-flowers, will be delighted if you turn the current of conversation into the channel of poetry. Mention the bard of the Lakes. She will go off into raptures of applause, and exhaust her vocabulary of adjectives in the superlative degree when speaking of him. But, put a few questions to her, and marvel not if you discover that she has never managed to get through the *Excursion*. So of Alfred Tennyson. If you were to go to the book-shelves of half his much-talking devotees, you would most probably find that *In Memoriam* and *Idylls of the King* were just cut open, and that is all—not well-thumbed and often read, like Mr. James's last novel, or the current number of *All the Year Round*.

Just as this affectation is 'the bane of literature,' so 'cant is the bane of morals.' The latter is as abundantly demonstrated to-day as the former. To the thinking of the present writer, who, though he is 'to fortune and to fame unknown' still has an eye to what is going forward,—there is an immense deal of cant canted by professed cant haters. One manifestation of this is the course pursued by some in respect of the working classes. For example, there is our immaculate young brother, the Rev. Nathan Newlight. Habited in superfine black broadcloth, cassock waistcoat, and virgin white tie, it is astonishing how eloquent his homilies are on what he pleases to call 'the great social questions of the day,' and the 'elevation of the masses.' He makes the working-man the modern martyr. According to him the artizan is being what Mr. Samuel Weller would denominate *victimimized*. He is perpetually trodden beneath the iron hoof of oppression. He is daily hunted by

fierce furies, and hourly haunted by ghostly wrongs. He is a martyr to *doubt*. Mr. Newlight pictures to you the working-men as a body of earnest, patient thinkers, hungering and thirsting for truth, but unable to find it. They would give anything to attain to a sure foundation for an enlightened faith, but they cannot discover one. Theirs is the 'Everlasting No.' He is a *Political* martyr. He wants suffrage universal, ballot, and nobody knows what beside, but he cannot get them. No. He is tied down to the rock of despotism and can't move because of the blood-thirsty aristocratic vultures, that 'seek his life to destroy it.' He is a *social* and *commercial* martyr. Between him and his wealthier fellow-men there is a great, impassable gulph. The rich care nothing for the poor. His employer grinds his face, robs him at every turn, and his life is a constant misery.

So the working-man is catalogued and labelled in the museum of many. To them he is the modern martyr. Now we appeal to our readers, and ask whether this is actually the case? Is all thus predicated of the artizan fact? No. There is some truth in it, but a vast deal more fiction. No doubt many operatives have a hard time of it; no doubt there wants more political privilege for them; no doubt they don't get better pay than they ought. But to make it out that they are all poor, sleek, meek, innocent lambs, pounced upon by legions of wealthy foxes and patrician wolves is what Mr. Carlyle would call '*transcendental moonshine*.' The working classes seeking for truth but not finding it! Believe it not for a moment. Would that they *did* seek it; we venture to predict a somewhat successful issue to their search. A large number of them care a good deal more for *Bell's Life in London* than they do for the afore-mentioned truth. As to *political* rights, hundreds care very little about them, and would sell their vote for a glass of stout or a sixpennyworth of brandy and water. It is simple matter of fact, whatever be our theories, that the martyred 'masses' tax themselves far more heavily than their rulers do, and pay endless levies to the publican and maltster without a word of complaint. Nor are they such

social and commercial victims as Mr. Newlight would have us believe. Stand in the warehouse-streets of Nottingham, when the girls employed in the lace trade are going home for dinner or tea, and you'll not see such a fearful display of misery in their faces; you won't indeed. Come into one of our cotton-spinning, calico-making Lancashire towns when the six o'clock bell has rung at night, and you won't get the impression that the occupants of the mills are on the verge either of despair or death. As the women trip along in their wooden clogs and the shawls over their heads, you will find that happiness is possible even in connexion with looms and spindles.

The truth is, no one class is the martyr-class. Not at all. This rubbish about the working-people being eternally wronged and perpetually miserable really won't do. Let us all—his Reverence of the Newlight order included

—do what we can to help the people, but let us not be guilty of exaggeration in speaking of their wrongs. Pain and pleasure, weal and woe are more evenly distributed than carelessness is prone to think. No one class monopolizes sorrow, none gladness. Earth was meant to be neither a monastery, nor a casino. Life is not a constant wedding feast; life is not a constant funeral ceremony. There is Cana with its purple wine, as well as Bethany with its solemn dead. David has both to mourn over Absalom and dance before the ark. Let us thank God that it is so. Let us bless Him that the garment of existence is of many colours, dark and light, grave and gay. Take life as you find it, and try not to complain over-much. Grumbling children are punished. Do the best you can with what you have, and avoid playing the small martyr.

T. R. S.

Scripture Illustrated.

‘AND THE DISCIPLES WERE
CALLED CHRISTIANS FIRST
IN ANTIOCH.’

Acts xi. 26.

SOME of the Jewish Christians who fled from Jerusalem during the persecution that arose about Stephen, came as far as Antioch. All the cities of Palestine must have seemed to them little better than villages or garrison towns, in comparison with the size, strength, and beauty of this so-called ‘Queen of the East.’ There were then only two other cities in the world larger, Alexandria and Rome. Its founder, the greatest builder of antiquity, Seleucus, one of the generals of Alexander the Great, erected thirty-four cities: three named after his first wife, Apamea, six after his mother, Laodicea; nine after himself, Seleucus; and sixteen after his father, Antiochus. A builder of cities, Seleucus often found great difficulty in peopling them

after they were erected. Premiums were offered to those who would become citizens, and equal rights with the Greeks, a temptation which many Jews of that day were not slow to accept.

Antioch in Syria, the Antioch by pre-eminence, lay about 300 miles north of Jerusalem, on the south bank of the river Orontes, where the river, stopped in its flow northward by the mountain range of Amanus, makes a sharp angle and flows westward down a broad valley to the Mediterranean, some twenty-three miles distant. The river formed the protection on the north side of the city, and the rugged hills of the Casian range, crowned with lofty walls, the southern defence.

Antioch possessed peculiar attractions. The beauty of its situation, its salubrious climate, its magnificent temples and villas, its circle of cultivated society, its thousand wants, its luxurious manners, the passion for spectacles, gratified at an immense

annual expence, the nearness to Daphnæ, a village embosomed amidst groves of laurel and cypress, and celebrated throughout the pagan world for its sensual rites, drew together the poet, the artist, the man of letters, the merchant, the man of fashion, and the jaded voluptuary. No populations have ever been more abandoned than those of Oriental Greek cities under the Roman empire; and of those cities Antioch was the greatest and the worst. 'Fashion was the only law, pleasure the only pursuit, splendour of dress and furniture the only distinction among its inhabitants. Serious and manly virtues were subjects of ridicule, and contempt for female modesty and reverent age, announced the universal corruption of the capital of the Roman provinces in the East.'

Yet even here, so manifestly was it the power of God, the gospel spread rapidly among the Greeks. No apostle proclaimed it; not even any one in any official position in the church at Jerusalem; but simple fugitives from persecution; and Barnabas, sent by the mother church of the Jews to the mother church of the Gentiles, literally came, saw, and was conquered. He found nothing to rebuke, but everything to commend. Work, however, multiplies on his hands in the great city. Who shall help him? The thought of Saul of Tarsus, of his call to this special work of preaching to Gentiles, and of his eminent fitness, arose in his mind, doubtless suggested by the Spirit of God. At once Barnabas fetches Saul from Tarsus; and these two great and noble men, work together for a whole year in corrupt Antioch.

Now occurs the giving of the new name to the disciples. Among themselves they had been hitherto known as the disciples of the Lord, of Jesus, the brethren, the believers, the saints, the elect, and the faithful, and these terms were long afterwards used. By Jews they had been contemptuously styled, the Paupers, the Nazarenes, the Galileans. But the Greeks in Antioch began to recognize broad differences between the Jews as such, and those who were adherents of the new faith. These men talked about Christ, gloried in his cross, spoke of him as risen from

the dead, sang praises to him as to a God, invoked his aid, and sought to live after his pattern; and the pagan Greeks of Antioch, with their accustomed fondness for satire, called the disciples *Christians*. No clearer proof could be given of the independent development of the church, the church, that is, freed from Jewish trammels, than that its members should be thought worthy of this distinct and significant nickname. It is, however, worthy of remark, that there are only two other places in the New Testament where the term Christian occurs, and in both these the notion of shame is obviously associated with it; once in Acts xxvi. 28, when Agrippa cries out to Paul, 'Almost thou persuadest me to be a Christian,' or as Neander prefers to render the passage, 'Truly in a short time thou wilt make me a Christian;' and once in 1 Peter iv. 16. 'If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.'

WHO THROUGH FAITH OBTAINED PROMISES.'

Hebrews xi. 33.

AND THESE ALL RECEIVED NOT THE PROMISE.'

Hebrews xi. 39.

THE promises, says Andrew Fuller, which were obtained by faith, refer to those which were fulfilled during the Old Testament dispensation. It was promised to Abraham that he should have a son; to Israel, that they should possess the land of Canaan for an inheritance; to David, that they should return from the Babylonish captivity, &c.; and by faith each of them in due time obtained the promise.

But there was one promise which was of greater importance than all the rest; namely, the coming of the Messiah. In the faith of this the fathers lived and died; but they saw not its accomplishment. To see this was reserved for another generation. Hence the words of our Saviour to his

disciples: 'Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.'

It is thus that God has wisely balanced the good of different ages. The fathers obtained much, but not all. In respect of the blessings of Messiah's kingdom, they sowed, and we reap; they laboured, and we enter into their labours. Thus it is ordered, that 'they without us should not be made perfect.' The fulfilment of our times must come in to answer the faith and complete the hopes of those who have gone before us.

'BEHOLD THESE THREE YEARS
I COME SEEKING FRUIT ON
THIS FIG-TREE,' &c.

Luke xiii. 7.

Of these 'three years,' says Trench, many explanations have been offered. Augustine understands by them, the times of the natural law, of the written law, and now, at last, of grace. Theophylact, 'Christ came thrice, by Moses,

by the prophets, and thirdly, in his own person; or, when application of the parable is made to the individual—in childhood, in manhood, in old age.' Olshausen thinks they may refer to the three years of the Lord's open ministry upon earth; but Grotius had already observed against this view, that if the three years are chronological, the one year more, which at the intercession of the dresser of the vineyard is granted to the tree, ought certainly to be chronological also; whereas not one, but forty years of grace were allowed to the Jews before their final destruction.

If the three years, says Stier, are only regarded as a proverbial notation of any definite time, (or, possibly, with some latent reference to the fact that after three years a tree would give certain indication whether or not it would ever bear fruit,) yet even then the coming must refer to Christ alone; but, for our own part, we see no reason to deny the reference discerned by Bengel and others to the three years' teaching of Christ, the third year of which was now lapsing. That the intercession only required this one year to be waited for, while Israel had forty years of suspended judgment, does not affect the matter in the least, for the long suffering here exhibited in its threatening limitation can now, as ever, surpass its own limits.

Wayside Gleanings.

GODLINESS IS PROFITABLE UNTO ALL THINGS.

GODLINESS adds to all the virtues their supplemental graces; it gives to strength gentleness, to beauty its robe of grace, to joy its bright contagion, to hope its perennial spring. Through godliness power is considerate, righteousness loving, justice merciful, truth tolerant, and steeped in charity. It ennobleth the dullest handicraft, and stamps on perishing gold the imperishable image

and superscriptions of heaven. There is no destructive passion which it will not chain, no fruitful germ of godliness which it will not foster and develop; there is no joy, lawful to man, which it will not exhilarate, no sorrow which it will not soften, no hope which it will not quicken, no dear bond which it will not strengthen, no marriage of souls which it will not consecrate and register in God's high court in heaven. Without it, life were weary for a brute; with it, life were blessed for an angel.—*Baldwin Brown.*

THE POWER OF LOVE.

IN all ages love is the truth of life. Men cannot injure us except so far as they exasperate us to forget ourselves. No man is really dishonoured except by his own act. Calumny, injustice, ingratitude,—the only harm these can do us, is by making us bitter or rancorous, or gloomy, by shutting our hearts, or souring our affections. We rob them of their power, if they only leave us more sweet and forgiving than before. And this is the only true victory. We win by love. Love transmutes all curses, and forces them to rain down in blessings. Out of the jealousy of his brothers Joseph extracted the spirit of forgiveness. Out of Potiphar's weak injustice, and out of the machinations of disappointed passion, he created an opportunity of learning meekness. Our enemies become unconsciously our best friends when their slanders deepen in us heavenlier graces. Let them do their worst, they only give us the god like victory of forgiving them.—*Robertson*.

PARADISE LOST AND PARADISE
REGAINED.

Two hymns are babbled by all the echoes of the ages,—the good days of old, 'the good days to come.' They are the work-songs of humanity; the memory of a better, and the hope of a better, nerve and cheer mankind. That memory, Genesis explains; that hope, the Apocalypse assures. Whence come the colour and forms of the seer's vision, and the poet's song, if nature has always been the taskmistress, and never the radiant bride of man? In the clear glass of the imagination a broken image seems ever striving to reform itself; art extricates the unity—it is Eden restored. In the painting of all the world's great master-pieces, Memory sate at the easel of Hope. Nor can the student of early history be blind to a progressive darkening of the moral atmosphere, and dwarfing of the moral stature of man. Abraham is a grander figure than Solomon, Moses than Nehemiah. From Eden

streamed that golden glow which lit the wilderness through which our fathers wandered; and when the glow of the past glory begins to fail us, mark the first flush of the splendour which bursts through the open sepulchre of Christ from that heaven which God has in store.—*Baldwin Brown*.

CARNAL AND SPIRITUAL JOY.

THE edge and relish of carnal joy is ever much rebated and embittered with many sour sauces, and envenomed mixtures; impatience of delay, difficulty and danger in attainment, unanswerableness to fore-conception and expectation, many secret terrors, fretting jealousies, discontented indignations against their discontinuance and vanishing, &c. And besides those three ensuing individual stings, which to an enlightened conscience as inseparably and sensibly dodge them at the heels as a shadow the body in the sunshine.

1. One of them is as it were, natural, immediately attending all earthly mirth. Melancholy and heavy-heartedness afterwards. For as the rivers of sweet water run their course to die in the salt sea: so the honey of all earthly pleasure ever endeth in the gall of grief. Voluptuousness even in her dearest minions, ordinarily expires with anguish, and anger that it is gone. The transitory flashes of sensual delight are like the light of a candle which leave at the close a noisome vexing snuff behind. And that sweetness which sensualists swallow down so greedily turns to gravel in their stomachs, and at farewell fills their spirits with the return of a more heavy melancholy than before the receipts.

2. The other I call a *temporary sting*. For all the ways of worldly pleasure are strewed also with needles and nettles, that I may so speak, which ever and anon prick and sting her darlings as they pluck the fading flowers. So that at best they are but like bears robbing a wasp's nest, who ravenously rifle the combs, and with much ado suck out the honey, but in the meantime are soundly stung and swollen about their head for their painful pleasure. In their several walks of a

fool's paradise they hunt both unreasonably and unseasonably after transitory delights, but they are ever pained and payed home with a witness in this very pursuit. The covetous man accounts worldly wealth and a hoard of gold, his heaven upon earth; but in heaping it together, his heart is woefully rent and torn asunder with carking carefulness, restless rooting in the earth, anxious and endless casting and fore-casting. In a word, with much care in gathering, more fear in keeping, and most grief in parting from it. So that for feeding his greedy eye upon a little vanishing heap of yellow earth, his heart is continually haunted with such vexing harpies. I mean wasting cares, false fears, that dry up his vital moisture, and cut his very heart strings in pieces.

Good-fellowship meetings, and ale-house revellings are the drunkard's delight, but all the while he sits at it, he is, perhaps in a bodily fear of the Puritan constable; no sooner does he come reeling into his own house, but he brings fresh cries, and tears of shame and grief from his wife and family for the reproach, beggary and misery he brings upon them. The lascivious wanton that wanders in the twilight in the evening, in the black and dark night, after the strange woman; besides the dart which sticks fast and rankles in his liver, meets in the meantime with rottenness in his bones, a consumption of his marrow, a wound, and dishonour, and reproach, that shall not be wiped away. The boisterous aspiring Nimrod, out of a gluttonous desire of grasping offices, and honours, screws himself *vis et modis*, into some high place as his only paradise, and when he is gotten up, dances full merrily in golden fetters upon his slippery standing; but couldst thou see into his inside, thou shouldst behold his heart miserably fretting and vexing itself; raging with many passionate distempers for the indignation of good men; contempt of inferiors; thwarting of competitors; envy of compeers; underminings of counter faction; jealousies of Princes, &c. How many great mens' hearts have burst with blasting frowns of a king's forehead?

3. There is an eternal sting, which to a waking and working conscience ariseth out of a serious consideration, and sense of God's causeful, just, and holy indignation, revealed in his book against impenitents in such kinds. Whereupon, it is no marvel if he be full sorely smitten with inward bitter gripings, and secret guilty stings, the very hellish flashings and foretastes of that never-dying worm which hereafter, without timely repentance, will gnaw upon their consciences with full rage and unquenchable horror world without end.

But now on the other side. Spiritual joy which springs out of the wells of salvation, and is a ray and representation, as it were of the Sun of Righteousness, and an eternal fountain of soundest and lasting comforts, is all sweet, pure shining, calm beauty, unspeakable, utterly free from those sore grumblings and reluctations of conscience, envenomed mixtures, and slavish apprehensions; after repentings, stings and melancholic damps: though it may be assaulted and something dimmed with some doubts, distrusts, and weakness of degree, by reason of our ungloried state of mortality; yet in respect of its creation, substance, truth, and blissful issue, it is a very glimpse of heavenly glory, a pure taste of the rivers of the waters of life, and first fruits of everlasting joys. Carnal joy is like lightning; spiritual like the light of the sun. Carnal joys have for their foundation the fading arm of flesh, and the fashion of this world, fragile and fleeting as themselves. Spiritual joy is the blessed spirit's sweet and lovely babe grounded upon the sure covenant of everlasting love, mercy and peace in Jesus Christ. For measure it is immeasurable, without bound or stint, and passeth all understanding, no stranger doth intermeddle with it, neither can any man possibly conceive it, but he that enjoys it. It is engraven by the finger of God with a heavenly sunbeam as it were, shining from the face of Jesus Christ in the very centre of the heart, which not all the powers of darkness or hellish mists can finally dim or dispel.—*Bolton*.(1638)

Poetry.

P R A Y E R .

When prayer delights thee least, then learn to say,
Soul, now is greatest need that thou shouldst pray.

Crooked and warped I am, and I would fain
Straighten myself by the right line again.

Oh come, warm sun, and ripen my late fruits,
Pierce, genial showers, down to my parched roots.

My well is bitter; cast therein the tree,
That sweet henceforth its brackish waves may be.

Say what is prayer, when it is prayer indeed?
The mighty utterance of a mighty need.

The man is praying, who doth press with might
Out of his darkness into God's own light.

White heat the iron in the furnace won,
Withdrawn from thence, 'twas cold and hard anon.

Flowers from their stalks divided, presently
Droop, fail, and wither in the gazer's eye.

The greenest leaf divided from its stem,
To speedy withering doth itself condemn.

The largest river from its fountain head
Cut off, leaves soon a parched and dusty bed.

All things that live from God their sustenance wait,
And sun and moon are beggars at his gate.

All skirts extended of thy mantle hold,
When angels-hands from heaven are scattering gold.

Trench.

 FROM THE ITALIAN OF MICHAEL ANGELO.

The prayers I make will then be sweet indeed,

If Thou the spirit give by which I pray;

My unassisted heart is barren clay,

Which of its native self can nothing feed:

Of good and pious works Thou art the seed,

Which quickens only where Thou say'st it may,

Unless Thou show to us Thine own true way,

No man can find it: Father! Thou must lead.

Do Thou, then, breathe those thoughts into my mind

By which such virtues may in me be bred,

That in Thy holy footsteps I may tread;

The fetters of my tongue do Thou unbind,

That I may have the power to sing to Thee.

And sound Thy praises everlastingly.

Wordsworth.

Notices of Books.

A RATIONAL APPEAL; on the claims of God on the Royalty and Love of Man, urged on the grounds of original and gracious relations. By JOHN JEFFERSON. London: Ward & Co.

Mr. Jefferson has lately been received into our Connexion. The article on believers' baptism, in an earlier part of the present Magazine is from his pen. The pamphlet before us is written with great logical clearness and with no little closeness of appeal. It is well suited for circulation, and is certain to awaken attention to religious things in the minds of those who have hitherto been contented to float along the stream of indifference. The following quotation will give our readers an idea of the style: 'God is the Great Architect, as well as the Great Magistrate, and as such takes a natural, permanent, and boundless interest in every part answering its end, by keeping its own place and relations, and performing its proper functions exactly and honourably. Every wise workman has this interest in his own productions; every good man feels this intense concern in the career and honour of his children; and, obviously, God must have this interest in an in-

finite degree, for all wisdom is from Him, and he is the great parent of all—"for we are his offspring"—from whom humanity derives all its affections, and whatever is lovely and of good report.'

SIX IN THE MORNING AND SIX AT NIGHT. *A lecture by T. R. STEVENSON, Burnley. Burnley: J. H. Bendelack.*

A very healthy lecture to working men, on going to work and going home. They are affectionately urged to go to work with the conviction that work is not degrading, contributes to the comfort and welfare of others, is good for themselves, especially if they resolve to get on, make the best of things, and throw around them a good influence. The value of home influence is also advocated with great affectionateness.

THE VOICES OF SPRING. *A lecture by D. T. INGHAM: London: W. Kent & Co.*

Mr. Ingham glances in this lecture at the varied aspects and attractions of spring, and having done this, points the moral of them all. The style is too florid for our taste; but will doubtless find favour with many.

Correspondence.

THE BALLOT: LAST WORDS
BY MR. LIGGINS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I am not sure that I ought to ask permission to tax the patience of your readers by any further remarks on the Ballot. And yet it seems to me that the discussion should not be closed without the addition of a few words on one or two of the points

that have been referred to in the course of it. It is no reflection on the fairness and candour of my friend, Mr. G. Stevenson, if I find that he has not put my case in such a way as I would myself choose to state it. He has defended his own views with great ability and force, and it is no more than might be expected that mine do not present themselves to his mind in precisely the same aspect in which I should wish them to be put.

I had not forgotten that it was with

reference to the conduct of Christians the question has been treated in your pages. But in order to judge fairly of what Christians ought to do in particular cases, it seems necessary to look at the cases themselves on their general merits, as affecting the community at large. If a thing is right to be done when so regarded, it can hardly be wrong for the Christian to do it. For Christianity is nothing, if it is not a system of truth adapted to man as man; and we look in vain for its prevalence over the mind and heart of the race.

It may serve to prevent misunderstanding if I briefly re-state my position. I say, then, that, in the appointed regulations for ascertaining the choice of representatives by electors, the legislature is bound to provide, as far as possible, for the upright and independent exercise of the voting power to allow it to be bartered for gain, or to be controlled by persecution or violence, is to defeat the object for which it is given, which is the expression of individual opinions on state affairs. While, therefore, I would most strongly insist on the moral obligation under which every man lies to declare his opinions honestly by his vote, I maintain that the state commits a positive wrong if it permits him, when the means of prevention are at hand, to sell the franchise to another, or inflicts upon him a penalty for his integrity in the use of it. It appears to me that a system of secret voting, and nothing else, offers the available agency for avoiding these alternative evils.

Entertaining this view of the matter, I see no reason why a sincere Christian should not forego his abstract preference for openly declaring his opinions at the polling booth. The mere act of voting is so small a part of the means he has at command for making known his sentiments to others, that he may well afford to abandon it, so far as it is used for that purpose, in order to secure for each elector his proper influence in the national councils. I know of no principle taught in the Bible, or inculcated in the regular ministrations of the pulpits of the land, which should cause any difficulty in this line of action. On the contrary, I think that a regard

to the true nature of an electoral vote, and a desire that the real purpose of the vote should be effectually answered, should urge him to conform cheerfully to the regulations which the case requires.

For what is the object of a poll? The ascertainment of numbers on either side of a given question. All votes are of equal value in the decision. Personal character goes for nothing. What I want, therefore, is that my vote shall *tell for one* in the calculation. But if, instead of this, it is cancelled by another which is given, not according to conscientious conviction, but under the influence of coercion or corrupt inducement, it is small consolation to me that my negatory testimony has been openly given.

I am pleased to find that Mr. G. Stevenson, in speaking of trusteeship, does not mean to employ the phrase in a strict and technical sense. And yet it seems to me that is only in that sense that it has any relevancy to the question at issue. If, as an elector, a man is a trustee in no other way than he is such in any other of the relations of life—and if his fellow-citizens have no means of demanding from him an account of his trust—I see no special propriety in the condition that it shall in this case be exercised under the public eye. Society, I suppose, has claims upon men in all the aspects of their personal conduct—for it is affected, for good or evil, by the way in which all social and domestic duties are performed. Take the duty of benevolence, for example. Property is a trust committed to those who have it for the good of their fellow-creatures. Is it necessary, then, that it shall be used for this purpose under public inspection? A great authority has given a widely different instruction on the subject.

Nor do I see that publicity of voting gives to society the power of deciding whether the trust (if you choose to regard it as such) be properly discharged. For what is it that society requires?—Not that a man shall vote in one particular way in a given case—but that he shall vote in the way he thinks right. The best security society can have that this shall be done is to put the act of voting as far as possible be-

yond the reach of sinister influences, and leave the voter to settle the matter for himself, with his conscience and his God.

But Mr. G. Stevenson thinks that secret voting would not tend to promote purity of election. The whole question, in my judgment, turns upon that. It is a matter of expediency altogether, and of this the only proper test is that of experiment. Let it be fairly tried. We cannot well be in a more disgraceful position than at present. From all that I have read as to the working of the ballot in America and Australia, I feel sure that nothing is wanting to make it completely successful but simple honesty of purpose in the mode of carrying it into practical operation. If a plan be adopted which, though called a ballot, should leave it perfectly easy for bystanders to know how every man votes, the bribery and intimidation that would ensue would be chargeable, not to secret, but to open voting. That freedom of speech might be interfered with by some who are higher in the social scale than their neighbours, is no doubt true. But is it not so now? And how would the evil be aggravated by the change? The ballot is an expedient for securing independence in voting. It is surely no objection to it that it does not also provide for independence in speaking.—I am, dear sir, yours truly,

JOHN LIGGINS.

MOTION AT THE LAST ASSOCIATION RESPECTING THE CONDITIONS OF UNION.

To the Editor of the General Baptist Magazine.

DEAR SIR.—As the subject, respecting the conditions of union was brought before the Association on the Tuesday morning before a considerable number of the friends arrived, will you oblige me by inserting the following, as the substance of what was set before the meeting at that time, as I feel anxious it should have mature deliberation before another Association. The motion was as follows :

1. That henceforth it be an established rule and condition of union with us, that every church shall afford its members an opportunity of giving, if so disposed, to our recognized institutions by a public collection once a year.

2. That in future no church be admitted a member of this Association without an express engagement on its part to fulfil this reasonable condition.

Such was the motion proposed, if its principle should be affirmed and carried out, it will, I quite believe, greatly promote the extension of the Saviour's cause, and as a religious community we should possess those means and resources for accomplishing this object, which are at present locked up.

(2.) The members of our churches would feel more deeply interested in the welfare of the body, and would be greatly encouraged to increased effort by the success which would result.

(3.) Our different institutions would have new life and vigour imparted to them, and would become efficient in operation.

(4.) Many a poor church that cannot now maintain a pastor in ordinary comfort, might be stimulated and encouraged to the exercise of greater liberality if the Home Mission were in a position to offer a little conditional assistance.

(5.) It also appears to me, that some such a combination as the motion implies, is the only plan whereby the Association can exercise any influence in promoting a union of small and inefficient churches. It cannot *compel* them to unite, but if it had the means of presenting a sufficient inducement by giving them the offer of assistance, to enable them to sustain an efficient minister, the thing might be done.

(6.) The resolution is founded on the eternal principle of justice. If a moral obligation rests on all the churches to render some assistance, it follows as a matter of course, that all those churches who neglect this duty, are inconsistent with their moral obligations.

(7.) The motion is perfectly consistent with the voluntary principle. It *compels* no one to give; it only aims at giving every member of our churches the privilege of giving, if

they are disposed to accept it. Under our present system, this privilege in many cases is withheld, and thus our pious but poor members especially, are deprived of the satisfaction of aiding in God's work.

Should the principle of union and combination be eventually established, the idea propounded some time ago, of employing an evangelist to visit the various parts of our country, preach and collect for our College and Home Mission, as agent for both might be carried out. At present there appears to be nearly three-fourths of the churches that are doing nothing for the Home Mission, nearly two-thirds nothing for the College, and one-fifth nothing for any of our institutions. How much might be accomplished if all did something. I am aware serious objections are entertained by some, from the impression that it is an interference with the independence and liberty of the churches. As this objection has been so fully discussed in the Magazine, I need not say anything. In all social and religious combinations we must yield a portion of our independence. Others, and by far the greater number, who approve of the principle in the main, seem to object chiefly on the ground that it will lead to the separation of churches from us, and the loss both of them and chapel property.

I apprehend, however, our fears in this respect are groundless. The thing required is so just and reasonable, that I cannot think any of our churches would long stand out against it. At all events the propriety of separating or not would be in the hands of the representatives of the churches. With all the faults which attach to us General Baptists, I believe we are honest enough to discharge our moral obligations. The great advantage of the principle in the motion being affirmed would be that a bond of union would be formed, and no church could with propriety hereafter refuse what assistance it was able to give.

The little progress we have made in disseminating our principles does not arise from unsound theology, but from our want of union and combination,

the low views which, as a body, we have entertained of the Christian ministry, and the parsimony with which it has been sustained. We are half-a-century behind the times in which we live; we do not keep pace even with the population of the country.

I trust the subject will be well considered before the next Association, and I quite believe it will then meet with a thoroughly cordial approval. The motion itself is simple and straightforward, perfectly honest, easily understood, oppressive to none, and would benefit all. Let us accept it and go on to possess the land.

I remain,

Yours affectionately,
J. E.

THE FREE - WILL BAPTISTS.

To the Editor of the General Baptist Magazine.

MR. EDITOR,—Allow me space to say that in the report of the Association, in your last number, at Wisbech, one or two errors occurred as to my statement of affairs among the Free-Will Baptists.

As to our educational affairs, it should be understood that we had institutions of learning several years before the visit paid us by your delegation in 1847. That visit, however, exerted great influence in the way of encouraging the good work already begun. The amount of property in our institutions of learning is estimated to be over 300,000 dollars, instead of 80,000 as stated in the report, and this has been acquired chiefly since 1844. It is not in Michigan alone that our two thousand pupils are to be found, but in New York, a state nearly as large as England, we have two institutions; in New England, others; but in Michigan, our only college is located. The college is now at Hillsdale. It sprung out of the efforts to build an institution at Spring Aelior, another place in Michigan. It was of the earlier school I made a statement

which you call the amusing account, in which there are some slight errors that will do no harm if left uncorrected.

In the matter of benefiting those who emigrate from this country, you give me personally more credit than belongs to me, though I have not been idle in that department. But the point I desired to make is, the benefit which it is the nature of a church at the city of New York to confer.

Perhaps in your next number, with your permission, I may enter into detail upon some of these points.*

Yours truly,
D. M. GRAHAM.

* We shall be extremely glad to hear again from our brother, and thank him for correcting the errors above-named.—Ed.

REV. D. M. GRAHAM'S WEEK

ENGAGEMENTS.

OUR brother Graham wishes us to make an announcement, attention to which will save some brethren from disappointment, and himself from occasional perplexity. It is this: That as he is not acquainted with the neighbourhood of any of the churches where he has already been planned to preach on the Sundays, he cannot undertake to fix his own arrangements for week-day visits and services; and that the churches should therefore correspond with the minister at whose chapel he preaches on the Sabbath preceding, and make their arrangements through him.—Ed.

Obituary.

MRS. ANN BROOKS.—The beloved subject of this brief notice, was born at Bretby, February 15th, 1779. Early in life she came to live in the family of Mr. Thomas Richardson, the uncle of the late Mr. Thomas and the Rev. John Richardson, Ticknall, in the county of Derby.

In this village she was married to Mr. John Brooks, with whom she lived nearly fifty-nine years. She was the mother of nine children, seven sons and two daughters, all of whom (with the exception of one son who died at the age of ten years) became with their wives and husbands, members of the church of Christ. Five sons and one daughter survive their gentle spirited mother. One son, Mr. John Brooks, spent ten years in India as a missionary. Another, Mr. William Brooks, missionary printer, after an absence in India of nineteen years, returned to the home of his childhood a few hours after his beloved parent had breathed her last. For some time she attended the Wesleyan Methodist Chapel; but her associates induced her to go to the Baptist Chapel, where the late Mr. Whitaker was the minister. To this eminent servant of God, she became

very strongly attached, and in the year 1806, with fifteen others, she was baptized by him at Melbourne. Her remembrance of Mr. Whitaker, as the minister under whom she was led to the Saviour, was very vivid and grateful. She continued a consistent member of the Melbourne and Ticknall church for fifty-four years. A gentler spirit never breathed. Very kind and peaceable as a neighbour, she was esteemed by all who knew her, and had not, it is believed, during a residence of fifty-five years in the same house, a single enemy. Her house and heart were always open to ministers of the gospel; and there has scarcely been a minister connected with the denomination to which she belonged for the last fifty years, who has not received some proof of her simple but hearty hospitality. She had very lowly views of herself, but greatly exalted ones of her Saviour. When memory failed, and her interest in her own family seemed almost lost, she has been known to repeat without a mistake the whole of the beautiful hymn, commencing with

'Jesus I love thy charming name.'

Her chief study was the New Testament, and when she could no longer see to read it herself, her interest in hearing it read by others was unabated. Her love for the house of God was very strong, and she was never known to be absent from public worship when it was possible for her to be there. After a very protracted illness she fell asleep in Jesus, without a groan or a struggle, on the 13th of June, 1860, aged 81 years. 'Her children arise up and call her blessed; her husband also, and he praiseth her.' Her pastor, the Rev. Thomas Gill, Melbourne, preached a sermon on the occasion of her death, from Job xxx. 23. 'For I know that Thou wilt bring me to death, and to the house appointed for all living.'

MARTHA BROWN was the daughter of a pious mother, and in early life was brought to the knowledge of the truth. She was baptized and united to the General Baptist Church, Isleham, under the pastoral care of the Rev. J. Cotton, on the 5th of Oct. 1838, and from the day of her baptism to the day of her death she honoured God, and God honoured her.

Her religion was very habitual, and unostentatiously devotional; it spread through the whole character, and produced a beautiful evenness and consistency; it discovered itself more in effects than words. While many were making the noise, she was doing the work. She was not destitute of a spiritual home: she found it her duty and privilege to belong to a Christian church. Unlike those who rove from place to place, not knowing where to go, or on whose ministry to implore a blessing, she knew her place and was always found in it. While others sought to gratify itching ears, she looked for solid profit, and her profiting appeared unto all. Benevolence was another familiar trait in her character. May other sisters in the same church emulate her generous spirit, and supply her lack of service to the poor.

The end of her course was eminently peaceful. Interviews with her friends during her last illness were to all affecting and refreshing. It pleased God for

some days before her departure to afford her considerable relief from suffering, so that she fully possessed her mind. She gave her pastor a message to her friends, and another to the church to be delivered by him after her death, and spoke of the good hope she had, that being absent from the body she should be present with the Lord.

A short time before her death it appeared as if the veil of mortality was removed from before her eyes, for she exclaimed, "Beautiful! beautiful! They are coming! they are coming!" and with that prospect full in sight, she entered into the joy of her Lord, on the 22d of June, 1860, aged 50 years.

Her death was improved by her pastor, Mr. Mee, July the 1st, to an overflowing congregation, from a text of her own selection, Amos iv., 12, "Prepare to meet thy God."

MISS MARY WARTNABY.—There is a moral power in truth, in example, in prayer, and in exertion. All these combine in every consistent Christian. This happy union of moral excellencies was strikingly seen in our departed friend. She was born December 5th, 1826. She was the daughter of John and Elizabeth Wartnaby, of Broughton, in Nottinghamshire. It was her great privilege to be favoured with pious parents who watched over her interests, both temporal and spiritual, with that solicitude which such alone can show. Our deceased friend was brought to the enjoyment of personal religion early in life, and when seventeen, was baptized and united to the General Baptist Church, Broughton, of which community she continued a most consistent and useful member, until removed to the church triumphant. For twelve months previous to her death, she was the subject of bodily weakness, which continued to increase until the hour of her dissolution. During the last few days of her earthly pilgrimage, she was struggling with the last foe, but manifested the greatest resignation and Christian fortitude, and frequently acknowledged the mercy and sustaining grace of God. The night preceding her death, she said to a friend, 'I long

to be with Jesus, and Lord Jesus come quickly, and receive my spirit.' In a few hours after, on the 10th of March 1860, her faith was turned to sight, and her prayer to praise. On Sunday

evening, March 25th, her death was improved from 'Let me die the death of the righteous, and let my last end be like his.'

Intelligence.

CONFERENCE.

THE MIDLAND CONFERENCE met at New Lenton, on Whit-Tuesday, May 29th. In the unavoidable absence of Rev. J. Salisbury, of Hugglescote, Rev. J. F. Stevenson, B.A., of Nottingham, kindly consented to preach in the morning. The attendance of friends from the neighbourhood, owing to the celebration of the Nottingham Sunday-school Jubilee on the same day, was not large. At the afternoon meeting, Rev. H. Ashbery, of Sheffield, prayed, and Rev. W. Underwood, president of the College, presided. From the reports received, it appeared that since the last meeting, only six weeks before, twelve had been restored, 125 had been baptized, and 211 remained as candidates for baptism. The minutes of the previous meeting were read.

1. *Ilkeston case.* [In consequence of the happy termination of the differences, out of which this case arose, the two sections of the church being now united, the resolutions agreed to at this meeting have been entirely superseded.]

2. It was agreed that the question—Who are entitled to attend the Conferences? be deferred for discussion to the next meeting.

3. That the collection for Conference expenses be made at the September Conference.

The next Conference to be held at Ilkeston, on Tuesday, September 18th, 1860, Rev J. Malcolm, of Leicester, to preach in the morning.

J. J. GOADBY, *Sec.*

BAPTISMS.

BRADFORD, *First Church.*—On Lord's-day, June 3rd, we baptized two, and one more on July 1st. B. W. B.

CLAYTON.—On Lord's-day morning, June 10th, after a sermon by the Rev. H. Asteu, six young persons, all from the Sabbath-school, were baptized, and in the afternoon were received into the church.

MELBOURNE.—Seven were baptized in our chapel, by Mr. Gill, on Lord's-day, June 10th, 1860, and two on Wednesday evening, July 4th. Several others are coming forward, and we expect to have another baptism in a short time.

TODMORDEN, *Vale Chapel.*—On the 16th of June, 1860, three persons were baptized and added to the church.

PETERBOROUGH.—On Lord's - day, July 1st, four candidates were baptized in the General Baptist Chapel.

ANNIVERSARIES.

HOSE.—On Whit-Sunday, May 27th, two sermons were preached in the General Baptist Chapel, for the benefit of the Sunday-school in that place, by the superintendents: one in the afternoon by Mr. W. Glenn, the other in the evening by Mr. F. Mantle. Congregations very good, in the evening overflowing, several going away for want of room. Collections in advance of former years. On the following day, a tea-meeting was held in the chapel, after which, addresses were delivered by Messrs. Glenn, F. Mantle, Smith, Stocks (Leicester), and Kemp.

CLAYTON.—On Lord's-day, June 24th, 1860, three sermons were preached in the General Baptist Chapel, on behalf of the Sabbath-school, by the Rev. James Maden, of Macclesfield. Collections, £36 11s. 6d. J. A.

MISCELLANEOUS.

THE BAPTISTS IN BRISBANE, QUEENSLAND, AUSTRALIA.—The following extract from a letter, addressed by Mr. B. G. Wilson, Maryborough, Queensland, (some 200 miles north of Brisbane) to the editors of the *Freeman*, contains intelligence about the Baptists in Brisbane and the neighbourhood, which we feel sure will be read with great interest.—‘It is now more than eighteen months since I wrote to you last. I was then in Sydney, on my way to Brisbane, to minister to a small church not a member of which knew me, nor did I know, either by name or character, any one of them. I did know when in England, through the letter of Mr. Voller, that there was a Baptist church in Brisbane, and that they needed a minister. When I arrived among them I found the church consisted of thirty members: to-day we number one hundred and fifty, and soon I hope to have more added to the list. We have endeavoured to extend from Brisbane as the centre of our operations; so we have a neat wooden chapel, with a piece of ground, within six or eight miles of Brisbane, where we have regular preaching every Lord’s-day, by one of the deacons of the church, who used the office of deacon well in Brisbane when the church there had no minister. This chapel and ground was purchased from some German settlers, who came out some years ago as missionaries. The place where they settled is called the German station, and the chapel the German Mission Chapel. Several of these friends became convinced upon the subject of baptism, and are now members of the church at Brisbane. On the other side of Brisbane we have, in a settled country district, opened a preaching-station among an anxious and well-disposed class of small farmers, where, in the afternoon of every Lord’s-day, another of the deacons of the church, with one or more of the brethren accompanying, preaches regularly the word of life. We have also, in a town called Ipswich, twenty-five miles from Brisbane, on the way to the Darling Downs, established for some months past regular service every

Lord’s-day, as also a week-night service. In this place, not many weeks since, I had the pleasure of forming the first Christian church in Queensland. I contrive to visit Ipswich the second Lord’s-day of every month, preaching the gospel and teaching the commands of the Saviour. The Rev. Thomas Deacon, General Baptist, formerly of Leicester, who is now, I believe, in the ~~eighty-third~~ year of his earthly pilgrimage, preaches once at least to this little Ipswich church every Lord’s-day, when I am not there. He is at present assisted in his labours by a young man filling a secular situation in Ipswich; he is also an acceptable preacher, and zealous in the cause of God. Our brother Deacon, when first he arrived in Ipswich, assisted by his son, since deceased, preached the gospel for years without charge, but subsequently gave way for an independent minister sent to Ipswich from Sydney, and supported partly from the funds of the Colonial Missionary Society, and partly by the efforts of the friends gathered by our brother Deacon. From some cause or causes, the Independents have not succeeded; they are at present without a minister. Brother Deacon has, during the last few weeks, made us a present of a piece of ground on which to build a chapel, and at the decease of himself and his wife, the house in which he now lives, with the grounds attached. The whole is worth somewhere about one thousand pounds. I need not say that we shall build, as soon as possible, in the rising and important town of Ipswich.’

ILKESTON — *Happy termination* of *disunion*.—The second anniversary of the Baptist Chapel, Queen-street, was held on Lord’s-day, July 1st., when two sermons were preached by the Rev. T. R. Stevenson, of Burnley. On the following Monday the Sunday scholars, to the number of about 300, walked in procession to the market-place, headed by the Ilkeston Brass Band, and afterwards proceeded to a field kindly lent by Mr. Shaw, of Kensington, and were regaled with tea and plum cake; after which about 400 friends took tea in the same place. Mr. G. S. West having been called to the chair, suitable addresses were de-

1 Read 73rd

livered by the Rev. W Underwood, tutor of the Baptist College, Rev. T. R. Stevenson, and Messrs. Hanford, Finch, Cross, Cooper, and Armstrong. The Ikeston Brass Band played several pieces of sacred music at intervals. The meeting was one of a most delightful character, specially intended to unite friends, who for some time had been separated from each other, and no doubt the good understanding and union which prevailed will be lasting, and produce a good effect on the town and neighbourhood. A vote of thanks was given to Mr. Shaw for the use of the field, &c., also to the ladies' and gentlemen's committee, (who had been actively employed in carrying out the arrangements, which they did with great credit,) and to the band for their efficient services. After a vote of thanks to the chairman, the band closed with the national Anthem, when the meeting separated, highly delighted with the festivities of the day. The collections and proceeds of the tea amount to a liberal sum.

THE CUNARD STEAMERS AND COLOURED PASSENGERS.—Public attention has been repeatedly directed to the odious prejudice of colour which is manifested on board the Atlantic steamships; such a distinction being drawn between white and coloured passengers that the latter are not permitted to dine at the same table with the former. One of the latest illustrations of this system of caste which has been made public is that of Mrs. Putnam, a coloured lady who came to England in the *Europa*, and who, together with friends who accompanied her, was not permitted to take her meals with the other passengers. Now the *Europa* is a British mail steamer, and Sir Samuel Cunard, her owner, is an Englishman, who, for his public services, has been rewarded with a baronetcy. Under these circumstances, no step could be more justifiable than that which was taken by Mr. Commissioner Hill and the Rev. Edwin Chapman, who wrote to Sir Samuel Cunard, making known to him the facts of Mrs. Putnam's treatment; and appealing to his sense of justice to adopt measures to prevent a recurrence of these acts of social op-

pression. This appeal, however, we regret to say, was wholly unavailing. Sir Samuel Cunard, instead of writing, as an Englishman would naturally be expected to write, coldly declines to enter into any correspondence on the subject; and so we suppose we must continue to endure the shame and humiliation consequent upon the toleration, in the greatest line of British mail steamers, of a hateful feeling of prejudice against the African complexion and race.

MARTIN ESCALANTE, THE SPANISH COLPORTEUR, who in May of last year was sentenced by the judge of Chinchilla, to nine years' penal servitude, for distributing copies of the New Testament, has been liberated. *The Gibraltar Chronicle* of the 23rd ult., says:—'We are informed that Mr. Martin Escalante, a British subject, and a native of Gibraltar, has returned to this city after an imprisonment of thirteen months in Cadiz. Mr. Escalante was arrested in Vejer, in May, 1859, for having given to various persons copies of the New Testament, in the Spanish language, and was brought to trial on the charge of attempting to change the religion of Spain. The district judge decided that the charge was proved, and sentenced him to nine years' penal servitude. The severity of the sentence, compared with the particular acts charged against Mr. Escalante, excited much astonishment in England. The subject was brought to the notice of the House of Commons, and many persons doubted whether, since the Inquisition has been abolished in Spain, and that country is now said to enjoy the benefits of constitutional government, such a sentence could be in accordance with her laws. The friends of religious toleration and liberty of conscience will be glad to learn that Escalante's imprisonment is not sanctioned by the Spanish laws, but must be attributed to the ignorance of them on the part of the local judge. On an appeal being made to a superior court, the Audiencia of Seville, that tribunal has annulled the sentence pronounced by the district judge, and declared Mr. Escalante innocent of the offence with which he was charged, and ordered the costs of

the procedure to be defrayed by the crown.'

LOUTH, North-gate.—On the 8th and 9th of July, the new organ was opened. The Sabbath services were conducted by the Rev. William Orton, pastor of the church, in the presence of large congregations. On the following day, a public tea-meeting was held, at which about 300 persons assembled, and addresses were delivered by the pastor, the Revs. J. T. Barker, T. Burton, and other friends. Mr. E. Jones presided at the organ. The choir was assisted by members of the sacred orchestra, and selections from Handel, Mozart, and other eminent composers were performed in admirable style. The instrument is constructed by Messrs. Foster and Andrews, of Hull. The compass is from C.C. to F. Alt. and the following are the stops: open Diapason, Dulciana, stop Diapason-bass, Claribel-treble, Principal, Flute, Mixture 12ths and 15ths. The total number of pipes 380, octave-and-a-half of pedals, with three composition pedals, and general swell. The tones are singularly sweet, and the appearance is generally admired. The entire cost, which has been generously defrayed, is £120.

LEEDS, Byron-street.—Extract from a private letter of one of the deacons. 'I am happy to say that we have been able to do something towards our *Denominational interests*.' We have raised £10 for our Foreign Mission, and £5 we have sent to the Home Mission. We hope in a short time to render pecuniary aid to our College, still we must not lose sight of our debt. I feel thankful that Providence has placed us in circumstances so favourable. Would that all our churches were similarly situated. Our congregations are good; our week-night services cheering and Sabbath-school prosperous; and though we have reason to mourn over and pray for some who appear to be at ease in Zion, yet the Head of the church shows us tokens for good.' We are pleased to observe this infant church is alive to its responsibility as a member of the body; it will undoubtedly be more healthy and vigorous in consequence.

RELIGIOUS ENDOWMENT QUESTION IN AUSTRALIA.—The Upper House at

Melbourne has failed in carrying the Abolition of State Aid to Religion Bill, by a clear majority of their whole body, the numbers being thirteen to nine. A compromise is now proposed, which it is thought likely will be accepted, viz., to abolish State Aid in town and sanction it in country districts.

THE MISSION TO CENTRAL AFRICA, which up to a short time ago was known by the name of the Oxford and Cambridge Mission, and has lately added the name of Dublin to the others, has now received a further reinforcement from Durham, the name of which University is in like manner to be incorporated into the title. Thus Arch-deacon Mackenzie is now the head of the Oxford, Cambridge, Dublin, and Durham Mission to Central Africa; the arrangements necessary for the home management of the mission being modified so as to give each of the four Universities a precisely similar share of importance.

THE MISSIONARY BARQUE, JOHN WILLIAMS.—This ship, which has been in the service of the London Missionary Society in Polynesia for the last sixteen years, has arrived in the West India Docks, and has thus completed her fourth voyage to and from the many important stations occupied in the South Pacific. She left Raiatea, her last port in the islands, on the 12th of March last. She has returned with the following missionaries and their families, all well:—The Rev. and Mrs. Turner, of the Samoan Mission, and four children; the Rev. and Mrs. Inglis, of the New Hebrides Mission; the Rev. and Mrs. George Gill, of the Hervey Group Mission, and six children, and three children of the Rev. Mr. Heddie, two of the Rev. T. Powell, two of the Rev. George Pratt, and one of the Rev. H. Nisbet.

MELBOURNE: CENTENARY SERVICES.—Our arrangements are now completed for holding these services on Tuesday, Aug. 14. The Rev. D. M. Graham, M.A., from New York, and several other ministers and friends have engaged to take prominent parts in the different services, which, it is expected will be largely attended and deeply interesting. We trust 'old Melbourne' will be honoured by the visits on this

occasion, of many from our Midland and more distant churches. There will be three services, and no collections.

DOWNTON. — On Wednesday, June 27th, the Rev. I. Stubbins visited this place for the purpose of advocating the claims of our Foreign Mission. The chapel and vestry were filled to overflowing with persons representing the different religious denominations of the neighbourhood, and addresses were delivered by Mr. Smith, the pastor of the church, Mr. J. T. Collier, Particular Baptist, Mr. T. Read, Wesleyan, and lastly by Mr. Stubbins, whose interesting statements and earnest appeals were much appreciated by all who heard him. The collection on the whole was satisfactory.

ROWLAND HILL'S CHAPEL. — The Surrey Chapel—so long the scene of

the labours of Rowland Hill, afterwards of those of the Rev. James Sherman, and now enjoying the valuable ministry of the Rev. Newman Hall—is in danger of being lost as an ecclesiastical edifice. Rowland Hill left a sum of money (now accumulated to £8,000,) for the purchase of the chapel when the lease should expire; but the Vice-Chancellor has recently decided that the appropriation of the money to this purpose would be an infringement of the Statute of Mortmain. Mr. Newman Hall has preached a sermon on the text, 'Look upon Zion, the city of our solemnities;' and efforts are being made to retain the chapel for its present purpose. The original sum of money—minus £2,000 legal expenses!—will be handed over to Hackney College as residuary legatees.

Notes of the Month.

ECCLESIASTICAL.

DISSENT has triumphed. Sir. G. C. Lewis, with a very bad grace, and with something not unlike a snarl, has withdrawn the obnoxious clause from the Census Bill. His allusion to continental states was inapt and foolish. When the various sects in England hold out their hands for state pay, and expect help in proportion to their size, like most sects in the nations Sir Cornwall Lewis enumerated, then, and not till then, may he demand religious returns.

The Methodists, of every name, have been holding their annual Conferences. The English Wesleyans report an increase of 16,000 full members, and refer to 28,000 others as on probation; the Irish Wesleyans tell us of nearly 2,000 as on trial; and the French Methodists speak of their present numbers as about 1,500. The Primi-

tives have added more than 8,000 during the past year.

Among the episcopalians, two or three items of intelligence are worthy of special notice. One is, the plaint of the Bishop of Argyll and the Isles, that his brethren in Scotland are in great need of help. Sir. John Maxwell declared that the episcopal clergy in Scotland were not so well cared for as some of the ministers of the poorest Dissenting bodies. Another is of a totally different character, but still concerning a bishop. The bishop of Natal has expressed his desire to give up his see, and to go right away into the very heart of Zululand as the head of the Zulu mission. Bravely said, Dr. Colenso; always true to your well-earned reputation. A third item is this; in the diocese of Rochester, if nowhere else, the need of lay agency in connection with the Establishment is beginning to be felt, and even the bishop asks his clergy how this agency may best be promoted and extended!

There has yet been no answer to this appeal for unordained workers; but the appeal itself is significant.

The Congregational Chapel Building Society met recently in Liverpool. From the report it appears that, during the last seven years one hundred and twenty chapels have been built with sittings for 70,000, at a total cost of £200,000, and that this society had paid or promised towards that outlay £23,000.—Cheshunt College has lost Dr. Alliott, its old president, who goes to Spring-hill, and Rev. H. R. Reynolds, of Leeds, is his worthy and estimable successor.

The Baptist Building Fund Society has held its thirty-fifth anniversary. Eighteen churches have been helped by loans and grants during the past year to the extent of £1835; the balance in hand is £156. It is proposed to raise within the next five years, £10,000. Many liberal yearly subscriptions have been promised.—Bristol and Rawdon colleges seem both in a flourishing state. At the first, there have been in the past year twenty-three students; seven have now left, but five others have been received. A third tutor, Rev. F. Bosworth, has been appointed. At the second, in the same period, there have been twenty-six students. Bristol has a debt against it of £396, and Rawdon has a balance in hand.

GENERAL.

THE Commons have been defeated. The 'most gigantic innovation of modern times,' as Gladstone calls the Lords' action in the matter of the Paper Duty, has been denounced by some heroic men in the Lower House; but the rest have tamely agreed to the resolutions of the premier. It will be well for the Commons and for England

if the Lords make no mischievous use of their victory.

Another Chinese war is upon us; and France is to share the burden and waste. Meanwhile, and with singular inconsistency, we are asked to expend enormous sums of money in fortifying the dockyards, lest our 'faithful ally' should one day strangle us in the very cradle of our strength. Lord Palmerston, who showed an indecent eagerness to recognize the violator of oaths and the author of the butcheries in the streets of Paris in 1851, now wants England to spend twelve millions of money in defending herself against him.

The news from Ireland is cheering. The recent assizes show a marked improvement in the sister country, which even the shameful Orange riots of Lurgan cannot lessen. In Antrim, a large district, only three cases were on the calendar. In almost all the courts the judges congratulated the juries on the light nature of the offences; and in Limerick, there being no prisoners to try, the judge, according to ancient custom, was presented with a pair of white gloves. Some English calendars have proved heavy. A man has been condemned to death at Nottingham. In the south, and indeed through England, the case of Hopley, the schoolmaster, who beat one of his hoarders to death, has excited deserved indignation.

Two events of unusual interest in connection with the family of the Royal Mistress of these realms have recently transpired. The Prince of Wales, the future King of England, has started on a visit to Canada and the States. President Buchanan has written to the Queen, and promised an enthusiastic welcome for the Prince in America, and the Queen, like a good mother, has

addressed an autograph note to Mr. Buchanan, the 'my good friend,' of which must have made the President not a little elated. The other event is the birth of a second grandchild. Princess Frederick William of Prussia has recently given birth to a daughter. Just at this time, too, Lord Clyde is spending a few days with the Queen.

News from the East is disheartening. The worst deeds of Cawnpore have been repeated in Syria, just north of ancient Galilee, by the fanatical Druses. Many hundreds of Maronite Christians have been murdered in cold blood, and their wives and daughters violated. Turkish authorities and soldiers looked on with approval, instead of seeking to suppress the vile butcheries and deeds of shame. The descendants of the ancient assassins have earned for themselves an execrable fame. The Sultan, in autograph letters to the Queen and Louis Napoleon, promises to bring all

offenders to justice. The latest telegrams say that an armistice has been concluded between the Druses and Maronites.

Garibaldi is reported to be on his way to the mainland. Francis the Second has summoned all Neapolitan soldiers to leave Sicily to prevent the horrors of a civil war. It is passing strange what seeming humanity some despots of the Bourbon school can show when it suits their purpose. Every lover of liberty will rejoice when he hears that the most odious government in modern Europe is scattered to the four winds.

At last the *Great Eastern* is a success. She has arrived in New York, amid the plaudits of thousands. Her voyage was not remarkably quick, but was everyway successful as a trial trip. The great ship has shown such capabilities as may yet herald in a new era in steam navigation.

Marriages and Deaths.

MARRIAGES.

June 26th, at the General Baptist Chapel, Hinckley, by the father of the bride, Mr. Isaac Elliott, of Foleshill, to Miss E. Knight, youngest daughter of Rev. J. Knight, of Wolvey.

July 15th, at Baxter-gate Chapel, Loughborough, Mr. G. Bakewell, to Miss Mary Bradderwick, Hathern.

July 17th, at the Baptist Chapel, Sobam, Cambridgeshire, Rev. C. J. Middleditch, Secretary to the Baptist Irish Society, to Mary, daughter of T. Peck, Esq., Sobam.

DEATHS.

July 7th, at Loughborough, Mrs. John Wallis, relict of the late Mr. John Wallis, of Lenton.

July 8th, at Cambridge, Rev. T. C. Edmonds, M.A., formerly pastor of the Baptist Church, St. Andrew's-street. He lost his sight, after he had been pastor of the church nearly thirty years, but from that time (1831) to 1851, he continued to preach. His end was peace.

July 16th, at Brighton, aged 50, Rev. J. Sortain, minister of the Countess of Huntingdon's connexion. He was a good mathematician, a fair scholar, and a superior preacher.

Missionary Observer.

THE ANNUAL MEETING

Of the General Baptist Missionary Society was held in the Ely Place Chapel, Wisbech, on Wednesday evening, June 20th. Robert Pegg, Esq., of Derby, Treasurer of the Society was called to the chair. After singing a hymn and prayer offered by the Rev. J. Lewitt, of Nottingham, the Chairman said—Through the good providence of God we are permitted to assemble at another of these important missionary anniversaries. Preserved as we have been during the year that has passed since many of us met on a like occasion in another place, may we not lift up our hearts in thankful praise to Him in whose hand our breath is, who holdeth our soul in life? I confess that I seldom attend an Association without being reminded, with impressive solemnity, that here we have no continuing city; for when do we meet without finding that one dear friend or another, whom we have been accustomed to see on these occasions, has been taken away? Especially is this the case when we look back for a number of years. It is sixteen years since the Association was last held in Wisbech, and then I had the same honour as you have conferred upon me this evening. Of the ministers who were then on this missionary platform, and who took part in the proceedings of the meeting, three are now sleeping the sleep of death—Mr. Pike, Mr. Wallis, and Mr. Goadby. How strongly does this impress upon us the admonition, "Whatsoever thy hand findeth to do, do it with thy might," and the necessity of our discharging the duties we severally owe to the Redeemer's cause, and consecrating to Him the talents and influence we possess, seeing that we know not how soon our opportunities for doing so may for ever cease! God's blessed cause must and will progress, whether we are devoted to it or indifferent, whether we personally are liberal or the contrary; for we know it is amongst

the decrees of heaven that God's kingdom on earth shall eventually universally prevail. But when that glorious conquest shall have been accomplished, when the blessed triumphs of the Gospel shall have been achieved, surely it will be a matter of infinite moment to us as to what part we shall have had in bringing those triumphs about. As the treasurer of the society, it devolves upon me to lay before you a general statement of the accounts during the past year. A short time ago the committee felt, I may say, considerable anxiety as to the financial state of the mission, and they looked forward to this balance-sheet with considerable misgivings; and I am sorry to say that those fears were not groundless, for, whilst the balance against us at the last Association was only £257, at the present time it is £607, making us minus during the year £350. Perhaps I ought to say that this may be to some extent accounted for by some unusual expenditure during the last twelve or eighteen months, for, during that time we have had three passages to or from India of our missionaries and their families. Still, on the other hand, there have been some sources of income which do not occur every year; and, therefore, I fear that the real fact is, that our average regular income at the present time falls short of our necessary regular expenditure. This being the case, you will excuse my affectionately recommending to your kind and liberal consideration a circular which has been issued by the committee, and which, I trust, has reached the hands of most of you. That circular has, I am glad to say, already borne fruit. We have had several most kind and liberal responses to it; and I cannot forbear making especial reference to one case. One gentleman, a long-trying, faithful, liberal, and most distinguished friend of our society,—I mean John Heard, Esq., of Nottingham,

whose annual subscription has been of late £50, a few days ago sent me a cheque for £100, intimating that that sum would be his annual subscription for the future. The only thing to be regretted of John Heard is, that that is coming upon him which the Scriptures call being "well stricken in years." We are almost tempted to wish that such men should live for ever. May God long spare his useful life! To which, I am sure, you will all say, Amen.—The Chairman concluded by reading the balance-sheet for the year.

The Secretary then read an abstract of the annual report, after which the Rev. John Baxter Pike, of Bourne, moved the first resolution, viz :—

"That the report, an abstract of which has now been read, be received and printed, and that this meeting acknowledges with gratitude the blessing of God that has rested on the labours of this and other evangelical missionary societies through the past year, and regards it as a call and encouragement addressed to all true Christians to put forth more strenuous exertions in order to carry out the still unrepealed commission of the Saviour, 'Go ye into the world, and preach the Gospel to every creature.'"

Mr. Pike remarked—I have been interested lately in observing how in reference to Christian missions extremes meet.

I was reading not long ago the opinion of Major Scott Waring, who may be taken as the type of a worldly politician. He declared, "I am most confident that success by circulating the Scriptures and by encouraging missionaries, so far from being *probable* is *impossible*." Then I met with the testimony of Abbé Dubois, a Jesuit Priest and missionary to India, who having labored for years without success abandoned the enterprise as hopeless, affirming that "the vast population of India is doomed to perdition by heaven's immutable decree." I then remembered an account of a ministers' meeting, held some 70 years ago in Northampton, and presided over by the late Mr. Ryland, senior. A young man then unknown to fame—William Carey—proposed as a subject for discussion, "The duty of Christians to attempt

the spread of the Gospel in heathen nations" The venerable Chairman received the proposal with astonishment, and frowning upon Mr. Carey, thundered out as few but himself could do, "Young man sit down—when God chooses to convert the world he will do it without your aid or mine." Here we have the opinions of a worldly politician, of a Jesuit priest, and of a very stiff Calvinistic minister—men as opposite in their characters and circumstances as can well be imagined, and I was struck with the singular coincidence that these three widely different individuals looking at the missionary enterprise from such strangely opposite stand points, should yet adopt concerning it substantially the same conclusion.

It is a matter for thankfulness that our fathers did not thus read the Gospel of Christ. His great commission, "Go ye into all the world and preach the Gospel to every creature" they regarded as clearly indicating their duty; and his last promise, "Lo! I am with you always even unto the end of the world," they deemed an ample encouragement in their evangelistic labours. They laboured and we have entered into their labours. They established this missionary society, and upon us is devolved the responsibility of sustaining and extending its operations. We have just heard read an abstract of the 43rd Annual Report of this Institution, and that like almost every other Missionary Report, presents two aspects; it speaks of encouragement and of difficulties, of trials, and of *success*. And this need neither surprise nor discourage us. If it were otherwise it would not be in harmony with the existing order of things by which we are surrounded. We live in a chequered scene, where difficulties will exist so long as there is work to do. If I were to analyse the report a variety of topics might be selected, each of which is filled to supply encouragement—but I will refer only to one. The Report speaks of *souls saved*, and after all, THAT is the grand encouragement. We know something of the value of the human soul, though alas! but little compared with its real worth. We know that the whole in-

come of this Society from its formation to the present hour—nay that the gold of all the world—if it were placed in the balance against a human soul would be instantly and immeasurably outweighed. The soul of man can soar above the sun—above the suns of all systems, and can say, “I am greater than you. With all your magnitude and magnificence you are but lumps of inanimate matter—I am reason—I am feeling—I am thought—I can improve the opportunities of the present—I can recall the memories of the past—I can pierce the veil of the future—I can stoop to examine intelligently the very minutest of God’s works, and I can rise in exulting adoration of His most glorious perfections.” And when we think that the souls saved during the past year by the instrumentality of this Society have not only been rescued from the degradation and wretchedness of heathenism during this present life, but also from the impending woes of perdition in the world to come, and that they will with constantly expanding faculties engage in God’s service, and rejoice in His favor, and swell His praises through a blessed immortality, must we not consider that these results are an abundant recompense for all the labours—all the sacrifices and all the money which we have laid upon the missionary altar?

By instrumentally multiplying the number of the saved, we are multiplying the elements of our own future glory and blessedness. We may well believe that the very highest and purest happiness which a saint in light can enjoy is to possess a heaven whose inhabitants he has multiplied, and with them to swell that rich anthem of praise which will roll down the coming eternity, and deepen as it rolls, “Unto Him that hath loved us, and hath washed us from sin in his own blood, and hath made us kings and priests unto God and his Father, unto Him be glory and dominion for ever.”

Difficulties in this enterprise will constantly surround us, but they are only a part of the discipline by which God is fitting us for the work we have to do, and if met with a brave and believing heart, instead of being impediments or discouragements, they will

only be stepping stones to further progress and ultimate victory. And when we speak of difficulties never should we forget that our own highly favored land owes all that it possesses of Christian light, and privilege, and blessing to missionaries of the cross. Christianity was not born here. Ours are not “the fields over whose acres walked those blessed feet, that 1800 years ago were nailed for our salvation to the bitter cross.” There was a time when the first missionaries set their feet upon our shores, and when our whole land was covered with the darkness, and polluted by the rites of a ruthless idolatry, and now, as the result of their labors, Britain occupies the foremost place amongst the nations of the earth—great in arts and in arms, she is still greater in deeds of practical philanthropy and Christian benevolence—the Gospel is more extensively proclaimed—its principles more powerfully operative, and its blessings more generally enjoyed, than perhaps in any other country on the face of the globe. And what the Gospel has done for Great Britain—yea, and far beyond its present achievements—it is capable of effecting for Hindostan—for China—for Africa—for the World! It is still “the power of God unto salvation.” It has lost none of its pristine vigour—none of its saving efficacy. It is like the stone cut out of the mountain without hands—increasing in volume and velocity, smiting down the gods of clay and of brass, of iron, of silver and of gold—scattering the hoary systems of superstition like the chaff of the summer threshing floor, and advancing with resistless energy till it fill the whole earth with light, and life, with liberty and love. Before its mighty influence in our day, the Moulvie has abandoned his Koran, and the Pundit his shastre—the pilgrim has renounced his wanderings, and the devotee his asceticism—the fetters of the slave have been snapped asunder, and the fires of the suttee extinguished—the bather in the sacred Ganges has sought the washing of a holier baptism, and the haughty brahmin has torn off his poita and assumed the badge of discipleship into a nobler and a purer faith.

When our first missionaries went to India they were told that they might as well attempt to remove the Himalaya mountains into the midst of the sea as effect the overthrow of Hindooism, and truly the Himalaya mountains were no unapt representation of that massive, ancient, widespread and deeply ramified system of idolatry. But they went forth "strong in the Lord and in the power of his might," and in faith exclaimed, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain;" and now that mighty mountain is sensibly diminishing—huge fragments have fallen from its frowning heights—loud rumblings are heard in its cavernous depths—volcanic fires are there preparing for its final overthrow, and ere long that subtle and metaphysical, but cruel and soul-destroying imposture of Hindostan shall be a thing of the past, like the idolatries of Egypt and of Babylon, of Greece, of Rome, and of Britain.

The Hindoos themselves are losing faith in their system, and some of the songs which are popular amongst them indicate not only the feelings of many, but may be regarded as prophetic of the good time coming. Here is a stanza from one of them—

"Lo! see advance the destined day
When fall shall every heathen shrine,
When Brahmins' shastre shall decay,
Mohammed's system shall decline;
No more shall different sects and castes
Each from the rest like strangers stand,
Divisions then shall all be past,
And mankind form one friendly band."

Let us then in the words of my resolution "put forth more strenuous exertions to carry out the still unrepealed commission of the Saviour, "Go ye into all the world and preach the Gospel to every creature." A nobler enterprise cannot enlist our sympathies or excite our zeal. There is none to which we are summoned by such commanding authority and such constraining motives. Everything around us seems to say, "Be diligent, be prayerful, be hopeful." Voices from Pagans, Mussulmans and Papiets, voices from the depths below, and voices from the heights above all say—"Go forward." And one voice which we dare not—must not—will not disregard, says,

"I have loved you and given myself for you—ye are not your own—ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." Then

Press on—press on—nor doubt nor fear,
From age to age *tuus* vocis shall cheer,
"Whate'er may die and be forgot,
Work done for God—that dieth not."

The Rev. Thomas Goadby, B.A., of Coventry, in seconding the resolution, observed that he could not address such a meeting for the first time without remembering what serious and solemn responsibilities rested upon the young men and the young ministers in this denomination. Their fathers, amongst other great and good works, had founded this Foreign Missionary Society with one simple object—that of promoting the glory of God and the salvation of man. The fathers had fallen in the field; all the first missionaries were dead; and some of the first and chiefest founders of this institution had passed away; and it remained to them who, in the providence of God, had been raised up to preach the unsearchable riches of Christ in this country, to sustain and support the institutions which had thus come down to them. Were they determined that those institutions, and especially this Foreign Mission, should not in any way suffer from their neglect? Should they suffer those institutions to become embarrassed and impaired in efficiency, and yet put forth no hand to help them? He felt that if he were to do this he would be a degenerate son of a most noble and worthy sire. Many of the young men of our denomination, and of England in general, had grown up under certain injurious influences. There was a popular kind of literature which represented in caricature all missionary societies, and held them up to ridicule, on the ground that they neglected home and their very families in order that they might benefit the Hottentots and heathens abroad. When he first entered upon the christian ministry he recollected that feeling occurring to him. But it was but a passing thought; and it did now appear to him that we never made a greater mistake than

when we supposed that any work for the heathen abroad hindered or crippled us in our work at home. He looked upon this society as one of the great sources of their strength. Did it not bind them all together and make them all sympathise with those who had gone out to preach the gospel in India? Did it not bring out the public spirit of the denomination when an appeal was made to them on behalf of those who were crushed, and corrupted, and cursed by a foul and idolatrous system of religion? When anybody asked him (Mr. Goadby) what the General Baptists were, and what was their position and worth, he felt that he should like to take them to Orissa and ask that question of Gunga Dhor. He would stake his word that that individual very much more regarded the General Baptists than he did the late East India Company, and a meeting of this sort as of very much higher importance than any political body in his own native land. The denomination therefore drew encouragement, strength, and self-respect from this society, and they ought, on that account, to support and stand by it. The society was pledged to extend the gospel to the whole of Orissa. It might be said, "That is a mighty work. We are only 19,000 in England, and there are 8,000,000 in Orissa." Why, that was in accordance with the genius of the British people. There were but 30,000,000 of us, and we were ruling over 200,000,000 in India. Remember what Clive did,—how with 5,000 or 6,000 men he put 60,000 to flight; and what Wellesley did at Assaye; and what Havelock did at Cawnpore and Lucknow. Should the soldiers and warriors of Christ be less brave and courageous? No! they had God and His promise on their side; they had Christ for the captain of their salvation; and they never could give up, however great the odds might be against them.

The Rev. D. M. Graham, M.A., of New York, who was cordially welcomed by the chairman and by the meeting, after referring to his acquaintance by report with the late Rev. J. G. Pike, of Derby, and personally with the late Rev. Joseph Goadby, of Loughborough, and expressing his great satisfaction

at hearing their sons speaking in behalf of a cause in which he was so much interested, proceeded to confirm the statement of the last speaker that the denomination lost no strength by working for Foreign Missions; and illustrated that fact by his own experience—the visit of the late Dr. Sutton to the United States on behalf of the mission having been the means of imparting new vitality and prosperity to the Free Will Baptist cause in every respect. In reference to the statement in the report of what a penny a week would effect; as he (Mr. Graham) was not accustomed to English beer, and would as soon drink castor oil, he had asked some one by his side what was the price of a glass of beer. The answer was, "A penny." That was the price to the poorest man. He (Mr. Graham) did think that as christians they could, some way or other, endure the awful sacrifice of taking one glass of beer less a week. And that sacrifice would bring in all this fund that had been mentioned! We talked of endurance of toils, and labours, and sacrifices, but what sacrifices were these compared with those of the men who went to the stake and were burnt for christianity even in England? Mr. Graham said he had heard a man reasoning with his father, who had that very bad habit of using tobacco, and saying that he must feel it quite an expense. "No," said he, "I don't feel it at all." "How can that be?" the man asked. "Why," "in the beginning of the year I make my calculations for the tobacco." And so it came in among the necessaries, and he did not feel it at all. Now, suppose a man should think Jesus Christ worth just as much as that man thought tobacco worth, and should make the calculation for the missionary cause in the beginning of the year. Then would not he carry it just as easily as the other paid for his tobacco? Mr. Graham then referred to Mr. Hutchins, of America, whose history, he stated, had been very like that of Mr. Pike, sen., and who had laboured as secretary to the Free Will Baptist Mission. He died last September, after living for much of his time on a salary of 300 or 400 dollars, and out

of this he had given over 3,000 dollars, in some thirty years, to these causes of benevolence. When he (Mr. Graham) discovered this in looking over Mr. Hutchin's manuscripts, he thought, "That man made arrangements to pay for his tobacco in the beginning of the year." This was the secret of the great success of those who accomplished anything for Christ—they made calculations to do it; and they did it. Mr. Graham here related an anecdote of a boy in New Hampshire, whose father had a great quantity of cider and apples, and when other boys came to play with him, his mother would say to him: "I am glad you brought these boys in; go down into the cellar, and get some apples and cider for them." The boys were very much cheered; but John did not obey the order. When they had left the house, they took him to task for disappointing them so, when his mother told him to go. "Oh yes," said John, "she told me to go, but she winked the other way." So we talked about going to missions, and giving to missions, but we winked the other way. Might God help every one, at the beginning of each year, and of this ecclesiastical year just beginning, to make calculations to meet these claims. If they were as regular in their contributions to foreign missions as the consumers of beer and tobacco in meeting their bills for those things, there would be a different report of the society next year.

The Rev. Dr. Burns, of London, moved the second resolution:

"That having regard to the important field occupied by this society in the heathen world, and the necessity for larger funds, in order adequately to sustain its operations, this meeting recommends to the earnest consideration of the present supporters of the mission the subject of a higher scale of regular contribution where practicable; and also requests their influence and co-operation in endeavours to secure the help of friends who have not hitherto been subscribers to the mission."

Dr. Burns expressed his conviction that there was no more important field of missionary labour than Orissa

under the sun; and he thought the success achieved there equal, if not greater than in most of the fields occupied in the distant east. He had known the society twenty-five years, and he mentioned some of its missionaries, such as Charles Lacey and Dr. Sutton, whom he had known personally, and whose labours were highly valued by persons in her Majesty's service, by ministers of various denominations, and by visitors to India. He expressed his sense of the advantage of having a thoroughly liberal man in the chair; and, rejoicing in what the chairman and Mr. Heard had done for the society, he suggested it would be a capital thing if they would go through the connexion and spread the contagion of their example. He was perfectly convinced with their friend Graham, that no other liberality but *arranged* liberality would be effective. The only way to be sure our stewardship should be a faithful one was to ascertain with a clear conscience in the presence of God what we could spare for the great cause of the Saviour and of suffering humanity; and when we had taxed ourselves and found out what we ought conscientiously to give, the difficulty was over. Instead of having to meet little individual obstacles, they would thus be got over once for all. The contributions to these missions might have been respectable; there had, indeed, been noble contributions, and many persons he knew had acted with great self-denial in continually supporting the cause; but it behoved them all to ask, in the first place—Are we giving equally with other denominations? Secondly, Are we giving in proportion to the wealth of the connexion? And, thirdly, Are we giving in proportion to the magnitude of the object? If not, let them pray that the Divine Spirit might stir them up and incite them to a holy and generous christian benevolence, and to distribute freely of those means for which they were accountable before God. Let there be a careful and deliberate arrangement to consecrate to the Saviour what they could spare; and if they could not spare according to the claims presented, let there be self-denial. He could not believe that

this great christian institution should retrograde, or that those who had laid their hands so firmly and affectionately on the gospel plough, would withdraw them and thus become unfit for the kingdom of God.

The Rev. Edward Stevenson, of Loughborough, in seconding the resolution, expressed his opinion that it was time some decided movement was made to restore the balance-sheet to a proper state. He had been accustomed to give a guinea a year towards this society, besides his family contributing to it weekly. He had raised his subscription this year to two guineas, but was sure that would not do; and he therefore offered, if one hundred persons would join in raising their subscriptions to five guineas a year each for five years, that he would be one of the number. Mr. Stevenson subsequently offered to stand by his proposition if only fifty could be found to join, who had hitherto given less than five guineas a year.

The Rev. Isaac Stubbins, from India, said he believed that every farthing given for God would be returned tenfold. Not that he would give from so mean and so sordid a motive as that: but they had been told, "Honour the Lord with thy substance and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses burst forth with new wine." "There is that giveth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." He expressed his rejoicing at seeing his beloved brother William Brooks, who had just returned from India, on that platform. No man in connection with the mission had laboured more indefatigably, more enduringly, or more faithfully. Might God bless him whilst here, and restore him as one of Orissa's greatest treasures! Mr. Stubbins mentioned the case of a young man of very respectable connections, who had been exceedingly anxious to become a missionary, but being determinedly opposed by his parents, who used almost physical force to prevent his going, he was filled with so much grief, and became so despairing, that by degrees his religion

began to decline, and now he is a vagabond upon the face of the earth, and his heartbroken parents knew not whither he has gone. Though he (Mr. Stubbins) had had his trials, and difficulties, and sufferings for twenty-four years in connection with the mission field, had he a thousand sons and a thousand daughters he would say, "Go, go! and may God go with you."

Mr. W. Brooks, from India, moved the third resolution, viz. :—

"That the thanks of this meeting be presented to the committee, treasurer, and secretary; to the missionaries and ministers who have advocated the cause of the society; also to the collectors and officers of auxiliary societies throughout the connexion; and while requesting them to continue and abound in their labour of love, would entreat all the friends of the society to join in the prayer of the Universal Church for the outpouring of the Spirit of God upon all flesh."

Mr. Brooks gave an interesting account of his labours in the missionary printing office in Orissa for nineteen years, during which time the whole Bible had been printed there, and many thousands of separate gospels, besides millions of tracts. There was no other press from Calcutta to Vizagapatam, a distance of 800 miles. Many of the converts had been first led to forsake idolatry, or to consider the claims of christianity, from the books they had received. Mr. Brooks, however, stated that his labours had not been confined to printing. He had as far as he was able, accompanied the brethren into different districts, and made known in his humble measure the gospel of Christ. He had also for some time had charge of the boys' asylum; and during the past year he believed as many had been baptized as in former years and added to the church.

Mr. King, of Boston, here announced his intention of giving £5 for his present year's subscription.

The Chairman mentioned also that Mr. H. Mallet, of Nottingham, had engaged to give £10 a year.

The Rev. H. Wilkinson, of Norwich, seconded the resolution. He expressed his gratification in meeting his brother

Brooks, who had been so long in India, nearly double the ordinary average of missionary life. The labours in which he had been engaged were perhaps of a more enduring kind than those of other missionaries, and no doubt in years hence the fruits of those labours would be seen in distant India. It was fabled in India that pearls originated in drops of rains enclosed by the oyster shell; and so a little particle of effort and of prayer, and earnest interest in the cause of the Redeemer might,

by the grace of God, form more than

"A gem
To deck an earthly diadem,"

but a gem to deck the Redeemer's crown throughout eternity.

The secretary said he believed the treasurer would accept the challenge very nobly, as his present contribution was £20 and he meant to make it £30.

After a vote of thanks to the chairman the doxology was sung, and the benediction pronounced by Dr. Burns, when the meeting separated.

Foreign Letters Received.

CUTTACK.—J. Buckley, April 17th, 28th,
May 12th, 29th, June 4th.
————Miss Butler, May 26th.
————W. Hill, May 30th.

CUTTACK.—W. Miller, April 12th.
GOPALPORE.—W. Bailey, May 12th.
POOREE.—G. Taylor, May 12th.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
From June 20th, to July 20th, 1860.

BOSTON.	LEICESTER, FRIAR-LANE.
£ s. d.	£ s. d.
Mr. H. King, additional ... 3 0 0	A Friend by Miss Yates .. 0 10 0
BROUGHTON.	LOUTH, WALKER-GATE.
Collections and Subscriptions 6 11 6	Mr. W. Newman, donation .. 10 0 0
Less expenses .. 0 4 8	PORTSEA.
DOWNTON.	Collections and Subscriptions.. 15 0 7
Public Collection .. 1 14 0	SILEBY.
ELY.	Mrs. Daykin 0 6 6
Mr. Trigg per Mrs. Cockle .. 0 5 0	SMARDEN.
FOLKESTONE.	Public Collections 4 6 6
Miss Sutton, for orphans .. 0 5 0	Rev. T. Rofe, donation ... 1 0 0
HOSE.	Mrs. Unicume 0 10 0
Public Collections 5 0 0	Master Unicume 0 10 0
Less expenses 0 4 8	Collected by Halford Mills .. 1 0 0
KNIPTON.	Ditto by Emily Mills... .. 0 5 0
Public Collections 1 3 10	7 11 6
Mr. and Mrs. Clare 5 0 0	WIRKSWORTH.
Mr. R. Clay 2 0 0	Collections and Subscriptions.. 11 16 3
Elizabeth Golling's box ... 0 10 0	WISBECH.
E. and W. Newton's box ... 0 9 6	Collection at Annual Meeting. 15 17 9
9 3 4	Mr. R. Wherry, additional .. 3 19 0
Less expenses 0 4 8	A Friend, donation 0 10 0
	20 6 9

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Treasurer, Derby, and by the Rev. J. C. Pike, Secretary, Quorndou, near Loughborough, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

THE
GENERAL BAPTIST
MAGAZINE.

SEPTEMBER, 1860.

THE 'POWER' OF THE GOSPEL.

SOME people have a strange idea of power. They seem as if they could attach no idea to the word but one that involves a miracle, or an outputting of physical compulsion—brute force. They overlook the fact that power which is adequate to produce material effects may be altogether out of place for originating mental results, and that to suppose such power applied for the origination of those results would be to impugn the wisdom of him who should so apply it. For example, mechanical force was very properly used to move the 'Great Eastern', and muscular strength is necessary to tear in pieces a log of wood which has been split; but it would be absurd to use the same means to move a horse. In this case a whip, or spur, which acts upon the nervous system, or familiar words, which address the instinct of the animal, are used, and alone are congruous and wise. It would be still more absurd to use these means to move human beings. Every one sees this; no one is so unreasonable as not to act accordingly. We are all wise in the things of this life, and things which affect our every day business. It is evident too, that in dealing with living and rational beings, we must act ac-

ording to their intelligence, circumstances, social habits, acknowledged principles. The same means are not alike proper in reference to all men. Thus, to secure the loyalty of a nation, the chief governor must consider, not merely his power in the shape of large armies, bodies of police, alliances with other sovereigns, &c., but also the principles, social and physical condition, the history and the religion of his subjects. Terror may do for a while, if the people be a race of savages or semi-savages; but it would only complicate and augment the difficulties and precipitate revolt, if they are civilized and enlightened, and have had an ennobling history. The only efficient power over such a community would consist in just laws, administered with equity, a government adapted to the genius of the people, and a manifested regard to their welfare. The throne is established in righteousness: justice and mercy are its basis; and he is the mightiest sovereign whose authority is most of a moral nature. Appeals to fear betray conscious weakness, and a government which depends upon them contains in itself the elements of its own overthrow. In the family and in politics moral power is

the only real and permanent power. But some things do not admit of force. External compulsion and the associating of power, in the popular sense, with them is a contradiction. I may drag my child to a certain spot, but I cannot *make* him love me; or I may terrify him to do certain things, but I cannot compel him to confide in me. All government that is otherwise than formal, and in appearance only, must abjure in the first place, and as its direct means, a parade of its material resources, and seeks to ally itself with the native instincts, the enlightened reason and the warmest sympathies of the human heart.

Now it is not here pretended that the Divine is exactly the counterpart of human government, or that God is disabled by necessity or external circumstances from using such means as are best in His sight. But it is here argued, that to represent God in saving sinners as using His great power—that power which has exercise in the creation of a world or the quickening of the dead, is really derogatory to Him—is contrary to the analogy of His government as visible all around us and recorded in His word, and inconsistent with the precepts and spirit of revealed religion. The question whether God *can*, if he please, forcibly, by a volition, and without any means, change men, convert the soul, and transform enemies into lovers, is not in discussion. The hypothesis is not a fair representation of the difficulty. No one doubts the abstract possibility. God can do all things that do not imply a contradiction of Himself. All agree in ascribing to Him Omnipotence—the kingdom both in heaven and earth. Nothing is too hard for Him. No one can resist His will. But what is disputed is—does God say He deals with souls as with matter—with wills as with winds, and that in the universe of mind His power is physical—the same as in the material universe? No one doubts that God's *power*, as also his *grace*, is exemplified in saving sinners; but the enquiry is as to the species and mode of operation of that power. It is a fraud, a dishonesty, a libel to represent that those who hold that men are converted through and by the

truth, deny Divine agency, and make men their own saviours. This is throwing dust into the eyes and misstating the position—it is to render satisfactory discussion impossible, and to inflame the passions so as to disable the judgment. God manifests his great power by creating motives, revealing truths and involving his rational creatures in circumstances which naturally have commanding influence over mind in its intelligence and affections. Hence the gospel is the power of God—intrinsically and according to the laws of mind it exercises moral force over man, and hence in the conversion of sinners, it is properly said, figuratively, but most significantly, that the arm of the Lord is made *bare*. But no one will be bold to say that it is the same power as called our world into being, and filled it with order, life and beauty. There is much power where there is a total absence of compulsion,—brute force. Words are only air, but 'low forcible are right words!' how they touch the heart, turn the will, engage the affections and change the whole man! How incessantly do we find moral power overcoming what to mere force would have been impossible—doing marvels, disarming enmity, calming rage, giving hope to despair, and girding with might the impotent and prostrate! Affection is stronger than death, so that men under its influence can rise superior to its fear, risk death in its fiercest forms, and triumph even amidst its agonies. History records thousands of instances of the power of affection, before which everything succumbed and disappeared. Reason, too, can enable men to achieve deeds which some might deem impracticable. In the shape of *duty* how often has it led them to despise shame, to endure torture, to die. And appeals combining both these sources of power, have ever been the mightiest engines of government, the strongest incentives, the true arbiters of human affairs. But all affection amongst men is as nothing compared with that love which has come forth from God, which was incarnated in Christ, and which is embodied in the gospel. Nothing is so full of reason, the highest reason, reason the clearest, the most con-

vincing, the most captivating, the most full of repose to the whole intellect. And therefore nothing is so mighty, so calculated to persuade, subdue, transform and assimilate alien natures to its own as the gospel of the grace of God, the gospel of Divine love, the gospel which is the exhibition of the character of God, the disclosure of his inmost heart, in which the wisdom, righteousness, mercy, truth, all the Divine perfections, are brought into close, warm and throbbing contact with man's mental and moral being. This power which inheres in the gospel is of a higher character than that which gave existence to the universe, but being of another species is incapable of fair comparison. There is, there can be no similarity between moral and physical force, as there can be none between the soul and a stone, however rare, and therefore termed precious. Their mode of operation differs as much as their spheres, and to reason from the one to the other as though they were homogenous is the grossest of fallacies. God shows that he is stronger than man by overcoming him through the medium of his own understanding and affections, and that his power is greater than man's, by accumulating in his gospel an amount of moral influence over the intellect and the heart which can only be resisted by an unnatural, wilful ignorance, on daring denial, or by plunging into a very hurricane of excitement, cares and business. The present day is the 'day of his power,' in contradistinction from the Jewish period when the power of God was not fully put forth, 1 Peter i. 12; and the gospel itself is the 'rod of his strength,' whereby the people are subdued unto Him. Some may despise or undervalue this power; but it is through ignorance of God, and a confounding of things that differ, and virtually it is a despising of God himself. But they object that power which may be resisted is not the highest, is not almighty, cannot therefore be saving. All this, however, is being wiser than God, sitting in judgment on Him and His ways, degrading a divine agency to the standard of our blind and blundering

notions. If the power of the gospel were literally irresistible, it would destroy man's free agency, which is a part of the image of God, which is essential to our moral character, which underlies and is supposed in all moral action and character. If it were irresistible, either all must be converted and at once, to whom it comes; or, it must be hidden, kept from all but a certain number chosen, predestinated to be saved. If it were, there could be no possibility of 'resisting the truth,' 'receiving the grace of God in vain,' 'striving with God,' 'resisting the Holy Ghost,' of all which the Scriptures speak; and condemnation for unbelief could have no place. An irresistible gospel, or irresistible power in the gospel, would so effect the moral administration of the world, as totally to change its character, and be in fact its subversion. The very fact that God has done so much by way of affecting man morally, that he appeals so frequently to these things in order to awaken man's conscience and engage his heart, and that he expresses himself as disappointed, grieved, amazed at the failure of all to secure his design, proves his reliance on moral power as really adequate, and virtually refutes the theory of any other. It has been said that men naturally judge of the efficacy of things according as they themselves are in a condition of high susceptibility. Thus a painter speaks of the power of certain pictures to ravish the heart, and a poet, with equal confidence, of the same potency in song, while the illiterate, covetous, and the brutal recognize no power but that which appeals to the grosser nature, pecuniary interests or fleshly lusts. It does therefore seem a thing not to be wondered at, that sinners should crave and hanker after something more, over and above, mightier than the gospel, the mightiness of gentleness, the majesty of righteousness, the melting, attractive potency of love. As blind men cannot appreciate harmonies of colours, or the deaf the sweetness of melody, or the base and selfish the melting force of gratitude, so these blind, deaf and polluted souls, know not, consider not, the potency of love. But it is marvellous that

Christians should be equally insensible, or at least, should equally deny its efficacy. Herein indeed is a marvel, one only to be explained by considering the force of education, indoctrination, and current opinion. Christians ascribe their own conversion to a means which has no existence but in the human brain, and which would never have been conceived had not some sinner invented it, to cover his own guilt, and to cast upon God's sovereignty, the cause of his ruin. Yet in spite of this perverse theology, our hymns, our biographies, our religious literature, and our ordinary language often express themselves in a very different strain, recognizing the power of love, and unwittingly embodying the truth. Thus, though nature and habit are utterly distinct, and never can be made one, yet we say, 'habit is second nature, customs have the force of laws;' we are 'irresistibly obliged,' necessarily constrained, and we 'could not help it.' In these phrases the truth comes out that moral power may be sovereign, overpowering all opposition. So in the lives of the saints we often find entries in journals, which commemorate the power of love to constrain to the most repulsive duties, and to beget love to the most hating and hateful of beings, and to them in circumstances most calculated to produce the very opposite feeling! These biographies and records of experience describe how love, only love, won their hearts, slew their enmity and dissipated all fear; how it rendered persistence in sin impossible, embittered its vile pleasures, even crucifying the world to them; and after they were first illuminated, simple consideration of the great love which in the beginning had conquered them, replenished their hearts and carried them away in a torrent of grateful, adoring, self-immolating affection. Strange then, that in theory they should recognize another power, power of another species, and of which no account can be given! What was originally invented by wicked men to set aside their own culpability, and to charge their perdition upon God, Christians make use of ostensibly to honour God, but in reality to get rid of a difficulty, which yet cannot be got

rid of, however far back it may be thrown, and which it is the part of true wisdom to recognize and to leave.

Poetry also furnishes many illustrations of our doctrine, as indeed it might be expected from its dealing so much with the affections, and being characterized, not so much by a proud and cold philosophy, as by what the French term an *abandonnement*, a leaving oneself to be carried away at the will of the emotional nature. A sample must suffice, which every well-read Christian will easily be able to augment.

His love is mighty to compel,
His conquering love consent to feel;
Yield to His love's resistless power,
And fight against your God no more.

What is this but a paraphrase of Jesus' own words, 'And I if I be lifted up, will draw all men unto me?' Love indeed lays her hand on the lion's mane, and compels him to yield to the yoke. Again,

With softening pity look,
And melt my hardness down;
Strike with Thy love's resistless stroke
And break this heart of stone.
O my bleeding, dying Lord!
Thou break'st my heart of stone!

Nay but I yield, I yield,
I can hold out no more;
I sink by dying love compelled
And own Thee conqueror.
Settle and fix my wavering soul,
With all Thy weight of love.

In these verses, the power, the adequacy of love when known and seen in its personal relations, is recognized and described by its effects, of which every Christian is blessedly cognizant. Love unknown, or not believed, is robbed of its power, yet power inheres in it, and that power is not affected by the fact that it does not work magically, unreasonably, or in an uncertain or capricious way. The laws of mind, like those of matter, are perfect, settled, consistent; and he who resists them, resists the ordinance of God, and will receive condemnation. It is no reproach to light to say it does not enlighten those who shut their eyes or obstruct its beams; neither is it of love. God's mighty power in the gospel, that when men hold it to be a fable or choose to treat it with in-

difference, it does not operate. This is a necessity of the case, owing to the moral nature of man, and it is to be regarded as an expression of the Divine will, such as is referred to by the apostle. 'For this cause, God shall send upon them a strong delusion, that they shall believe a lie, because they receive not the love of the truth, that they might be saved.' With which agrees a line of one of our own poets,

'————— the just judgment of the skies,
He that hates truth shall be the dupe of lies.'

Power is ascribed in the Bible to things which are far from possessing physical or mechanical power, and to which such an attribution would be ridiculous. Thus 'the joy of the Lord is your strength,' believers are exhorted to 'be strong in the Lord,' and love is said to be 'stronger than death.' We are to love God with 'all our might.' The sun goes forth 'in his might,' Judges v. 21. 'Men shall speak of the might of thy acts,' Psalm cxlv. 6. 'The strength of sin is the law.' 'Strength and beauty are in his sanctuary.' Jacob 'by his strength had power with God.' Peter restored was to 'strengthen his brethren.' Jesus 'word was with power.' Luke iv. 32. 'A man has power over the will.' 1 Cor. vii. 37. There is the 'power of meats.' 'A form of godliness, but denying the power.' 'His divine power hath given us all things.' John 'went before the Messiah in the power of Elias.' Paul's letters were 'powerful.' So in a periodical for this month, I find the follow-

ing,—'during this modern peace-time, commerce is a *power mightier* than culverin or broadsword, and the case of men's lives has made beauty a necessity.' But when examples are so rife, and the *usus* both of sacred and other writers is so unquestionable, there is no need to multiply proofs that power is ascribed to moral influence, reasoning, examples, the law of association, the human will, and therefore used in cases where physical compulsion or irresistibility are not merely out of the question, but quite inconceivable. The result of the whole is, that God's power is in the world, but men have refused to give in to it; that that power is vested in the gospel in order to save all who believe; and that what is needed both in the church and in the world, is not that the Holy Spirit should be 'given' in the sense which many people dream of, but that we may open our hearts to let him in, cleanse them that he may set up his throne therein, and we may have faith in God, who having given us his Son, will not, cannot withhold anything. Power belongeth to the Lord, but he has given his power to his church, to use it in the recovery of the world to its allegiance; and if we have not that power, or fail to achieve the conversion of men, we must just go to Him confessing our unfaithfulness and barrenness, and study the cross until we are flooded with its light and love, and are thus prepared to bathe all others in the same affusion.

J. J., S.

FELLOW-HELPERS TO THE TRUTH.

ASSOCIATED with these words (3 John 8.) stands the name of one upon whom the apostle passes the singularly high and rarely merited eulogium of having done faithfully whatsoever he did to the church and to the brethren.

Gaius did not belong to a certain meagre stamp of professors who subsist altogether on doctrines. He possessed too much of the robust manhood of the matured, practical Christian. He took delight in all those healthful

exercises that give body and tone to religion. Nor was he partial in his selection. If he had any preference at all, it was for the humbler class of duties, well evinced by his love for the very unspiritual, and, as some appear to think, undignified work of shewing hospitality. The humblest brother that came his way found an open door and a true brotherly welcome. Need it be said that his generous efforts were followed by the

best results? Upon himself they directly reacted as a wholesome discipline, by means whereof the powers of his new nature were developed and brought into harmonious play; he prospered in soul, while the cause he aimed at serving, reaped a proportionate advantage.

A few plain thoughts on the solemn obligation under which the Lord's people are severally laid to help on the truth by every means at their command may not be unprofitable. The responsibility the Christian profession imposes, is either not understood, or, far too lightly felt. Many who call Christ, 'Master and Lord,' seem quite contented if only the gospel message is plainly delivered from a pulpit, or enunciated in the pages of a religious publication. They apparently think nothing more need be done. The universal prevalence of such an idea would be fraught with immense damage to the interests of religion at large, and its prevalence even to the limited extent to which it actually exists, tends to check the progress of our churches, and perpetuate those forms of ungodliness that, despite these days of revival, are still rampant in our midst.

Is the truth worthy of being helped? Christian reader, put the question to your own reason, and bid it frame an answer in the light of Scripture. What is the truth? Have you not given your days, and nights, and strength, and substance, to a thousand things of less importance? The truth!—Why, in its moral grandeur, and worth, and permanence, it has no rival among earthly objects. It is the distinct and full utterance of the Divine love to man,—the great life-charter that confers his noblest enfranchisement, and that comes to him fragrant with the Saviour's sympathy, and bearing on it the blood of the greater 'passover.' The truth!—Like a beam of heaven's purest light it shines downward upon the darkened life of man, and makes it radiant as an angel's. Beneath its blessed rays, sin afflicted souls find spiritual health, and sad and silent homes ring with gladness. While to the dying Christian, with the vital tide fast ebbing, and the hesitating spirit linger-

ing half doubtful on eternity's dread verge, the bright anticipations its promises inspire, illumine the way through the dark avenue of death to the dwelling places of glorified immortality.

The ministry of the truth is as enduring as the life to which it guides. 'Heaven and earth shall pass away;' 'the word of the Lord endureth for ever.' The 'everlasting gospel,' with all its wealth of consolation, remains to support us under every possible trial, and, in its final issue, to plant us on high, gloriously and for ever free from sin's hateful vassalage.

Christian reader, what are you doing with the talents your Lord has lent you? Are you devoting them almost exclusively to the service of the world? What a heartless prostitution! From henceforth let a nobler ambition fire you, and evoke, in behalf of the inestimable cause, to which you owe your hope for glory, the exercise of all your endowments: therein lie their graudest consecration and your best reward.

Does the truth need help of man? It may be asked: 'Is not truth all powerful? Do not the most formidable errors yield to its omnipotent sway? And is *divine* truth less powerful? Does it not possess an inherent almightiness to put down every form of error it encounters? Why not just give it a fair field and let it alone?' We reply; the truth has not, and never has had, a fair field. Error is commonly so fortified by the tastes, habits, and prejudices of its votaries, as to be, in effect, placed in a citadel, where the truth has great difficulty of access. Whenever error is dragged out thence, and made to stand alone, that moment it falls before the giant-sweep of truth. This is more or less applicable to every form of error, but to none more so than to that which is destroying souls. Tremendous as are its issues, in itself it is a weak thing, acting like the father of it, not by open handed might, but by artful scheming, and deriving the main element of its strength from the corrupt tastes and habits of our fallen race. It thus becomes very apparent that the truth needs helping. It wants its promoters to organise external agencies answering to those error employs. It wants energetic

men who can open up its way. It wants devoted men who will bring to bear upon the strongholds of error, the powerful moral engineering of a life of Christlike charity and consistency. It wants faithful men who will make the recommendation of it to their fellows, the chief business of their life. It wants holy men who by a walk and conversation becoming the gospel, will spread abroad wherever they go, a sweet savour of Christ, and so furnish the last and best argument for the excellence of the truth.

Can every Christian be of use in helping the truth? The writer would tremble to ask himself; 'Can I be of any use in helping the truth?' He would feel as though the mere putting of such a question betrayed unwillingness to lend his aid to so good a cause. It cannot be that anyone's talents are so mean, or his circumstances so unpropitious, that he can render it no assistance. In the humblest walks of life, the wayfarer is not solitary; he has many companions, and if he feels himself unfit to benefit persons of higher status, he may yet be extensively useful among his own class.

Christian reader, how is it with you? It may be that you are a genuine fellow helper to the truth. It may be that your heart's desire and prayer to God night and morning for your brethren of mankind is, that they may be saved: and it may be that, in keeping with this, your daily effort is, to instruct your friends and neighbours in the knowledge of Him, whom to know is life eternal. If so, the God of heaven bless you and make you a blessing yet a thousand times more! If such, however, is not the case, if like too many, you are living neglectful of the solemn responsibility that rests upon you, be assured that the argument, 'you cannot help the truth,' an argument you may possibly urge as an apology for your inertness, is of no avail. At the risk of incurring your displeasure, the writer must affirm that you can help the truth. This is in fact the very service to which you are called in the gospel, and God asks not any man to do what he cannot do. He has enlightened you from on high to the

intent that you should cause your light so to shine, that others, seeing your good works, may glorify the name of your Father who is in heaven. You can help the truth. Therefore are you placed as a beacon, to reflect athwart the dark and treacherous deep of sin, in which so many precious souls are perishing, the friendly rays of the light that hath shone upon you. You can help the truth. Therefore are you deputed in these words, 'Let him that heareth say, come,' to deliver to your fellowmen, in sort such as you are able, the invitation of mercy. You can help the truth: for by word, or deed, or both conjoined, you may exhibit the gospel, not in the 'dead letter' of mere doctrine, nor in the dry grainless husks of mere outward form, but in the living essence and marrow of it, as the power of God unto salvation to every one that believeth.

Will aid faithfully rendered to the truth always prove productive of good? Yea, verily. The point has for ever been set at rest by Him who has told us that the smallest service done to his cause, even though it were no more than giving a cup of cold water to one of the least of his disciples, shall in no wise lose its reward. God is not unrighteous to overlook the humblest efforts of his people. He does not despise the crumbs, but gathers them all up into His basket, that nothing may be lost. All faithful effort will infallibly be blessed, either in the objects of it or the subjects, either in the case of those it is meant to benefit, or those who make the endeavour. And it is an error to estimate the amount of good that may follow by the extent of the means used. Some men think that nothing short of a revolution can accomplish anything great. But it is one mark of a master-spirit, that with very slender materials it can produce the grandest results; and oftentimes God has blessed the feeble efforts of the poor and obscure among his people to the achievement of some of the greatest triumphs of his grace. You know not reader, but that the first thing you set about faithfully doing for God, let it be the simplest thing imaginable, may be the very thing to

which he will grant the excellency of His heavenly power to accomplish the salvation of multitudes, and, that going down to latest posterity, in ever multiplying consequences, may fill the universe with ever new rapture and praise, while you, the happy instrument of all this, will be shining as a glorious star amid the nearer light of the eternal throne.

A reckless, abandoned man, a common sailor in the African slave trade, is treading the downward road with flying feet, seemingly trying how fast he can run to destruction. But there is a form that haunts him amid the blackest scenes of his guilt and shame: it is the form of his pious mother, kneeling by his side, and teaching him to lisp his first infant prayer. At such times he seems to bear again the mild motherly tones of that well known voice, and to feel her soft warm cheek laid close to his, while from her meekly raised eyes, the unbidden tear courses down at the thought that his father is no more, and that she stands alone with him in the great world. At length, like a shock of corn fully ripe, she too is gathered to the place of her rest; but the influence of her humble effort remains, and at last it melts down the hard rough nature of her profligate son. He is brought to see his desperate condition, and clinging, as with a death grasp, to the arm of mercy stretched out to save him, he is lifted out of the 'horrible pit.' The point of the whole lies in the sequel. He became an eminent minister of the gospel, and was directly or indirectly the means, under God, of converting many distinguished men, whose lives have been consecrated to the noblest enterprises of benevolence and religion. Among these were: Claudius Buchanan, who as chaplain to the East India Company, was so extensively useful among the population of India, and wrote the little work that first called Judson's attention to this great mission field; and Scott, celebrated for his Scripture commentary; and Cowper, and Wilberforce, whose names are 'household words' with all who can appreciate the fine spiritual pathos of the poet of Olney,

and the lofty Christian philanthropy of the British slave emancipator. The latter wrote a treatise that was blessed to the conversion of Leigh Richmond, whose 'Dairyman's Daughter' has brought whole multitudes to Christ. Who was she, the influence of whose simple exertions, as it thus radiates in an ever widening circle of the most blessed consequences, forms so striking an illustration of the immense advantages the humblest efforts for God may achieve? She was the mother of the Rev. John Newton.

It has been said, 'the *evil* that men do, lives after them; the *good* is oft interred with their bones.' But is it so? Nay, it cannot be so. Every word and act of men, good or bad, is a seed that has life in it. It cannot die—cannot be 'interred.' It lives on after the speaker or the actor is gone, lives on to produce good or evil for ever. A word spoken, an act done, like a rivulet flowing onward to the ocean, goes on multiplying its consequences to utmost eternity. What then Christian reader? If it has been shewn that the truth is worthy of your help; that it needs your help; that you can help it greatly; and that you will never aid it in vain, then in God's name, and in God's strength, give it all the assistance you can! Remembering the mother of Newton, and thinking of this thought, that what she did *you* may do, go forth and sow beside all waters. Only let your words and acts exhibit the pure gospel, and the true spirit of Christ, and with intense tearful earnestness, sow them broadcast wherever you go. 'Freely ye have received,' says the Saviour, 'freely give.' Fear not that your tears and toils will be in vain. When the world's harvest is reaped, and the reaper angels come together to keep harvest home, you will certainly come among them 'bringing your sheaves,' that 'both he that soweth and he that reapeth, may rejoice together.' 'He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully.'

T. T. W.

SCENES FROM THE LIFE OF AN EX-CAPUCHIN FRIAR.

CHAPTER III.—I TAKE THE VOWS, AND LOOK BEHIND THE SCENES.

THE year of my noviciate was ended. Without loss of time, without reflection on the step I was about to take, without any thought of home, stupified with severe discipline, and full of dreamy religious enthusiasm, I took the vows of obedience, poverty, and chastity. If I could have foreseen what followed, and I am speaking like one of hundreds, I should have paused and hesitated before taking the fatal step. Certain I am, from my knowledge of friars and convents, that he who has taken these vows has sealed his own perdition, unless a miracle of divine grace be performed in his favour.

After profession, I left the convent of the noviciate, and was sent to another in the same province. I entered my new convent with a fervent desire to fulfil conscientiously all the duties of a friar. The fifteen brethren to whom I was now introduced I looked upon with awe and veneration; and anticipated enjoying among them a life of tranquillity and spiritual consolation. At first I mixed very little with the rest; and if by chance I found myself in the midst of any of them, their conversation appeared edifying. I was soon undeceived. Three weeks had scarcely passed before the mask which they had put on, out of regard to my youth and inexperience, was accidentally slipped aside. I was returning to my cell one morning, after the service in the choir, and heard loud and angry voices, as of two persons quarrelling. I raised my eyes, which I could now do without fear, and to my bewilderment saw the faces of two friars, one of whom was the vicar, glaring with rage at each other. The unexpected sight rivetted me to the spot. I was spell-bound, like an innocent bird by a snake. The incredible fury of these men shone out in every feature. Their madness was excessive. Each looked as though he would gladly annihilate his adversary. The most furious and provoking language was used, interlarded

with such obscene words as are never heard except among the most abandoned men in a street row. Neither ceased his fury on my reproach. They fought like tigers; they wrestled; they tore each others' hair; they foamed at the mouth; they uttered the most savage yells. Two demons could not have shown more devilry. By and bye the whole convent was aroused by the cries of the maniacs. Friars rushed between them, and dragged them asunder; but as each was pulled in opposite directions, they ground their teeth, and cast upon each other looks of intensest hatred. My companions and I were ordered to retire to our cells, and when alone I wept bitterly. My mind had received its first rude shock of disenchantment. For days I had no peace. My dreams of a tranquil and blessed life in the convent were already beginning to melt away. The angry combatants received no other punishment than temporary excommunication. The provincial soon withdrew this ban, and each resumed his office and his intercourse with the brethren. The affair was forgotten by all except myself. A suspicion grew upon me, though I looked upon it at first as a temptation of the devil, that the monks were not the saintly men I took them for.

Not many days elapsed before I was again shocked by the conduct of another friar. Winter was over, but the air was still chilly in the morning. We all gathered, as was our custom, about a blazing fire, after the choir service. The older monks were chatting together, and we young ones were silently listening. The conversation was led by one of the oldest of the fathers, a venerable looking man, who had earned some fame as an orator. He now gave full liberty to his tongue, and railed against the friars without mercy. This father, said he, with his demure visage, was a whitened sepulchre; that brother, who fasted before others, revenged himself by eating plenty when he was alone;

one man was a mere pretender to learning; a second carried favour with the rest to get their votes; and a third went about begging for the convent that he might be free to pursue his own vicious inclinations. A young friar, who was standing by, already a distinguished preacher, and a frank and fearless man, sharply rebuked the old satirist, and, pointing to the fire, cried out, 'Do you see that flame? That is a type of what will very soon destroy you, unless you repent and show charity to others.' 'Well,' said the hoary cynic, with a disdainful curl of the lip, 'if I am to burn, I shall not be the only friar in that predicament.' Many other expressions, equally shameless, speedily followed. The guardian then ordered the young men to withdraw; but what I had heard made a deep and lasting impression. I tried to think that all the friars were not equally corrupt, and that the bad ones were only the exception. Before I came out from them, I found the directly opposite was true.

Protestants think that many enter the walls of a convent who would gladly escape. They are right. Half the young men I knew wished to be released from their vows; but in vain. Some from home sickness, like myself; some from love of the pleasures of the world; some from desire of more active employment.

My own case illustrates others. All requests to be allowed to visit my native place were rudely denied, until it was known my mother was dead; and then I was *commanded* to go, a refined species of torture of which the monastic life furnishes hundreds of instances.

I shall pass over the 'studies' which followed the two years of mental inertness that mark the beginning of the 'profession.' They were a tissue of sophisms and impiety, combined with very little that was true or useful. But I must give a picture of the professor, who in ignorance was a type of his class, but in one particular differed from the rest.

CHAPTER IV.—A FOPPISH FRIAR.

Such, in fact, was the professor. No monk had ever less reason to be proud

of his personal appearance, and yet no monk was ever so vain. His skin was brown, greatly resembling leather; his face pitted with the small-pox; his eyes small, with a sinister twinkle; his nose prominent; and his mouth frightfully large. The plainness of his countenance was rendered more observable by its habitual expression. He was familiarly known as 'the beauty,' throughout the whole province. His manner was harsh and imperious, and his voice nasal to a degree remarkable even for a Capuchin. His desire to appear handsome was in exact proportion to his ugliness. My readers well know that friars have their heads shaven, with the exception of a circle about three inches in width. 'The beauty' spared no pains to keep this tonsure handsome and regular. As the most skilful, I was selected to dress it, and all the while I was so employed, he held a small looking-glass in his hand, and directed the operation of my fingers. The razor was required to do its work to a nicety, for another immense care was to have the skin of his head as smooth as his hand. I had also to bestow unlimited pains on his frizzly beard. Scissors, comb, pomade, lather, and I know not what beside, were unsparingly used to beautify it. He wished to have it well trimmed, shiny, and nicely crisped, to atone, as far as possible, for the cruelty of nature in denying him the ample flowing beard, which is the great pride of the Capuchin.

Under this vain man, who like many others, only held the professorship as a stepping-stone to future elevation, several years of precious time were wasted. He adopted many mean artifices to put off the ordination of his pupils, because after that event, they ceased to be under his control. More than once he was, as in my case, severely rebuked by the general of the order for his obstinacy. But enough of the professor. In due time I became a friar, and took my place with the rest.

CHAPTER V.—I THROW UP THE CONVENTUAL LIFE IN DISGUST, AND OFFER MYSELF TO THE PROPAGANDA.

A time of great excitement followed

my full admission to the duties of a friar. The circumstances were these. Every three years a fresh provincial is elected. The man who was about to retire from the post in the province of U——, and become once more a simple friar, was advanced in life, of great stature, great beard, great learning, and great ambition. He could not be re-elected, but he was anxious still to retain some portion of power by securing the post for one of his most pliable friends. He at once began to canvass for votes. Now he cajoled, now he threatened, now he promised. Here is the man, said he, who will redress all your wrongs, win for your order an unheard-of distinction, and yet himself meek, humble, and self-denying. The plot was discovered by over-doing his part. The young friars took alarm, and presently the whole province, numbering sixty convents, was divided into two factions, the juniors against the seniors. By a most impious and perverted application of terms, the first was called 'the New Testament party,' and the second, 'the

Old Testament party,' I kept aloof from both. After much intriguing, the old party triumphed. It is impossible to describe the confusion that followed. The superiors lost all control. The choir was neglected at night. Monastic discipline was relaxed. Small groups were constantly assembled, talking, murmuring, and fanning the flames of discord. The only duty implicitly performed was, assembling in the refectory at meal-times.

I saw so much irreligion, hypocrisy, corrupt passion intensified by restraint, and sheerest world-mindedness exhibited by the Capuchins during the struggle, that I at once determined to separate myself from them. I offered myself to the Romish Missionary Society, called the *Propaganda Fide*, for as yet I had not seen the errors of the system itself to which I was attached. My request was granted. I passed my examination under the bishop in *Universam Theologia*, and was sent to my first station.

REFORM? OR DISSENT?

WHICH SHALL IT BE?

An old sneer against clergymen says, they first subscribe and then examine. Now, whatever odium may belong to those who thus flagrantly violate the *reasonable* order of things, it is surely every way a better course than theirs who never take the trouble to examine at all.

The productions of two men lie before us, whose conduct justifies the popular taunt. Their examination has, however, led to very different issues. One holds by the thirty-nine articles, and the church as by law established, whilst crying aloud for reform in her catechism, her prayer book, and her services. The other has renounced all the ties of birth, of influence, and of association, and declared himself a Baptist!

The first states his views in a pamphlet styled, 'The "Assent and

Consent.'"* He is an Irish beneficed clergyman, and his reason for describing his own feelings or opinions is, that they 'are those of *many of his brethren*.' But for this, he tells us, he would not have drawn attention to his own position. He is careful to state at the beginning, how many times, and how solemnly he declared 'his unfeigned assent and consent to all and every thing contained and prescribed in the Book intitled the "Book of Common Prayer and administration of the Sacraments, and other Rites and Ceremonies of the Church according to the use of the United Church of England and Ireland.'" But after much study and thought he now feels dissatisfied with some things in them all. First, there is service for the baptist

* Seeley, Jackson, and Halliday, Fleet-street.

of infants. 'I do not think it well,' he says, 'that the minister should be obliged to say, respecting every child brought to him to be baptized, "Seeing, now, dearly beloved brethren, that this child is regenerate;" and afterwards on his bended knees return thanks in such words as these: "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy holy church;"' and he does not think it well, since there is no scriptural warrant whatever for it, and no amount of ingenuity can make the words mean anything else than baptismal regeneration, in which, as a Calvinist, he does not believe. I do not think it advantageous, he proceeds, 'that every child should be taught, and required to say, in the words of the catechism, "My baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." Nor do I believe it to conduce to the interests of truth, of Christian sincerity, and godly simplicity, to address a congregation, composed of persons so baptized and so catechized, in the accents of importunate entreaty, imploring of them *not* to take for granted, though they have been baptized, that they are members of Christ, or children of God; and yet is not this the practice?' To both these statements our readers will at once give their assent.

But how does the Irish clergyman get over the difficulty? He shall speak for himself. 'I cannot allow the lambs of my flock, whom Christ hath commanded me, if I love him, to feed, to run any risk of being ill-ted, or by mistake imbibing anything that might be injurious to their soul's health, and so, while I *must* teach them, and all of them, the catechism, (according to my promise when made a deacon, according to the rules of the church, as a necessary preparation for confirmation,) I must say to each of them, "My dear child, or young person, in your unconscious infancy you were dedicated to Christ, and earnest prayer was offered up for you, that God would be pleased to make you his child, and regenerate you with His Holy Spirit: I earnestly

hope that it has pleased Him to answer the prayer, and grant the requests thus made, and that you love God, and try, with the help of the Holy Spirit, to please Him; and that you love your Saviour, who shed His blood for you, and depend on Him, and what He did and suffered for your salvation. You have been taught to say, "My baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." This is a mode of speech which you are not to understand as if it meant that absolutely and *necessarily* such was the case; according as you are able to understand, I will point out to you the manner in which these words may be explained, and have been explained. Suffice it to you to know, that God is willing to receive, through His dear Son Jesus Christ, all that come to Him, and that he was earnestly entreated to receive you, when you, an unconscious babe, received the sign of that new birth, which is not *necessarily* connected with the new birth, that sign which may be regarded as a seal and pledge of spiritual blessings only in the case of those who are indeed "born anew." Can it be credited that any Christian man would adopt such a specious mode of teaching? And yet our author says, and says with evident pain, that while he might not use exactly these words, '*practically* an intelligent child or young person would derive from my teaching such like views; that he would at length perceive that his teacher was not satisfied with the formulary; and that such a state of things is *not desirable*.'

Then, as to confirmation, he boldly states that there is no scriptural authority for it; that the 'order for the visitation of the sick,' no sincere Protestant can use; that with the address of the Bishop, when conferring Priest's orders, —with the declaration and limitation implied in the dogmatic statement, 'it is certain, by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved,'—with the damnatory clauses of the Athanasian creed,—with the assertion that 'it is *evident* unto all men diligently reading the Holy Scriptures, and ancient authors, that from the

apostles' times, there have been these orders of ministers in Christ's church—bishops, priests, and deacons—with the law that requires the reading of the Apocrypha on certain days,—and with some things in the prayer book—he is not satisfied.

It will at once be asked, how, under these circumstances, this gentleman can any longer remain in the Established Church? He anticipates the question, and replies, 'Either I have or have I not a right, not only legally, but in *foro conscientiæ*, to openly avow this dissatisfaction. If I have not this liberty, (as I cannot disguise, or consent to restrain the free and open expression of opinions connected with any religious matter,) I have no business to remain in the ministry of the united Church of England and Ireland; no right to occupy the post which should be filled by another; or to eat the bread of the Establishment. My course as an honourable man is plain, if by remaining a clergyman of the church, I practically deny the existence of the internal dissatisfaction to which I have referred.' He then goes on to show that he has this right, since he has made other declarations, taken other vows, and bound himself by other obligations. In fact, he has declared his 'assent and consent' to the thirty-nine articles, in their literal and grammatical sense, as containing the true doctrine of the Church of England, agreeable to God's word; and if two statements in that book which embodies the formularies and articles of the church should be irreconcilable, he is not compelled to acquiesce in both, however painful it may be to admit that the volume does contain these contradictions. In plain words, he stands by the Calvinistic articles against the Popish liturgy.

To this ignoble condition, as he painfully feels it, is he at length reduced. What remedies does he propose? Repeal the Act of Uniformity; alter the terms of subscription; revise the prayer-book. You will then ease his conscience, and that of many others, and relieve the minds of Nonconformists who know and love them, and are offended at their use of phraseology which both think hinders the spread of the simple gospel.

Pity it is that this clergyman, having gone thus far, should have suddenly halted. A further examination of the only Protestant rule of faith, the Scriptures, might have led him to renounce the headship of the sovereign over the church, the pay of the state, and indeed all the anomalies of state churchism. Nor are we without hope, that before long he will come to this. His bold declaration that 'he values truth more than uniformity,' warrants us in expecting his avowal of dissent at no very distant period.

The other pamphlet is entitled '*A Blow at the Root of Puseyism*.*' The writer was born and educated in the Establishment, and was for many years one of its ministers. The Gorham controversy, and the famous decision thereon, led him to institute a searching enquiry and careful analysis on the subject of baptism. Nearly five years were thus spent. A determined battle during this time was fought against the truth. The work was laid aside again and again; but at length truth proved mightier than error. He found that 'the doctrine of baptismal regeneration underlay the whole system of the faith, devotion, and practice of the English church; that the expositions of the Bishop of Exeter and his party were right, and that Mr. Gorham might be a good Christian, but was an unsound Churchman.' He found that Bishop Jeremy Taylor, and Dr. Hammond, both divines of the English church, admitted that infant baptism could not be proved by Holy Scripture, but *rested on tradition alone*. He acknowledges that he discovered 'that the Baptists had the best of the argument;' but the enquiry came—how did infant baptism originate? This led him to discover its rise in the priestly assumptions of the corrupt church of the third and fourth centuries, and to see in their true character all the hallucinations of the so-styled sacramental system. Scripture testimony had taught him that only believers should partake of the Lord's-supper, and yet in the English church he saw men of all creeds, and no creed, or addicted to every hateful vice, approaching the Lord's-table with-

* H. T. Tresidder, Paternoster-row.

out fear. The reading of the burial service over every person, no matter what his moral character, became an intolerable yoke. The errors of the prayer-book could no longer be ignored. The whole system of state-churchism began to appear unholy because unscriptural. What was he to do? He could not cry out, like the Irish clergyman, 'Repeal; alter; revise!' for he had already gone much further. Do all that the other wished, and there would yet be left untouched the unholy marriage of church and state. He felt that conformity was no longer possible for him. He resolved to dissent. Here came a hard struggle. He must give up old prejudices, old associations, old friends. He must pass by unmoved, all the tempting lures

held out to rekindle his waning love for the Establishment. He must bear uncomplainingly cruel suspicions, pitiless scorn, neglect that chills the heart, and contempt that stirs the last spark of expiring pride. What wonder, if, in view of all this, and more, he should find that his feet were almost gone, his steps had well-nigh slipped? 'The mercy of the Lord,' he thankfully says, 'held me up.' He seceded. Ample leisure was now on his hands for looking about on the state of things outside the pale of the Establishment. After full search, he deliberately adopted the sentiments and church order of the Baptist church in this country, 'as,' to use his own words at his baptism in London, 'more in accordance with the primitive church than any other.'

Scripture Illustrated.

THE HERODS OF THE NEW TESTAMENT.

FOUR Herods are mentioned in the New Testament. A reference to the events with which each one is associated, will help us to distinguish them. Herod the Great, also called Antipater, the *first* Herod of the name, and the founder of the Herodian family, decreed the massacre of the babes in Bethlehem. Matthew styles him 'Herod the king.' The murder of his wife Mariamne, and of his two sons Alexander and Aristobulus, place him in the foremost rank of those tyrants whose names blacken the page of history. As a vain attempt to set aside the purposes of God, the massacre at Bethlehem affords a startling instance of the awful follies to which the acutest and most politic rulers may be tempted by the love of empire. The *second* Herod beheaded John the Baptist. He is called 'the tetrarch' by the Evangelists Matthew and Luke; and was the man who formed an unholy alliance with Herodias, his brother Philip's wife; aroused the ire of his father-in-law Aretas; and ended his days in exile.

This man is known in history as Herod Antipas, and was the son of Herod the Great. The *third* Herod is the one mentioned in Acts xii., as having 'killed James, the brother of John, with the sword; and because he saw it pleased the Jews, proceeded further to take Peter also.' The putting to death of the keepers of the prison from whence Peter miraculously escaped, and his insane vanity at Cæsarea, and miserable end, are also recorded in the same chapter. His name was Herod Agrippa. He was the son of Aristobulus, whom Herod the Great murdered, and was therefore nephew to the second Herod. The *fourth* Herod is the one before whom Paul stood at Cæsarea, and made that noble defence that touched the conscience of the king. He was the son of Herod Agrippa, already mentioned; and though simply styled in the Acts, Agrippa, was in reality Agrippa the Second, and great grandson of the first Herod.

ANANIAS AND SAPPHIRA.

Acts v.

THE terror of Ananias is a specimen

of the terror wherewith the ungodly shall be struck in the judgment, without being bereft of life, as he was. You may ask why so heavy a punishment and so sudden a death was inflicted at this time of the New Testament which was so full of grace? Compare John ix. 55, where Jesus rebukes John for desiring fire from heaven, 'The Son of man is come not to destroy men's lives, but to save them.' The answer is: (1) The disciples of their own accord had demanded fire to fall on the Samaritans; whereas in this case the Holy Spirit directs Peter. (2) Jesus, in his then existing state of humiliation, had been unknown to the Samaritans, and was afterwards to be preached unto them: Ananias and Sapphira had most evidently known the glory of Christ, and the presence of the Holy Spirit, and had had most abundant means of salvation afforded them. (3) Ananias and Sapphira sinned most heinously, most unscrupulously, and by mutual consent, and suddenly filled up the measure of their sin. (4) At the beginning of that dispensation, a salutary example was given in their cases to many, and fear was the result of it. (5) What was added to the severity of the punishment in respect to the body, may have been taken off from it in respect to the soul.—*Bengel*.

MOSES ON PISGAH.

The general account leaves no doubt, says Stanley, that the place described as the top of Nebo is some elevation immediately over the last stage of the Jordan. Northward, his eye turned to 'all the land of Gilead,' containing the same eastern barrier as that on which

he himself stood, till it ended, far beyond his sight, in Dan. Westward, there were on the northern horizon, the distant hills of 'all Naphthali.' Coming nearer, was 'the land of Ephraim and Manasseh.' Immediately opposite, was 'all the land of Judah;' beyond which, though unseen, lay 'the utmost sea' and the desert of 'the south'—Jerusalem itself, in all probability, distinctly visible through the opening of the descent to Jericho. These were the four great masses of the future inheritance of the people, on which the narrative fixes our attention. Immediately below him was the 'round' of the plain of Jericho, with its oasis of palm trees, and far away on his left, though hardly visible, the last inhabited spot before the great desert—Zoar. It was a view, doubtless, which in its full extent was to be imagined rather than actually seen. In this respect the Pisgah prospect is a striking illustration of all the prophetic visions of the sacred writings. The foreground of the picture alone was clearly discernible; its dim distances were to be supplied by what was beyond, though suggested by what was within, the actual prospect of the seer. But between him and that 'good land' the deep valley of the Jordan intervened. 'So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.' In language less simple, but hardly less touching, the Jewish historian adds—'As he was bidding farewell to Eleazar and Joshua, whilst he was talking with them, a cloud suddenly stood over him, and he vanished in a ravine,' (Josephus Antiq. iv. viii. 49) 'He died in the mount whither he had gone up, and he was gathered unto his people, as Aaron his brother had died on mount Hor, and was gathered to his people.'

Wayside Gleanings.

SYMPATHY OF CHRIST.

ACCORDING to Solomon, 'all the rivers run into the sea,' and were you to dissect the body you would find that all

the nerves run into the brain. The head is the centre of the nervous system. Beneath that palatial dome the soul dwells; and by the nerves which run out from that centre she

corresponds with matter, looking through the eyes, feeling by the hand, hearing by the ears, speaking by the tongue, and, unless when she seizes the hours of sleep to rest herself, or to roam away in dreams, thus holding communion with the outer world, the nerves form a perfect system of living telegraphs. By means of them the soul knows in an instant what passes in all parts of her realm, and takes immediate measures for the well-being of every member of the body. Let the foot but touch a thorn, it is instantly withdrawn. And how? Pain, thrilling along the nerves, flashes the danger upward to the head, which, by another set of nerves, flashes back an immediate order, so that before the thorn is buried in the flesh, the foot is withdrawn. If but the wing of a goat brush, if but a mote of dust touch the guardian fringes, the eyelid drops, like the portoullis at yonder castle gate, to keep out the enemy. Thus the head sympathises with all the body, and sympathising, succours it.

Such is the sympathy between Christ and His people. Let that comfort strengthen, cheer you. He is in constant, aye, in closest communication with every one of His members; and by means of lines that stretched across the starry sky, and pass from earth to heaven, the meanest cottage where a believer dwells is joined to the throne of God. No accident stops that telegraph. The lines of providence radiate out, and the lines of prayer radiate in. Touched with a fellow-feeling for your infirmities, Christ suffers all your wrongs, is sensible of your every want, and hears every prayer you utter. You can never apply to Him too often; you cannot ask of Him too much. To His ear the prayers of the needy are sweeter music than the voice of angels, or the best strung harp in heaven.

'FATHER IF IT BE POSSIBLE.'

THAT is a triumphant faith which can say *Father* either in Gethsemane or on Golgotha. Christ employed no other description of the Divine Being in either place. He felt that even a Father's hand can give a bitter cup.

His uniform recognition of the paternal character of God no whirlwind could shake. Hear him: 'Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as Thou wilt.' 'Father, forgive them, for they know not what they do.' 'Father into Thy hands I commend my spirit.' As, therefore, our trials can never equal the trials of Christ, and as Christ in every trial recognized the fatherhood of God, so ought we in all the calamities of life to say, 'Our Father who art in heaven.' Christ's grace is sufficient to strengthen our spirits to this great effort. Trials will assume their true nature as we regard them in connection with God's paternity. It was left for Christ, as a sufferer, to designate the Infinite Being—FATHER. When patriarchs and prophets suffered, they breathed not the charmed and tender name. We are not told that it was ever breathed, even in the sunny bowers of Eden. It was left for the Nazarene sufferer to say, Father. Hence Gethsemane heard a sweeter music than ever floated in the untainted air of primeval Paradise.

'THEY FEARED AS THEY ENTERED THE CLOUD.'

MAN is harrassed by groundless fears. Who has ever looked for blessings in a cloud? Were we appointed to collect the riches of the universe, how many would pass by the clouds, as though in their dark and troubled breasts no treasure could be found? How often have we trembled as we have entered the cloud of bereavement, or sorrowful apprehension; and yet in such a cloud we have heard a voice, as did the trembling disciples. In the cloud which they dreaded they heard the Divine voice; henceforward, then, let us gratefully remember that even a cloud can contain a blessing, and that sometimes fear is but the quaking harbinger of joy.

THE WAY TO MAKE A POOR PASTOR.

1. BE very careless and irregular in attending worship. Never go, except

when you can find no excuse for staying at home.

2. When at chapel, be either asleep or staring about. Do not listen to the sermon.

3. When you go home, complain of the sermon as light and chaffy, dry and uninteresting.

4. Treat your pastor with a cool and uninviting civility, and then complain of him for not visiting you.

5. Neglect to pray for a blessing on him and his labours, and then complain of him because the church does not prosper.

6. Be always finding fault with your pastor, and yet regret that he is not more popular with the people.

7. Be very lukewarm and worldly-minded, and yet complain of him for want of zeal.

8. Neglect to provide for his necessary wants, and then complain of him because he wants his salary.

Do these things, and you will never fail to have a poor pastor.

GRAINS OF WISDOM.

If a man can't be a Christian in the

place where he is, he can't be a Christian anywhere.

Doctrine is nothing but the skin of truth set up and stuffed.

Were angry and unkind words and thoughts like thunder and lightning, we should have one unending storm, sweeping round and round the whole earth.

Ecclesiasticism has always been the devil's cloak under which to work evil.

The most powerful way of teaching truth is to show what it has done for you.

God lifts our treasures that he may transfigure them.

Self-seeking is the shadow on the sunny landscape of life.

Sin cannot be recalled, it may be transmuted by righteousness; suffering cannot be cancelled, it may be mantled with glory.

The cherub who warns us back from Eden points on to heaven.

Desires are the sensitive fringes of the soul.

Christian soberness is not that which finds a mortified countenance or a sad-coloured garb appropriate. God has not dressed the world in drab, nor does he ask us to correct his wisdom, by electing habitually a sad attire.

S H A D O W S :

THE fairest summer hath it sudden showers ;
 The clearest sky is never without clouds ;
 And in the painted meadows host of flowers,
 Some lurking weed a poisonous death enshrouds.
 Sweet days, that upon golden sunshine spring,
 A gloomy night in mourning waits to stain ;
 The honey-bees are girt with sharpest sting,
 The sweetest joys oft breed severest pain,
 While like to Autumn's storms, sudden and brief,
 Mirth's parted lips oft close in silent grief,
 Amid this checker'd life's disastrous state,
 Still Hope lives green amid the desolate ;
 As Nature, in her happy livery waves
 O'er ancient ruins, palaces, and graves.

Clare.

Notices of Books.

CASSELL'S ILLUSTRATED FAMILY BIBLE. *From the Authorized Version, with Notes. Vol. I. Genesis to 1 Samuel. Cloth, pp. 448. London: Cassell, Potter & Galpin.*

Already this edition of the Bible has found its way to thousands of English homes. It deserves all its popularity for its excellence and cheapness. The illustrations are not the crude, improbable drawings with which some cheap books have been disfigured, but vividly suggest, by their life-like character, the scenes portrayed. Old patriarchal times, 'the wonders in the land of Ham,' and the manners and customs of the Israelites on their first settlement in Canaan, stand before our eye with all the nearness and reality of events of which we are actual spectators. The present aspect of some of the sites memorable in sacred history, the hoary monuments of Egypt, Egyptian manners and customs preserved in bas-reliefs on temples and tombs, the natural history of Palestine, both animal and vegetable, and the different articles of dress, a knowledge of which is so necessary to explain some passages of Holy Writ, are profusely illustrated. Indeed, the illustrations are as numerous as they are excellent. No cost has been spared in furnishing wood-cuts that may help to explain and familiarize the mind of the reader with the subject matter of the sacred text. A few maps are also given, and a good chronological table.

Another feature is worthy of remark: exegetical or explanatory notes are given, designed to give the deeper meaning of certain words and phrases, to illustrate certain images and allusions of manners, customs, laws, and religious rites, and to embody in a few words the vital truths and practical lessons of the word of God. As a specimen of the spirit of the notes, take the following, selected at random. It is at the conclusion of Exodus xxxix. 'In this chapter we have six distinct sections; and each section closes with the words, 'as the Lord commanded Moses.' Every part of the priest's dress was

made according to instructions from God himself, for otherwise Aaron could not have been suitably attired for his office. Was he a type of Christ? Did his office and duties shadow forth the great mysterious work of the Incarnate One? Did his very robe prefigure something yet more beautiful and glorious? If so, it was meet that the will of God should be expressed in everything, and that everything connected with the tabernacle and its service should shadow forth the glory and perfection of Him who is the Great High Priest of our profession.—If, through the atoning sacrifice of Christ, we have been reconciled, and brought into union with God, then should every element and every attribute of our being proclaim—on the whole of our mental and moral character—on the whole man—should be written in letters of pure, transparent light—'Holiness to the Lord.'"

VISIBLE FELLOWSHIP: *being an enquiry into the principles upon which the visible fellowship of the saints is constituted, according to the Scriptures. By R. A. BELLMAN. London: H. J. Tresidder, Paternoster Row.*

The argument of this pamphlet is thus summed up by the author: (1) that confession of the name of Jesus is the ground for the visible fellowship of the saints, and for the unity of the church in the world; (2) but as confession always involves baptism, and this is the principle for such visible fellowship and unity, according to the Scriptures; (3) and the Scriptures being the only authoritative and unswerving standard; hence (4) the scriptural principles for the visible fellowship of the saints and the unity of the church are—confession of the name of Jesus in baptism.' These various points are touched upon at some length, and open communion strenuously opposed.

THE OLIVE BRANCH; or *Poems on Peace, Liberty, Friendship, &c. By WILLIAM STOKES, Manchester. London: Judd & Glass.*

The title describes the contents of

the volume. The spirit of the writer is earnest and Christian. We are not prepared to endorse all his views about war in any form whatever; but as heartily desire the dawn of the 'kingdom of peace.' Some of the lyrics have touches of genuine pathos, and all are written in smooth verse. Mr. Stokes has earned for himself a name by championing, at a time when events scarcely indicate its feasibility, the notion of a permanent congress of European nations as a substitute for war. SIGHT OF CHRIST; or, the Sinner's Blessedness. By REV. D. THOMPSON. London: Tresidder.

Short personal addresses to the sinner, full of evangelical sentiment, expressed in a style likely to arrest attention.

Watch and Pray. Fear Not. By JAMES SMITH, Cheltenham. London: Tresidder.—Good and characteristic.—*Never Despair. A Pastoral Reminiscence.* London: Tresidder.—A narrative of great interest. The words and prayers of the writer were found to have led an outcast to the Saviour. He learnt this fact from her own lips several years afterwards.

Correspondence.

ON AMUSEMENTS.

To the Editor of the *General Baptist Magazine*.

DEAR SIR,—At a recent annual gathering of United Sunday-school Teachers attached to many of our churches, the following practical question was proposed for discussion;—'Are we conscientious in avoiding all appearance of evil in the amusements we indulge in, at our social meetings, and in the sports we provide at the treats given to our children?' Some weighty remarks were offered by various friends, and they asked me to put a few thoughts on paper, and request the insertion of them in the organ of our General Baptist Connexion. With this request I could not hesitate to comply, and I seize the opportunity of saying what I think of amusements in general.

It is granted, I believe, on all hands, that our human nature requires occasional relaxation from the severity of labour and the monotony of daily duties. But Christians, mainly interested to please God, and perfect holiness in His fear, will be jealous of insinuating evil; of the snake lurking in the grass; and

self in that thing which he allows; '—who escapes evil both in the nature of the diversion and in the extent to which he indulges it. For many a thing is 'lawful which is not expedient;' and by being pursued too far, becomes pernicious and unlawful. It may not in itself be evil, but it does not 'avoid the appearance of evil.' Christians feel that their liberty is in some degree to be judged of by other people's conscience;* and cannot afford to be even thought of as carnal, or frivolous, forgetful, or selfish.

Even worldly people instinctively perceive, that many a thing *they* do, it would be inconsistent for Christians to practice. Let us not blurt that instinct. It is a testimony in their consciences of the superiority and necessity of a spiritual, all-pervading religion.

But young people require amusement more than the aged. True; but young people have temptations too, from which the aged are comparatively free. These the Apostle tells them to 'flee;' adding, 'Let no man despise thy youth.' They have consecrated themselves to God in their bloom; 'as flowers when offered in the bud,' let them not be sullied by the contact of evil. Let

* Will suspect some danger nigh
Where they possess delight!

'Happy is he who condemns not him-

* I believe that this is the true meaning of 1 Cor. x. 23, and that the verse is the language of a supposed *objector*, selfishly resisting the loving sentiment of the whole discourse, and that the following verses are the Apostle's reply to the *objector*.

them not defer the abandonment of even questionable frivolities, till age shall incapacitate them for their enjoyment.

Now to be a little more specific. Religious people, influenced by the spirit which indited the Word, instinctively shun the theatre and the race-course, cards and dice, the gaming table and the ball-room; as well as the coarser diversions of the chace, the cock-pit, dog-fighting and the prize-ring. Probably also, by the same instinct, most of them keep aloof even from fishing and shooting, cricket and billiards, quoits, bowls, &c., because they regard these diversions either as wrong in their own nature, or as too expensive of precious time, or as leading them into unprofitable association with God-forgetting company.

Impelled, therefore, on the one hand by the natural desire and need of relaxation of some kind, and on the other hand deterred by the fear of God from many which are commonly practised; it becomes a serious question, in what games can Christians lawfully and wisely engage?

The lawfulness of any amusement may, I think, be judged of by its being consonant with our nature; by its answering the purpose of *recreation*, (that is, the repairing and refitting of us to pursue life's grand object); and by its being uninjurious to others. When moderately pursued, I think these conditions are found in the following:

Music with all its world of variety;* riddles, and numerous exercises of social wit and ingenuity. Painting and drawing of every style. Many athletic exercises are manifestly natural, and when kept within the proper bounds of time and company, are innocent, conducive to health, and desirable. Walking, running, leaping, skipping, racing, wrestling, swinging, and climbing, numerous games with balls and bowls, disks and staves, bats and hoops, bow and arrows, &c., and all in which more or less skill is combined with the exercise of strength. By these we may be likely to secure the grand good desired by the ancient philosopher, (*sana mens*

in corpore sano) a healthy mind in a vigorous body.

Games of chance are totally inadmissible; they answer none of the above conditions. No skill is exercised, the mind is agitated, often ruined; the pleasure they produce is derived from the excitement of our covetous propensities; and very generally unfit for all the activities of life, and all the calm delights of home. With some games of chance, indeed, more or less skill is united, (such as whist, and other games at cards); but this circumstance is far from redeeming them from their pernicious tendency.

Chess is a game purely of skill, and seems perfectly innocent, if only it do not exhaust and weary the mind, absorb too much time, and rob yourself and friends of the benefit of conversation, or trench on the duties of life.

Dancing seems thoroughly natural, and might be perfectly innocent, and most desirable, attended by a refining influence on the manners. But, as generally practised, religious people avoid it, and I think they ought to do so. Instead of being conducive to health, it often ruins it. This exciting, and often rather violently heating exercise, is usually taken when nature does not demand exertion but repose; not in the cool open fresh air, but in an atmosphere vitiated by crowds of people, artificial lights, and inevitable though unseen clouds of dust—and all this for many hours together. Most likely one chief part of the pleasure it produces arises from a freedom of familiarity between young men and women, which would not be tolerated except under this garb—and the tendency of which we all know well enough. All dissolute men are fond of dancing. A dancing girl throughout all the eastern world is another term for the most abandoned character. A common dancing-house among ourselves and our continental neighbours, is infamous. And at best, as it actually obtains, this fashionable amusement is generally accompanied by a *dressiness*, or want of dress, which is inconsistent with Christian modesty, and by a levity which quenches the Holy Spirit. A pious sentiment uttered in a ball-

* All good music is sacred, says Dr. Beecher.

room would be a ridiculous impertinence.

Closely allied with this is a game I feel ashamed to speak of, but I must do so because it obtains, I fear, extensively among *our own* young people, when they assemble in the open field. I mean what is called, I think, 'kissing in the ring.' Of this I hold that it is simply disgraceful. I cannot without shame, remember how I have seen young men pursuing young women to kiss them. How can a young woman commit herself to the danger of such unseemly liberties?—nay, and by her own act, as in this game, to solicit them? Is this consistent with Christian decorum, or moral innocence and purity? On the contrary, I fear the pleasure of it arises from the contrary of these, and that it quite indisposes and incapacitates them for religious exercises and for communion with Christ. If dancing is worthy of reprehension, *this* sport is worthy of execration; and above all at a time when religious people are gathered for the promotion of religious objects.

Shortly after I settled as minister in a certain place, several young persons were converted and joined the church. The very next winter I observed a declension in the piety of some of them. I found there had been a party, at which after tea, they had got up a game called 'turning the trencher,' with forfeits and kissing. I groan when I recall the sad results of that fatal sport. Some never recovered their religious fervor, some left the church, two lost

their character, and one lost character, health, and life.

I am, dear Mr. Editor, your and your young readers' faithful friend,
 QUONDAM JUVENIS.

ERROR IN THE MINUTES.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Will you allow me, through the medium of your Magazine, to request those who have the Minutes of the last Association, to correct an error in the letter from the church at Norwich. In that letter, as it now stands, the church is made to say that 'though I was unable to preach almost every Sunday in 1859, &c.' Instead of *unable* it should be *able*. The sentence as it stands is mere nonsense, and wital is contrary to fact, as I did actually preach twice almost every Sunday in 1859. I hope you will excuse my troubling you, and believe me,

Dear Sir,

Yours truly,

THOMAS SCOTT.

ERRATUM IN JULY NUMBER.

OUR readers will oblige us by correcting an error in the July Magazine, first page of the Number, first column, and twelfth line from the top. For 'About thirty years after,' read 'About 130 years after.'

Obituary.

REV. JOHN JONES, OF MARCH.

Our venerable and highly esteemed brother fell asleep in Jesus, after a short illness, on Monday, Aug. 6th, 1860, aged 67. Mr. Jones was the first student in the Academy, whilst under the care of the Rev. J. Jarrom, of Wisbech, and for nine months, the only student.

After labouring at Loutb, Castle Donington, and Kegworth, he settled at March, Cambridgeshire, in 1830, and had therefore been pastor of that church thirty years. Our departed brother was present at the last Association, though in apparently feeble health. He spent a few days with his son at Spalding, after the annual gathering, but seemed anxious to get home. His end was peace. Almost his last words

were,—‘ My precious Saviour. I trust in him, I trust in him *now*.’ His funeral took place on Friday, August 10th. Rev. W. Underwood, of Nottingham, officiated. An address was given at the grave to a large concourse of mourners, and on Sunday evening, August 12th, a funeral sermon was preached to a crowded and deeply affected congregation.

**REV. HENRY EVERARD,
OF SPALDING.**

Our aged brother departed this life July 10th, 1860, in his eighty-first year. For twenty-five years he was the beloved pastor of the church at Spalding. He had been laid aside from the pastorate for some considerable time. His last illness was brief. He was buried on July 13th, by Rev. J. C. Jones, M.A., the present pastor of the church, who also preached a funeral sermon to a crowded audience, from 2 Tim. iv 7, 8, ‘ I have fought the good fight,’ &c., a text of Mr. Everard’s own selecting.

MR. THOMAS KING was born December 28th, 1782, and died May 11th, 1858. In the quiet village of Costock, in the county of Nottingham, he commenced and closed his earthly career. He was baptized at Wymeswold, June 23rd, 1839, and was ardently attached to the church of which he became a member. There being no Baptist Chapel in Costock, he licensed the house in which he lived for the preaching of the gospel, where from time to time many have heard a Saviour’s name. Neither few nor small were the services he rendered

to the General Baptist Chapel at East Leake, which he was accustomed to attend. Among other things, he provided an appropriate communion service, and a handsome clock. All who knew Mr. King, remember him with pleasure. He had peculiarities, but those peculiarities could scarcely be regretted, as they were associated with so much sterling integrity and Christian generosity. He had low views of himself, and exalted views of Jesus Christ. He loved a faithful and consistent ministry of the gospel, and regarded the worship of God as an obligation and delight. He attended the services of the sanctuary as long as his strength would allow. His house was a house of call for Christian ministers, where they were uniformly treated with great hospitality, both by himself and by his estimable partner. While Mr. King walked with God in his religious duties, by his faith, obedience, and calm submission to his chastening rod, he sought to glorify God in his civil transactions. He was an affectionate husband and a lover of home. He was a courteous and obliging neighbour. He was considerate and kind to the poor. He was a characteristic friend to the widow. He died in the seventy-seventh year of his age, and was buried in the graveyard adjoining the General Baptist Chapel, East Leake. His funeral sermon was preached by the Rev. E. Stevenson, of Loughborough, from Romans v. 2, ‘ Rejoice in hope of the glory of God.’ Mr. King left an affectionate wife to mourn his loss, and she still survives. May she remember the promise, ‘ The eternal God is thy refuge, and underneath are the everlasting arms.’
G. S.

Intelligence.

CONFERENCE.

THE FIFTY-EIGHTH NORTH DERBYSHIRE CONFERENCE was held at Duffield, on Monday, Aug. 6th, 1860. After the meeting had been opened in the usual way by brother Renwick, minis-

ter of the place, brother W. Calladine, sen., of Hucknall, was chosen to preside. Eighteen were reported as having been baptized since the last Conference, and seven as candidates; viz., Ripley, seventeen baptized, and seven candidates; Milford, one baptized. After

singing the doxology business was proceeded with.

1.—It was deemed impracticable to establish a separate 'Ministers' Fund,' and it was unanimously resolved: That we earnestly recommend to the sympathy and support of the churches in this Conference 'The National Society for Aged and Infirm Baptist Ministers, and their Widows and Orphans,' recently established in Birmingham. for the benefit of both sections of the Baptist body, of which the Rev. B. C. Young, of Coseley, near Bilston, Staffordshire, is now secretary.

2.—As the majority of the churches in this Conference are destitute of pastoral supervision, brother Renwick proposed a plan for the maintenance of an Evangelist, or Home Missionary in the district, which met with the approval of the Conference, and it was resolved: That we deem it advisable to maintain a Home Missionary on the plan suggested.

3.—That brother Renwick be requested to write out his plan; and that a copy be forwarded to each church.

4.—That brethren Needham, of Ripley, Renwick, of Duffield, and Shakspeare, of Belper, be appointed to visit the churches, as early as possible, and urge upon them the adoption of the plan. Arrangements to be made by themselves.

5.—The next Conference will meet at Belper, on Good Friday, 1861. A revival meeting to be held in the evening. The Conference to commence at two o'clock.

6.—Tea was provided in the chapel, after which an interesting public meeting was held, and addresses were given by brethren Renwick, Hughes, (Crich,) and Shakspeare.

W. SHAKSPEARE, *Secretary.*

BAPTISMS.

RIPLEY, *Derbyshire.*—Additions to this church by baptism were made on June 3rd, of six, and on June 24th, three—four of those on the 3rd of June were from our Sabbath-school.

LONGFORD.—On Sunday, August 5th, 1860, three persons were baptized in the canal, and in the afternoon were received into the church. This latter

service was rendered specially interesting by the church at Union-place, at our invitation, coming and communing with us. This is the first time a united communion service has been held since the separation, about thirty years ago. The body of our chapel was full. Two of the Union-place deacons and two of ours united in distributing the bread and wine. It was an interesting and impressive sight, and, in many, delightful emotions were excited.

BURNLEY, *Ænon - chapel.*—On August 5th, three persons were baptized. These, with six friends who have been restored, were admitted into church fellowship on the evening of the same day.

NEW LENTON.—On August 5th, after a sermon by Rev. D. M. Graham, ten persons were baptized by our pastor.

ANNIVERSARIES.

BELPER.—On Lord's-day, August 5th, two sermons were preached in the General Baptist Chapel, by the Rev. T. Yates, of Wirksworth, to crowded congregations. On Monday evening, the 6th, the Rev. T. Tarrant, of Derby, preached for us. Congregation good, and collections in advance of previous years, between £9 and £10.

REMOVALS, &c.

REV. W. GRAY has accepted a cordial invitation to the General Baptist Church, at Birchcliffe, Yorkshire, and commences his labours there on the first Sabbath in this month.

REV. J. BATEY has resigned his pastorate over the General Baptist Church, Rochdale, and accepted a cordial and unanimous invitation as assistant to the Rev. J. Graham, Craven Chapel, London, and to be the special Missionary of the Christian Instruction Society connected with the church.

REV. J. JEFFERSON's address is, 54, Washington-road, Sheffield.

MISCELLANEOUS.

THE LINCOLNSHIRE AND CAMBRIDGE-SHIRE GENERAL BAPTIST SUNDAY-SCHOOL TEACHERS' UNION held its thirty-second annual meeting in the

General Baptist Chapel, Coningsby, on Thursday, July 26th. At seven o'clock a teacher's prayer meeting was held. God was felt to be with us. At half-past ten, the chair was taken by the Rev. W. Sharman, minister of the church, and the reports of the schools read; some had to regret the want of zeal, earnestness, and success; others had pleasing evidence that God was prospering the work of their hands. At eleven, the public service was opened by reading of the Scriptures and prayer, by the Rev. T. W. Mathews, of Boston; after which, the Rev. J. H. Wood, of Sutterton, preached a most impressive sermon from Ephesians v. 18. At half-past two, the friends again assembled, when the Rev. T. W. Mathews, of Boston, was elected chairman for the day. The following business engaged the attention of the friends:—(1) The minutes of last year were read and confirmed. (2) The teachers were encouraged to keep the monthly correspondence with the schools in the following order, and the school first-named open the correspondence:—Coningsby with Gedney Broadgate, Boston with Tydd St. Giles, Witham Green with Gosberton, Pinchbeck with Long Sutton, Fleet with Spalding, Sutterton with Holbeach. (3) The next annual meeting be held at Spalding, the last Thursday in July, 1861. (4) That the Rev. G. Hester, of Long Sutton, be the preacher, or in case of failure, the Rev. W. Sharman, of Coningsby. (5) That in future the arrangements for holding the next annual meeting, be the first business after the reading of the minutes of the last meeting. (6) The following questions were proposed and discussed at great length:—(1) Are we sufficiently careful to avoid the appearance of evil in the amusements in which our teachers indulge at their social gatherings, or at the treats given to the children? Resolved: that we earnestly recommend the teachers to give this question their prayerful consideration, that they may be prepared to speak more fully on the question next year; and that brother Mathews be requested in the meantime to write a letter on the subject for insertion in the General Baptist Magazine. (2) Would it not be desirable

to have a printed report of the proceedings of the annual meeting of the Union? Resolved: that we fear the sale of such a report would not meet the expense of printing. That for the information of the friends, we request the secretary to forward a report of this meeting to the Editor of the General Baptist Magazine for insertion in that publication, also to the Editors of the Freeman. (3) The removal of the children from the lower to the upper classes, should it be by rotation, or by merit? Resolved: that this meeting recommends that children be removed from one class to another on the ground of general fitness.

The meeting now adjourned until a quarter-past six in the evening, when after some appropriate remarks on education and its results, by the chairman, the following question was proposed: is it consistent for a Sabbath-school Teacher to be a member of a rifle corps? After a long and able discussion, it was unanimously resolved that this meeting considers it inconsistent for a Sunday-school teacher to join the rifle movement. (8) That the thanks of this meeting be given to brother Wood for his most excellent sermon this morning. (9) The thanks of this meeting be presented to the friends at Coningsby, for their kindness in providing for the visitors on this occasion. The Rev. A. Jones, of Gosberton, Mr. W. Green, and T. Sharman, of Spalding, addressed the meeting. Prayer was offered by several friends during the day. Through the liberal arrangement of the Great Northern Railway Company, many friends were enabled to assemble together. Much feeling of brotherly love was manifested at the services. We hope lasting good will be the result.

ANTHONY FYSH, *Secretary.*

CELEBRATION OF THE CENTENARY OF THE MELBOURNE CHURCH.—On Tuesday, August 14, 1860, very interesting services were held at Melbourne to celebrate the hundredth year of the church's existence as a separate community. Providence smiled on the occasion. The weather, which had been unusually wet for several weeks, proved propitious on that day. Many friends were present from Barton, the

mother church, Derby, Nottingham, Leicester, Loughborough, and other places adjacent. Rev. W. Underwood, president of our college, introduced the business of the day by a lucid exposition of the peculiar features of the General Baptist churches; and Rev. I. Stubbins, missionary from Orissa, concluded with prayer. In the afternoon, a public meeting was held, R. Pegg, Esq., of Derby, in the chair. After the chairman's address, Rev. T. Gill, pastor of the church, read an historical paper, touching upon the incidents associated with the early days of the Melbourne church, its amicable separation from the Barton society in 1780, its first pastors, Revs. F. Smith and T. Perkins, and its checkered course during the past century. Rev. T. Bott, of Barton, responded, in behalf of 'the mother church,' to the kind invitation to be present at these services from the church at Melbourne; Revs. J. F. Winks and T. Yates, former pastors of the Melbourne church, and Revs. E. Stevenson, of Loughborough, and D. M. Graham, of New York, afterwards addressed the meeting. The afternoon attendance was very large. Our good brother from America, Rev. D. M. Graham, preached in the evening. The day will long be remembered by the Melbourne church, as one of the most interesting in their history.

GERMAN BAPTIST MISSION.—We are glad to find that this mission is making progress. (A few quotations from its last quarterly report will, we feel sure, be very welcome to all our readers. 'At Damgarten, in Prussia, ten converts have applied for admission to the church. Brother Alf, in Poland, now holds meetings at six different places without meeting with resistance. Much spiritual inquiry prevails. The schoolmaster, M., whose conversion brother Alf recently reported, has lost his situation for becoming a Baptist. A religious meeting held by M. was disturbed by seven Cossacks, with their captain, the bugmaster, and another official. Books and letters were confiscated. Brother Alf himself has been accused by three Lutheran clergymen, and expects soon to be summoned before the judicial court. A petition of our Polish brethren for toleration

has gone through all the various courts, and has now reached the Imperial Ministry. May the Lord incline their hearts favourably towards our brethren! Brother Larsen, in Denmark, complains of repeated disturbances on the part of the mob. 'On one occasion,' he says, 'they purposed taking the house where we were assembled by storm, so that I had to stand sentinel at the door. Outside of the house a great uproar prevailed during the service; and within the paper was torn from the walls.' Another view into the condition of so-called Christian nations! From Bucharest we learn that the newly-formed Tract Society of our brethren has issued five tracts in editions of 1,000 copies each.

Schleswig.—An enactment recently issued on the part of His Majesty the King of Denmark, has published throughout the land the glad tidings that all molestation of the Baptists is to cease. Thus delivered from their fetters, after years of bondage, the church at Schleswig now join in the song of Moses and the children of Israel, saying, 'Who is like unto thee, O Lord, among the Gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?' Neither are they unmindful of the sympathy of brethren at home and abroad, which by prayers and deeds of love has been shown them during the time of their suffering.

Templin, Prussia.—Brother Kemnitz writes:—'On Lord's-day, May 6, we had a glorious pleasant festival on the occasion of the baptism of twelve persons. The chapel had previously been festally decorated by the candidates, and presented a pretty appearance. When I entered the chapel with the candidates a similarly gratifying spectacle as at the opening of the chapel met my eye. The chapel and entrance were crowded, and many persons were unable to enter. The Spirit of God made his presence to be felt. On the following day, the Word went from house to house, so that the effect has shown itself powerfully. The excitement, no doubt, was so great because the baptized were chiefly inhabitants of Templin. We pray that the Lord may establish the

convictions of truth that have been called forth, so that we too may have awakenings here similar to those in other parts of Europe. We have new applications for admission to the church.

'Next Lord's-day, I go to Prenzlau, to baptize four persons there. For some time our services there have been well attended, so that at much personal sacrifice our friends have been compelled to hire a larger meeting-room. Last week I travelled through a part of Mecklenburg Strelitz, where great ignorance and blindness prevail. We have three members here who are regarded by the world as perfect 'phenomena.' A general command has been given to all officials to arrest Baptist emissaries who may appear. I, however, safely gained the frontiers, when I preached at the village of Beenz, whither our three friends had followed me. On the following day two sisters who had been present were summoned to the judicial court, where they were examined regarding their creed, baptism, &c. The judge, although at first very stern in his demeanour, was so much struck by the firmness of the two women, that he relented, and, after asking for a copy of our confession of faith and other books, dismissed them in a friendly manner. Their remarks, however, had been taken down. We do not know what the result will be.

'At Cassel, says brother F. Mayer, who was on his way to Switzerland, 'I spent a pleasant evening with our brethren. On my way from Cassel to my native place, I visited many of our out-stations, where I held meetings. In the Odenwald, high up among the mountains, I found a little band of believers who belong to the church at Frankfort. Their joy to see me and my companion was great. I expressed regret that they lived so far from Frankfort, and in such a desolate region; but they replied, 'Yes, in as far as we are without the means of grace, we are to be pitied; but not otherwise, for the Lord is with us here. Before we knew him the rocks and mountains often looked rugged and comfortless; but now we seldom survey them without thinking 'as firm as they

are the promises of our God.' Here in the mountain solitude we prayed, and sang, and rejoiced in the Lord. My companion and I explained a chapter, and the little company around us listened with a devotion that made us wish we had more and better to offer them.

At length I reached Heilbronn, where my father and friends welcomed me. The church here, under the pastoral care of C. Körner, has not had so many additions as might be desired, but those who compose it adorn their Christian profession. It was originally connected with that at Stuttgart. After visiting my relatives, to whom I commended the Saviour, I left Heilbronn, and after a short journey entered Zurich. And now I was in the country of my adoption. A splendid autumnal sun shed its light upon the streets, the lake and the distant mountains, when for the first time I took a survey of my new place of abode. The effect of the scenery in this glorious light was most exhilarating. My heart rose within me. 'I will accept this fair morning as an omen of good,' I thought, while wandering to the outskirts where some of our brethren reside. But what had become of the sun? Looking up, toward the close of my walk, the whole aspect of things was changed. The angry lake and the frowning mountains seemed to threaten me and to say, "Such are we in ourselves." But as the first sight had elated me, so the second made me earnest. Yes, I thought, so dark and forbidding too are the hearts of all men, until the Sun of Righteousness sheds his light upon them and makes them lovely. Be it mine then to give myself no rest until this heavenly light is shed abroad in many hearts in Switzerland. Having recommendations to several families in Zurich, I visited these and found them accessible to the truth. A lady, who has read many religious works and has visited many churches, expressed much pleasure to be able to converse intimately with me on spiritual things. 'Generally speaking,' she said, 'I have found even divines keep the conversation within the sphere of generalities, so that I have seldom obtained help in my own particular difficulties.'

I advised the lady to make the word of God the 'man of her counsel;' for I found, despite her desire to have the truth, that she had consulted the inspired writers much less than others. This is an evil which I often find it needful to combat.

At the request of the friends at Constance, my first journey was made to them. Not without emotion I entered the city where the revered Huss suffered for righteousness' sake. A meeting which I held here was attended both by Protestants and Roman Catholics; among the latter were some who remained for conversation. They confessed that they had spent their lives in 'seeking rest and finding none.' Prayer, penances, gifts laid upon the altar, all had served to impoverish their outer man, without enriching the inner man. Jesus Christ, as I had preached him, willing to save the lost, was what they needed. They each took a Testament and begged me to pray for them, as a disclosure of their sentiments would be followed by the anger of their priests, and probably the loss of their employment. May these dear friends have strength given them sufficient for their day!

In travelling through several cantons I had occasion to find that, of a truth, mankind have all, 'like sheep, gone astray.' 'There is none that doeth good.' It is true the external demonstrations of sin are not so generally offensive in Switzerland as in France and other countries; but within the clean chalets and underneath the picturesque garb are hearts unclean and full of enmity against God. I was often surprised to find the very same objection against religion urged here, high on mountain tops, that had been offered me in demoralised Hamburg. During this my first journey, however, the Lord was with me. Many persons trembled beneath the word of truth; and I left them with the Bible in their hands, seeking an answer to their question, 'What must we do to be saved?' Among the meetings which I held, the best attended was at St. Gall. There is much inquiry for the truth there. On this tour I have made many new acquaintances, received invitations to renew my visits,

and been introduced at most of our Swiss preaching stations; and now, on return to Zurich, I feel a strong hope that I shall soon be able to report more evident fruit from these labours.

East Prussia;—Missionary labours among the Poles. M. Czarkowski writes, During the last three months I have made two missionary tours. My destination was Borzymen, two miles beyond the town of Lyck, and lying immediately on the Russian frontier. Its inhabitants, of whom the majority are Protestants, speak almost exclusively Polish; few read or speak German. It is noted for the wickedness of both people and priests. A heathen nation could scarcely live a more dissolute life. No colporteur has visited it, either from ourselves or the Established Church; not a tract has hitherto been distributed, not a Bible offered. I found the people, on the whole, ready to hear the Gospel, and desirous of knowing the way of life. I believe that a large number will here be rescued by the Lord Jesus through his Gospel. On my first journey, I was permitted to proclaim to large numbers the glad tidings of the Saviour of sinners, and had reason to praise the Lord that it was evidently not in vain, for many received the sweet assurance that they had become children of God, by the grace that is in Christ Jesus; and many others still continue to ask with godly sorrow, 'What must we do to be saved?' I was, however, hindered by the police from proceeding to Lyck, and an appeal to the local authorities only made it necessary to leave that district altogether.

On my return home, I secured papers assuring me safe conduct; a remonstrance was sent to the government of the district which I had been obliged to leave, and I started on the 14th of February on my second journey.

My arrival at Borzymen, however, produced another unexpected result. I was earnestly requested by persons of importance, both there and in the surrounding villages, to hold meetings in their respective neighbourhoods, and make known to them the word of life. I was furnished with written introductions to the superintendent of police, and went accordingly to the office at

Jimmonken. The superintendent, after I had delivered all my credentials, gave it as his opinion that the persons who wished to have me preach on their property should themselves appear before him. When I called his attention to the law, and showed there was no such provision in it, the superintendent took hold of me with both hands, and by force pushed me out of the door, not without much abuse.

On my return to Borzymen a very rich farmer, who owns a great deal of land, went back with me to the police-officer, and insisted on certificates being given him for holding two meetings. The Lord Jesus granted me grace to preach the gospel in these meetings, at each of which not less than 300 persons were present. I may venture to hope that the Lord will make them a means of life to many. The priests and Levites were seized with fear and anxiety, and I have no doubt used every exertion; so that to no one else was a certificate for a meeting given, in spite of extraordinary exertions to obtain them. One friend who accompanied me had only a passport to Lyck; and having come two miles further, had a compulsory passport home, and was obliged to go off at once. Although on my subsequent journeys I was almost always accompanied by *gend'armes*, I could not be sent away because I had a passport in my possession. My remonstrance to the local authorities was without effect; but I paid visits from house to house, which were attended with much blessing: everywhere I had to pray with those who were in distress about their souls. If I entered a house, the rooms were soon filled with men who wanted to hear the word of life. I took orders for about 30 Polish Bibles and Testaments. The whole district is in excitement and commotion. There is also an earnest desire for a German missionary and German preaching. I have had conversation with many schoolmasters. In Schöndammerau, near Ortelsburg, I have also held on this tour some delightful meetings. A little band is already converted to God by means of my former labours. They have left the Established Church, and are earnestly desirous of being baptized.

There is a church in this village; the clergyman has become very inimical. One Sunday there was but one person at his service; and when I was there his church was shut. I have also preached at several other places, and am expecting there that fruit of my labours which the Lord has promised.

DR. CHEEVER ON SLAVERY.—At a recent meeting to celebrate negro emancipation, Dr. Cheever said: He was so unaccustomed, in the great conflict against the iniquity of slavery, to the language of sympathy and kindness, encouragement and applause, that he hardly knew how to acknowledge the great and delightful heartiness of his reception. To the friends of the enslaved the privilege was given of suffering for Christ's sake, and up to the very eve of the abolition of slavery that would perhaps be the result of earnest and persistent labour in the cause. They had hardly begun in earnest when they were in the midst of a thunder storm, so deep that it was easiest to plunge through it and come out on the other side. In each advance they had made they had suffered a great numerical and pecuniary loss, but it had been beaten into still more unflinching resolution and firmness in contending against the great sin; and at whatever cost in the loss of wealthy supporters, they were determined to maintain a free and unfettered pulpit. A mere evil might be borne with patience, and left to time for gradual amelioration. But when not merely a burden, but a sin was laid upon men's shoulders, and held there by a religion and law, there arose the necessity and obligation of incessant protest, disobedience, and moral resistance; and every one who did not so act was a voluntary party to the guilt. That was the radicalism of himself and his church, and they believe that no iniquity could stand before a people acting under such convictions. The people of this country had no idea of the debauching, devastating, uncontrollable sway of slavery in the States. Their great work in America now was to rouse the Church and ministry, armed with the thunders and lightnings of God's word, against the iniquity—complicated as it was in so many shapes and forms that it was scarcely

possible even to indicate them within any reasonable length of time that might be allotted to him. In this conflict the churches of Great Britain must assist us in the uncompromising application of the word of God. There are two phrases that have done service, from two great masters in your country; the one of fervid and practical piety, the other of philosophy, law, and practical statesmanship—phrases that have cut away with the sweep of a two-edged sword; the one phrase from John Wesley, as to the practical diabolism of the system of slavery, that it is 'the sum of all villainies;' and the other from Lord Brougham, reprobating 'the wild and guilty phantasy that man can hold property in man.' A crime jibbed by the law of God is taken by Christian surgeons from the gallows, is exhumed by gospel resurrectionists, galvanised into a hideous life, and set among the living guests at the sacramental feast as a suitable companion with Faith, Hope, and Charity! And those who undertake to thrust the torch of God's flaming law within the skeleton, and to drag it forth beneath the condemnation of the gospel, are themselves assaulted and denounced as being greater sinners and infidels than those who, in the very church of God practise and make profit of the iniquity. I say it is an unparalleled madness.

A PRESS FOR THE FUGITIVE SLAVES IN CANADA.—PUBLIC MEETING—On Thursday evening, the 12th ult, a very interesting meeting was held in Trinity Chapel, Trinity-street, Southwark, in behalf of the coloured population of our own province—Canada. The Rev. W. H. Bonner presided. After conducting devotional exercises, he introduced Wm. Howard Day, Esq, a coloured gentleman, of Chatham, Kent County, Canada West. In an address of some length, of an eloquent, a closely logical, and a soul-stirring character, this gentleman exhibited and denounced the prejudice against colour, which prevails to a surprising extent in that colony. Many instances and illustrations of its extent and evil influence were adduced, including the fact that the Great Western Railway Com-

pany (and many shareholders in this country) lent itself to help to prosecute certain parties who rescued a kidnapped free coloured boy from a wretch who had stolen him, and was carrying him along their railway avowedly with the intention to sell him into slavery in Missouri. Notwithstanding the law against kidnapping, and the general boast that the moment a slave touches British soil he is free, and notwithstanding abundant evidence of a regard by the rescuers for law, and of the absence of riot, the two constables and five coloured men who went on the train and brought the kidnapped boy off were fined about two hundred dollars and costs, on the charge of riot, but really as the result of this absurd, unmanly prejudice. Addresses were then delivered by three other coloured gentlemen, Dr. Delany, Professor Campbell, and the Rev. W. Mitchell; and the presence of four coloured gentlemen of high standing, sound education, large mental attainments, and considerable oratorical ability, gave a peculiar prestige to the meeting. Mr. Day has come to this country, furnished with unquestionable credentials, to obtain aid (1,000*l.*) in establishing in Canada West a newspaper which shall aid the religious, moral, intellectual, and social improvement of the fugitive slaves in that province, and which shall also plead the cause of this injured class of the community. Mr. Day is recommended or his mission patronized by the Right Hon. the Earl Spencer; Her Grace the Duchess of Sutherland; the Rev. Jonathan Shortt, D.D., Rector of Port Hope, Canada West; the Rev. Thomas Guthrie, D.D., the Rev. Jonathan Watson, Edinburgh; the Revs. John Smith, D.D.; Henry Batchelor; John Robson, D.D.; James Paterson, D.D.; and William Arnot, of Glasgow; by the Rev. James Hamilton, D.D., of Regent-square Presbyterian Church; the Rev. John Campbell, D.D.; the Rev. Frederick Trestrail, Mission House, Moorgate-street; the Hon. and Rev. Baptist W. Noel; the Lord Bishop of Sierra Leone; Sir Culling E. Eardley, Bart., and others, of London; and by many gentlemen of every evangelical religious denomination and political creed, and of well-

known philanthropy in Canada and this country. Subscriptions for this object will be thankfully received by J. G. Morrison, Esq., 16, Gresham-street; by the Rev. W. H. Bonner, Spring Cottage, Upper Bland-street, Dover-road, S.E.; or by William Howard Day, Esq., M.A., 4, America-square, Minorities E.C., London.

GENERAL BAPTIST CHURCH, LINCOLN.—In reference to the recent formation, or rather re-formation of the General Baptist Church in Lincoln, some misapprehension has been innocently entertained as to the exact terms which should have been employed in narrating a part of its late history. It was taken for granted that some old members, who had all along cherished a hope that by some means the cause would be re-established, and had therefore always refused to join any other body, were in fact still members of the ancient community. But as this affair can be of no importance, except to one or two individuals, we hope that this notice will, by all parties, be deemed sufficient.

TODMORDEN, *Vale - chapel*.—On Lord's-day, July 15th, 1860, we were favoured with the presence and services of our beloved brother, the Rev. R. Ingham, of Halifax, (who has so far recovered from his long illness that he

can preach with nearly his former vigour.) Collections were made on behalf of the organ recently put into the chapel. We are happy to state that the collections alone, with previous subscriptions, defray the entire expense of the instrument.

REV. JOHN CLIFFORD, recently a student in our college, and now of the London University, has taken a prize in the French class, and has passed the first B.A. examination in the second division.

MONUMENT TO MATTHEW HENRY.—On Wednesday, August 22nd, the Chester monument to this celebrated Commentator, was uncovered, with considerable ceremony. It stands at the south-east corner of St. Bridget's churchyard, and is a handsome polished granite obelisk fifteen feet high, resting on a basement which gives a total elevation of twenty-four feet.

THOMAS COOPER AND JOSEPH BARKER.—Our readers will see from the advertisement on the cover that the 'Bradford Debate' is fixed for Sep. 17th, and five following days. Mr. Barker is to open the first, third, and fifth nights: Mr. Cooper is to open the second, fourth, and sixth nights. The first speeches are to be half an hour each, afterwards a quarter of an hour each.

Notes of the Month.

ECCLESIASTICAL.

SCOTLAND has just held a great Protestant festival. Three hundred years ago, the reformation was established in that country, and John Knox settled as minister in Edinburgh. The Tricentenary of both events has been celebrated with no little enthusiasm, the services and meetings extending over four days. Dr. Guttrie and other eminent ministers preached, and at the various meetings many papers, on the Parliament of 1560, the Culdees, John Knox, and his precursors, toleration—the price of religious liberty, and

other kindred topics, were read. Great interest was excited by the presence of Father Chiniguy, the Canadian Reformer, who is every way a remarkable man. He was formerly a Catholic priest, but has avowed his faith in the Word of God as the only infallible authority. More than seven thousand French and other Canadian Catholics have joined his standard.

Papists in the United States are alarmed. One of their staunchest organs declares that converts are far outnumbered by perverts, that notwithstanding the vast accessions from Ireland, they can scarcely maintain their ground,

and that very soon some of their largest cathedrals will be without congregations.

In Sardinia, the priests suspended by the Pope for sympathy with Italian freedom are meeting with especial favor from the King and people. Some have been elected professors, and others appointed over educational establishments. The people are crying out, 'Give us true religion, without either pope or priests.' Mazzarella, also, the distinguished Protestant preacher, well-known for his 'Critique on Science,' a book adapted to lead the thoughtful to Christ, has been offered by Victor Immanuel, and has accepted the chair of philosophy in Bologna, the first university in Italy. Both facts are significant and hopeful.

The Princites have again come before the public eye. Prince, the arch-imposter, it will be remembered, proclaimed himself equal with the Saviour, and the Holy Ghost incarnate. A community was founded called the Agapemone, or abode of love, near Bridgewater. Several rich ladies swallowed his lies, and handed over to him their property. One has recently died, and her brother has obtained in a suit of law a verdict which obliges Prince to disgorge some six thousand pounds. Another ex-Princite, one Price, a clergyman, has made two or three attempts to deliver his wife from Prince's meshes, but at present without success.

Quakerism is seeking to arrest decay by abolishing the law enforcing certain well-known peculiarities of dress and speech, and exclusion for marrying 'out of society.'

Mr. Spurgeon has returned from his continental tour. A large meeting was held on Tuesday, August 21st, in his new tabernacle, and nearly a thousand pounds additional subscriptions obtained. Last year, Baptist Noel was

presented by the Brown University, United States, with the diploma of D.D., and this year Mr. Brock has received the same honour from the oldest and most important American College, Harvard.

GENERAL.

Two topics occupy the public attention, to the exclusion of almost every other—the weather and Garibaldi. It is many years since we had such a wet summer, some say, not since 1816. The hay has been stacked in a very indifferent condition, and the gloomiest apprehensions are entertained about the corn crops. The newspapers report that all districts even in this country, have not been equally visited with the drenching rains, and that already some grain has been 'shocked.' The potatoes have suffered, both in Ireland and elsewhere; but it is too early to predict what will be the average character of the crops.

Garibaldi, whose life reads more like a romance than sober fact, has added another chapter to his exploits. He has landed at Melito, on the peninsula of Italy, taken Reggio, and is said to be marching northwards. More than eight thousand men are with him. Every day his situation becomes more critical. One of his English soldiers has been in London, soliciting volunteers and money. It is said that five hundred men have flocked together at his call, some of independent means, and all of highly respectable connections. Lord Palmerston, when asked in the House, if he knew anything about the business of Captain Styles and his party, said, he supposed a number of English gentlemen had agreed to go over to see what Etna was doing! The Prussians have sent volunteers and arms, and the Swiss. The presentation rifle Garibaldi recently received from the

country of William Tell called forth a characteristic letter from the Italian liberator.

Spain is not to be admitted to the Council of the Great Powers. Another change in the administration is imminent. O'Donnel refuses to send aid to the Pope; and has excited the ire of the Queen. She and some members of her court are doing penance in true Papist style, and with a two-fold object in view—the help of the saints and the Virgin for the Pope, and atonement for the sins of Victor Immanuel! Pio Nono has been offered a home in Spain; but as he recently declared his intention to die in Rome, rather than desert his post, as in 1848, Spanish hospitality is not likely to be put to the test.

Napoleon's letter to Count Pesigny indicates his desire to maintain friendly relations with this country, and should be accepted in good faith. Cobden assures us that he has more difficulty with the suspicious English over the French treaty than with the volatile French.

Fresh massacres are reported in Syria. This time, not by Druses, but by a Turkish regiment, sent to protect

the Christians at Baalbec. A French force is on its way to the East. Some of the Turkish governors are in custody. The Sultan has written a second autograph letter to Victoria.

The Queen reviewed a large force of volunteers in Edinburgh on her way to Balmoral. She is to visit Germany during the present month. The Prince of Wales is just now the most popular man across the Atlantic. The Canadians are delighted with his unpretending and affable manners. Americans are anxiously looking out for his arrival. Great preparations are being made in New York for his reception. It is not improbable that this visit will destroy one of the stock-presidential cries of the Southern—war with England.

A lady in Virginia, whose name we are happy to do our best to make more widely known—Miss Cornelia Barbour, whose father was once governor of Virginia, has resolved to emancipate all her numerous slaves, and locate them in a free state.—The late Lady Noel Byron, the poet's widow, who died in May last, has left £100 to some gentleman in Boston, United States, to aid him in the work of abolition.

Marriages and Deaths.

MARRIAGES.

August 8th, at Stoney-street, Chapel, Nottingham, Mr. William Freer, to Miss Martha Stack.

August 8th, at New Lenton Chapel, Nottingham, Mr. Samuel Durose, to Miss Emily Smedley.

August 22nd, at New Park-street Chapel, London, by Rev. C. H. Spurgeon, Rev. J. A. Spurgeon, Baptist Minister, Southampton, to Emily Georgiana, youngest daughter of General Sir John F. Burgoyne, Bart.

DEATHS.

May 3rd, at Old Lenton, Mr. John Woodward Hutchinson, aged 27.

July 28th, at Leeds, Joseph Town, Esq., paper manufacturer, aged 56. He had been a deacon of the Baptist Church, South-parade, Leeds, upwards of thirty-years.

August 9th, at Northallerton, Yorkshire, Mr. John Guthrie, aged 39. His end was peace. The deceased was highly respected. More than 500 persons gathered round his grave at the funeral.

Missionary Observer.

COLD SEASON TOUR BY MESSRS. BAILEY AND J. O. GOADBY.

Berhampore, March 24th, 1860.

It has been our privilege this cold season to make three very interesting tours into the districts around Berhampore, for the purpose of preaching unto the heathen the unsearchable riches of Christ. Our last was into San Kimidi, a tract of country lying on the other side the mountains to the west of Berhampore. We left our homes on Thursday evening, January 26th, and proceeding to our new location, there spent the night. On our arrival finding the native christian farmers had not returned home from their labours, we went to the enclosure, or native stack-yard, and notwithstanding it was evening found them hard at work, each measuring his own rice, getting part ready for paying rent and the rest for the market. With reference to the farm, this year has been more productive than any previous one. The rice is of a very fine quality. Next morning rising early, we made our way to Kurulà intending to spend the hottest part of the day in a grove near the town, and to proceed to Pathapoor in the cool of the evening. Arriving at the former place, however, we found the tent of F. J. V. M.—Esq., one of the proprietors of the Aska Factory, pitched in the grove. We were treated very hospitably by the above gentleman, and receiving a pressing invitation to stay all night, we complied, and proceeded to our own tent very early the following morning. Our road lay by the side of a river, and the morning being very foggy part of our ride was very cold and unpleasant. Midway passing a very large village, and the people running in large numbers to see the sahibs, we alighted from our horses and preached to a large congregation. The fog was very thick, and talking required a good effort, but I am thankful to say I enjoyed more liberty than

I had ever done before. Our listeners heard well for a time, and then became noisy and troublesome. Nevertheless, the opportunity was a favourable one, and we hope the Spirit of the Living God blessed the truth spoken. The country around was most beautiful. Mango groves, patches of sugar cane, and timber trees of large size and great height, were everywhere to be seen. I was reminded more of woody Warwickshire than of the burning plains of India. Sugar cane is cultivated here to a very great extent. By 11 a.m., we arrived at Pathapoor, and found our tent pitched in a pleasant grove a short distance from the town. When we can we prefer this, as the children and idlers do not loiter round our tent so much, and any one desiring to have conversation with us, on the subject of religion, can come and do so freed from the restraint the natives always appear to labour under, when many of their neighbours are with them. After bathing and breakfast, we went into Pathapoor. The native preachers had preceded us, and when we made our appearance were holding forth with all their wonted zeal and earnestness. I do love to hear our dear native brethren plead with their fellow countrymen. There is so much real earnestness in their appeals, such an almost irresistible power in their peculiar mode of address, and the 'I know it—have felt it,' in reference to their experience of idolatry, and christianity carries with it such a deep truthful sincerity, that cannot fail to impress their listeners with the thought, these are earnest men who seek our good. Native agents must and always will have an influence missionaries can never secure; till missionary work is no longer needed, they will be mighty through God to the pulling down of strongholds. Wishing to make two preaching parties Mr. Bailey and Jaganath went to another part of the town. Balajee, the other native preacher and myself, remaining where we were. A hymn was sung about the

foolishness of applying to any one else but Jesus for ease to the troubled mind, and how in His love and death, all may obtain peace to their souls. The people listened very attentively, for the natives are very fond of singing, and when at the close they were asked their opinion of the hymn, to a man they acquiesced in the sentiment it contained. But when reproved for not following what they believed to be true, their old excuse was brought forward, everything is written in our foreheads, at the same time acknowledging such a doctrine would not work in their every-day life. A long discussion was held concerning the transmigration of souls. The hindoo notwithstanding his professed belief in the same, evidently having to encounter as much difficulty in his endeavours to get clear of this maze of mazes as any one else. They believe they know not what. Before leaving we offered a man who had been very talkative, a tract which he refused to accept, saying his religion was quite enough for him, he wished to know no other. On joining Mr. Bailey we found him surrounded with eager listeners. Among them was an old man, who it was asserted had received some wonderful cures through the goodness of his favourite deity Mahadabe. The old idolater who was tottering with age, and evidently nearing the borders of eternity, at the mention of the name of his god, fired with enthusiasm and with much animation, gave his own version of the tales. Mr. B. playfully patting his bald head, told him he had been deceiving himself for many years, and urged him to flee while there was yet time to Jesus the only Refuge. The rest appeared to appreciate this familiarity. Kindness and familiarity are never without their influence in this heathen land. In the end all heard well.

The next morning we rose early to visit a village a good distance. The ride was long and the sun high before we arrived. Again we divided into two parties, this time Jaganath being my companion. Some of the people heard well, but others plied us with hosts of questions. I gave them some books, and then went to join Mr. Bailey.

I found him sitting in the doorway of a large shed-like building, in which a good number of the most respectable of the villagers were assembled, holding a discussion with them on the merits of one of their shastres. They appeared to feel the force of the arguments used against the doctrine written in their sacred books, frequently exclaiming, "true! true!" and we left them after distributing books which were eagerly received, much pleased with the earnestness with which they had listened.

In the evening on going to another part of Pathapoor we passed a temporary building surrounded with a fence of thorns. Outside were a number of musicians frantically beating their drums, or tomtoms, and blowing out their cheeks in vain attempts to get music out of cracked trumpets. Hearing the hubbub of voices within the enclosure, our curiosity was excited, and we crossed over the way to have a peep. A boy nine years of age was about being invested with the poita, or sacred braminal thread, and a large concourse of people were gathered together to witness the ceremony. Several seeing us peeping beckoned to us, and others cried 'come in sabibs.' As there was something rather strange in being allowed to enter, years back no amount of money would have purchased the privilege, we entered. The building was open on all sides. On the floor raised, two feet or more, seated in a circle were a number of brahmins. In the centre a wood fire was burning, on which a large quantity of ghee, or clarified butter, was thrown, the fumes being anything but agreeable. Around the fire and close to it were lying several wooden spoons, and a large fork-like-looking instrument of the same material. Several brass vessels containing oil were standing near with several other curious articles.

The brahmins muttering their sacred charms, squatted around the fire, and according to the rites of the ceremony repeatedly threw ghee upon it. These popish-like enchantments being concluded, a grey-headed brahmin whom Mr. B. recognized as an old mendicant, and who appeared to be the most im-

portant man in the whole group, stood up, took the poita and holding it above his head, continued his mutterings with more energy than before. The sacred thread was given to the next person, and afterwards, handed round the whole circle each chanting the same stanza. The boy to be invested, then made his appearance dressed in a gaudy cloth of red and yellow, and standing in front of the brahmins who now formed themselves into a semi-circle, the poita was duly put over his head resting on his left shoulder, and hung down underneath his right arm. Another brahmin then got up and approaching the boy painted several stripes and dots on the little rogue's forehead with vermilion and white. Afterwards came the barber who painted his feet. A crown made of pith, and beautified according to the hindoo taste, was placed upon his head, with tassels over each ear, a necklace of flowers was then thrown around his neck. This done; shells and the aforementioned cracked trumpets, were again blown, and drums beaten until the noise was deafening. After this the gyatree was sung. This is a very sacred stanza.

The ceremony then ended, and the lad according to custom prepared to leave his father's house to wander about as an ascetic, begging from door to door. Two bundles were then given to him, one containing a little uncooked rice, the other a copy of the shastres, and a few cooking utensils. These were thrown over his left shoulder, the one hanging before, the other behind. Amid the renewed clamour of shells, cymbals, trumpets, and drums, the boy accompanied by his father, who held a gay umbrella over his head, and a host of noisy men and children proceeded to visit the temples in the village, to seek the favour of his god before commencing his begging excursion. Thus ended this piece of tom-foolery. And what is a reason for true gratitude, this, with all idolatrous rites of a similar character, is gradually losing its religious hold upon the minds of the people. At times like these, money and a sumptuous feast are always looked for by the cunning brahmins. The latter

phase will always have its attractions even when the religious is entirely lost. A number of people staying behind, Mr. Bailey spoke to them on the absurdity of all the show and nonsense they had just witnessed, and with very good effect. On leaving the village we again came up with the procession, and this time the people having pity on our ears, stopped their tomtoms until we had passed. As we returned home to our tent my feelings were various and saddened. I was glad I had been allowed to see this ceremony for more reasons than one, but grieved at heart for the ignorance of the people.

On the morning of the 30th our ride was again a long one. Whilst preaching I experienced much ease and great pleasure in making known the Saviour's dying love to men. I was soon however interrupted by a boishnob, who ran up full of rage declaring that as I had been reviling his god he would not allow me to speak any longer, but would speak himself. He commenced at once in good earnest to applaud the deeds of his own god, and trying in vain to silence him, Mr. B. came to my relief. He however failed to stop him. The man continued to shout aloud the name and greatness of his favourite deity. I was forcibly reminded of Demetrius and the Ephesians, they cried 'great is Diana of the Ephesians', he lifted up his hands and exclaimed, 'O Krushna! O Krushna! thou art great, thy name is great!' The man was evidently half drunk with arrack. The idea that the hindoos are abstemious in reference to alcoholic liquors is very erroneous. We are often assailed by drunken men, and I am afraid the practice of drinking is rapidly increasing. Temperance has few advocates among the natives. The fellow became so troublesome in the end that we were compelled to send him away. The attention of the people was however broken. They would not reason, would not hear, and seemed thoroughly mindless, their only arguments being 'it is so, because it is so.' The evil deeds of their gods, though of such a character as to defile the tongue by description, were declared sinless because gods committed them. We were asked to sit down and talk

with them. We did, but the attention was of the same listless nature. The opportunity was lost. When leaving a man came to us and said, 'you have shown us the foolishness of our own gods, and but for these brahmins we should have heard more about your God, the unseen God. They have made all the noise and always do. Come again in the afternoon. Had not the village been so very far distant, we should have complied with the man's wish notwithstanding the heat.

In the evening, in another part of Pathapoor, an old man appeared much interested in what he heard. Hearing the ten commandments repeated he exclaimed, 'honour thy father and mother!' 'How good! how good!' When he had heard the whole he said with apparently deep emotion, 'how true! how good!'

The next morning, found us on our way to San Kimidi. The road was wild, yet beautiful. Our pitching place was reached about mid-day, and the tent not having arrived we spread a cloth underneath some trees and partook of a hearty good breakfast.

The rajah's fort was near the grove we pitched in. His highness according to report was suffering from fever, but as the sub-collector of the district had paid him a visit, many thought there was mental as well as physical cause for his indisposition.

In the evening we went into the town and took our stand near the fort gate. In this same place last year, Mr. Bailey in company with Mr. Hill, had a good opportunity of making known the gospel. This privilege that evening was not ours. We had a good gathering but sadly too many children, who notwithstanding many reproofs, were determined to create a disturbance. Commencing with the hope of silencing the noisy and securing the attention of those half disposed to listen, we sung a stirring hymn which showed up to perfection the utter uselessness of all the bindoo's pilgrimages, bathings, &c., &c., to save his soul. For a short time we succeeded in securing the ears of the people, but a boishnob elbowing his way through the crowd persisted in asking such absurd questions that nothing more could be

done. We retired, followed by a host of shouting children, whose impudence was not reproved by those who ought to have known better.

To be continued.

LETTER FROM REV. W. BAILEY.

Gopalpore, May 12, 1860.

WE are now enjoying the cool breezes from the Bay of Bengal, and thankful indeed ought we to be that we have such a "refuge from the heat" at this trying season of the year. We were reluctant to leave our post, but when the thermometer had risen to 98° in the coolest room in our house, we felt justified in flitting to the coast. Our removal always involves a good deal of anxiety and trouble, as we are compelled to bring with us everything that we require, in the way of furniture, bedding, crockery, eatables, &c.

The last two hot seasons have been comparatively mild; but this year the heat is terrible in Berhampore, so much so that the natives, who are inured to the climate, declare that they are almost melted!

There is one serious drawback to our pleasure here, as there are so few Oriya villages, and our labours in consequence are so much contracted.

It would be a source of unspeakable pleasure could we tell you that we have been visited with "times of refreshing from the presence of the Lord," like many of the churches in our own land. Our native friends have listened with intense delight to the accounts we have received of the outpouring of the Spirit in Ireland and in England, and fervent indeed have been their supplications that God's great power might be seen in this land.

Much labour and time have been spent on this barren soil, and though there is so much to depress our spirits, yet we cannot labour in vain. In due season we shall reap if we faint not. When my revered tutor delivered the charge at my ordination, he said, in his own peculiarly pathetic style, "Now my brother Bailey remember that it is not so much the successful as the *faithful*

servant that will be rewarded at the last day, and should you not even win a single soul to Christ, yet if you are faithful you will meet with the approbation of your Master, and He will say to you when the labours of life are ended, '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.'

Now and then a circumstance occurs which convinces us that hindooism is losing its hold upon certain classes of the community. A few days ago, I spent about two hours with an intelligent brahmin, who is employed as a deputy inspector in the government schools. After he had given me an account of his studies in English and Latin, and his literary labours in two or three of the vernacular languages, I was anxious to obtain his opinion of the effects of government education upon the minds of the youth in the upper classes of society. He made some statements that at first surprised and startled me, and fearing that he might be doing this, native-like, simply to gratify me, I begged he would give me the plain unvarnished truth; he said, "I am in a position to know precisely the effects of education, and could you enter the families of the high caste natives of Berhampore as I have done, you would be astonished at the indifference the educated young men manifest towards all idolatrous customs," he said, "these youths laugh at their parents for worshipping images, and the parents mourn over the degeneracy of their sons, and declare that they are fast becoming christians." I reminded him that many who had relinquished idolatry had relapsed into infidelity. "Yes," he replied, "this is true, but infidelity cannot last long; man cannot do without some religion, and my firm conviction is, that in half a century hindooism will give place to christianity."

The boundary line of caste in this district is almost entirely removed, and the brahmins now openly avow, that they will engage in any speculation by which they can obtain money. There is a high caste brahmin engaged in the "hide" trade. Ten years ago this

would have been considered a most heinous sin. Though we cannot but rejoice over these changes, still we can never rest satisfied until the heathen are brought to Christ.

LETTER FROM REV. W. HILL.

Cuttack, May 30th, 1860.

The mail leaves a few hours hence, so I shall not be able to send many lines. It is Whit-week with us, as with you, but I am inclined to think that not one in the mission circle here was aware of the circumstance until the week was partly gone; so little have we to remind us of English festive times and seasons. Last Thursday, a royal salute reminded us that it was the anniversary of Her Majesty's birthday, and I am sure there are few British subjects in India who do not from their hearts wish her many, many returns of such an eventful period. The new taxes about to be imposed will fall very heavily upon us, but as money must be had for the government of the country, we are prepared to take our share of the burden, and think no less of our noble Queen either. Not a few natives, however, are sighing for the days of the Company, and I have heard many say the reign of the latter was much the better. When it was announced that Her Majesty was about to assume the government, the event was hailed with delight, and they expected to be greatly benefitted by the change. In what way or to what extent they expected benefit it is difficult to say, but no doubt many were hoping to have wages higher and provisions lower; and now, however, that everything almost has become dearer since Her Majesty assumed the government of the country, this dearness of things is said to be caused by her. The real causes they never care to inquire after, but reason thus: 'articles of consumption were cheaper in the reign of the Company than they are now, therefore, the former days were better than these.' That there is much more wealth in the country now, than formerly, is quite certain, but the

increase in the price of articles presses very severely upon persons of regular and small incomes. Trade with England has within the last few years opened many new sources of wealth to the natives of this country. The other morning I was at Christianpore, and one of our native christians was complaining of the badness of the times. Near his house he had two cart loads of horns which he was about to send to Calcutta. I said to him, how much are those worth? 'About a hundred rupees' (£10.) was his reply. How much would they have been a few years ago? I inquired. 'Nothing,' was his answer, 'they would not have been picked up, but left and eaten by the earth.' Look! then, I said here is a new source of wealth which trade with England has developed. Skins were proved to be another source, and I think our good friend was ultimately convinced that though a British government made the people pay extra for many articles of consumption; trade with Britain supplied them with the means of paying. Tobacco was getting so dear he should have to give up smoking, was another remark he made. Well, how many cigars do you get for an anna? I said, 'Forty-eight!' was his answer. Very well! if you were to go to England, I replied, you would get only *one* for an anna, and if you wanted a good one you would have to give two annas for it. A hearty laugh of surprise, and almost incredulity was his reply, and I should fancy he said in his heart, *India*, 'with all thy faults I love thee still.'

The weather now is fearfully hot and exceedingly trying. For eight long months we have had scarcely any rain, and judging from the looks of man and beast all seem to be sighing for it. In about twenty more days we hope the rains will commence, and then we shall get a little relief from the dazzling, scorching sun. To go out at mid-day now is almost like going into a furnace, and the intense glare seems almost to take one's sight. This instant the hot wind is howling, and one of the men has come into the office and said there are a number of houses on fire. In consequence of the great heat, &c., the cholera is very bad among the pilgrims

on the Calcutta road. One of our christians from Khundittur says he saw several dead bodies lying on the roadside as he came along. In about three weeks the Juggernath festival will be held, and by God's blessing we hope to visit Pooree, and again, in the name of our God, to set up our banners of truth, holiness and salvation in this wicked, idolatrous city.

You will rejoice to hear a brother of Jagoo's has gone to study for a doctor, at the medical college, Calcutta. Twelve months ago our worthy Commissioner wrote to Mr. Brooks to say he should be happy to support a youth likely to make a doctor. Sagara was selected, and for twelve months he has been attending the Cuttack Bengali government-school. He has recently passed a very fair examination in Bengali and has received a scholarship worth five rupees per month, and extending over three years.

LETTERS FROM REV.

J. BUCKLEY.

Cuttack, May 29th, 1860.

May 29th reminds me that on this day sixteen years ago in Mary's-gate Chapel in the presence of many witnesses I gave myself to the Mission cause. It is therefore a time for pensive and solemn reflection. Most of those beloved and honored ministers of Christ, who took part in the hallowed services of that day—Derry, Goadby, Peggs, Wallis, and Pike, have finished their work and entered into the joy of their Lord. And how many of the hundreds who were then present are now in the world of spirits! Nor can I forget that the two elder brethren on whom the principal responsibilities of the Mission then rested are now sleeping in their graves. But, 'having obtained help of God I continue to this day.' I know of course much more of the work, its difficulties and discouragements, than I then did, but let me tell those dear friends who were then present and who still live, that I do not love it less because I understand it better. It is still in my eyes a most

blessed and honored work to win to Christ the alienated heathen, and none, who constrained by the love of Christ devote themselves to this arduous service, need doubt but that they will be happy while pursuing its self-denying toil. How much or how little service remains for me to do is a question that gives me no concern. The night I know, must be much nearer than when my ordination vows were first uttered in the presence of so many of God's dear people, but I only wish faithfully to finish the work which the Lord has given me to do. I rejoice in the persuasion that the Mission has as many friends at home now as ever it had, and so long as we who have to work 'in the mine,' are faithful servants of Christ, I have no fear but that many will be found who will delight to 'hold the ropes.' The day is at hand when they and we shall rejoice together in the presence of Christ.

It is now the hottest part of our hot season, and I need not say that it is very trying, but I do not know that it is more so than usual at this season. The thermometer is 91° in the study, and it is a little after twelve at noon. In many parts of the country the sickness and mortality have been great, and the ravages of the dreaded cholera have in some places on the Calcutta road been fearful, and are so still, but at Cuttack the mortality has not, so far as I can judge, been above the average, except among little children. The great day of the Juggernath festival will be Thursday, the 21st of June, and by all I hear, the number of pilgrims is likely to be very large. I am glad to hear that the Rev. Mr. Cuthbert, of Calcutta, a valued Missionary of the Church of England, is expected to be at the festival.

Brother and sister Taylor who are now at Pooree have been again severely tried by the death of their dear little child, the *third* they have lost; and the stroke is the heavier as the little fellow seemed so healthy and likely to live. They feel it to be a sore trial, and much sympathy has been felt for them by friends not connected with the Mission as well as by ourselves. Since the death of the babe, I am sorry to say, that our sister has been very ill, so

much so, that it was feared she would have to come to Cuttack for medical advice, but recent intelligence is, I am thankful to state, much more favorable.

I am very sorry to find that my old friends, Mr. and Mrs. Wilkinson, are not likely to rejoin us in Orissa, but have no doubt that the decision of the Committee, in which they acquiesced, was in accordance with the will of the Lord. To us it is a severe loss. To them it must be a heavy trial, for at their time of life no future home can, in some respects, be so much of home as the one they have left,—the scene of the mercies and trials of a considerable part of life's journey, and where precious dust is slumbering, the thought of which will always awaken deep and tender emotion. Our dear and valued friends did not live and labour in Orissa in vain, and it is my hearty prayer that their future course may be holy, and happy, and useful. It is also my earnest hope that the Committee will feel the importance of sending out not less than two additional missionaries, on the return of brother Stubbins, and that the friends and supporters of the Mission will furnish them with the means of doing so. Are we never to have a Khond Mission? Are those wild and uncivilized inhabitants of the hills never to hear the story of Calvary? Should not the remarkable success of the Karen Mission and of the German Mission to the Coles in Chota Nagpore encourage us to establish such a Mission? I heard only a few days since some very delightful details of the latter Mission, from a gentleman who was last month at Ranohi, the head quarters of the Mission, and who attended the native service once or twice.

Hurree Pardi, one of our elder converts has died in Christ at Chaga. Another family from the heathen has recently joined our christian community there. On the first Sabbath in this month two were added by baptism at Cuttack, (one of them, the eldest son of Sebo Patra, the other from our asylum) and three others who had been for some time in a state of exclusion were restored.

28th June, 1860.—I have been laid aside since I last wrote by a rather

severe attack of dysentery and fever—severer than I have had for twelve years past, but by the goodness of God it has yielded to medical treatment, and now I am thankful to say there is no appearance of disease though I have not yet regained my former strength. I was able to preach once last Sabbath-day, but felt much fatigued in consequence on Monday. It was a sore disappointment that I could not join the brethren at the car festival at Pooree, but as it was the will of God to prevent it, I felt that it was right to acquiesce. And now, as health and strength are mercifully returning, I desire to be the better for the temporary cessation from active duty. I have thought much during this brief sickness of two of Wesley's verses—verses which towards the close of life he said had expressed his feelings for many years, and which I pray may express the feelings of my heart so long as I may live.—

“Jesus, confirm my heart's desire
To work, and speak, and think for Thee;
Still let me guard the holy fire,
And still stir up Thy gift in me.

Ready for all Thy perfect will,
My acts of faith and love repeat,
Till death Thy endless mercies seal,
And make the sacrifice complete.”

It is a great thing to be ready for all the perfect will of God; and most blessed is it in seasons of sickness to feel that we are on the right foundation, and that though we are unprofitable servants, our Father in heaven has prepared a glorious kingdom for us.

Four have been added to us by baptism at Cuttack, since our annual report was sent; and four who had been in a state of exclusion, some of them for a considerable time, have been restored. May they never again wander from the fold. We have also three candidates. I hope the Lord is still with us, though there is not all that religious anxiety and concern which were manifest some months ago.

A year ago I expressed my hope that the demoralizing swinging festival would not again be allowed in Orissa. I am glad to report that this year it has been prohibited at Cuttack, and I believe throughout the district. The public offices were closed at the time the festival is usually held; the people had their holiday; but there was no swinging with hooks in the back. I expressed my conviction that not the smallest danger was to be apprehended from the suppression of this cruel and revolting practice,* (though in truth it does not occasion so much suffering as is generally supposed,) and now I have to state in confirmation of the opinion then expressed, that I have not heard a single complaint of the authorities for issuing orders to suppress the swinging.

I would bespeak the prayers of all our friends that the efforts to establish a church at Bhuddruck may be prospered. Sebo Patra is now there with his family: they have all had fever since they went, but are now better. There are also two other native christian families residing there. The deputy magistrate is a hearty friend to the good cause, and will do all in his power to further it. This gentleman in a letter received a few days ago, after acknowledging the receipt of our mission report, says he shall be rejoiced if we are able to report well of Bhuddruck next year, and adds, “Oh that this thirsty land might flow with living streams. How often is this the longing of my heart.” Bhuddruck is believed to be a very healthy spot. It is on the direct road to Calcutta. There is a government school (English) established here, as well as a deputy magistrate's office. There are two large weekly markets, which afford a good opportunity for preaching the gospel. In every respect it is suitable as a sub-station, but prayer for the gift of the Spirit is pre-eminently important. God giveth the increase.

* See Observer for 1859, p. 399.

THE
GENERAL BAPTIST
MAGAZINE.

OCTOBER, 1860.

HISTORICAL SKETCH OF THE GENERAL BAPTIST CHURCH,
MELBOURNE, DERBYSHIRE,
FROM 1760 TO 1860.*

BY REV. T. GILL.

WE have met together to-day on a great occasion: great both in its interest and objects. It is, to recognize the hand and acknowledge the goodness of God to a portion of his church throughout the long period of a hundred years. This period embraces an important portion of the entire history of Christianity—more than a nineteenth part of the years that have passed since the advent of our Lord Jesus Christ.

There is a peculiar privilege in being permitted to live at certain epochs in the history of families, of nations, or of the church of Christ. This privilege is ours to day; and I trust the pastor and members of this church are not insensible to the honour which God has conferred upon them in permitting them thus to unite in the celebration of his goodness.

We shall not be expected to give the history of the Baptists in England as a section of the church of Christ, nor of the General Baptist body of the
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Old or New Connexion. But it may be needful to state a fact or two for the purpose of shewing the relation which this church, and its mother at Barton, bear to the General Baptists of the Old and New Connexion.

The General Baptists in England (who were represented in what was called the General Assembly,) long before the year 1770, when the separation took place and the New Connexion was formed, numbered at one time about 30,000 members; and the cardinal doctrines held and propagated by this church for the last hundred years, were maintained by distinguished theologians a long time previous to that.

John Milton, the author of 'Paradise Lost,' who died in 1674, was in theory at least a General Baptist, although we have no proof extant that he ever united with a General Baptist church.

* Read at the Centenary Services, held at Melbourne, August 14, 1860.

A manuscript of his, written in Latin, was found in the State Paper Office, and printed by order of George the Fourth in 1825; and in that body of divinity, Milton ably and clearly advocates believers' baptism, and also defends the doctrine of universal atonement. His third wife attended the General Baptist Chapel at Nantwich, in Cheshire, and was probably a member of the church there, as Mr. Kimber the pastor, preached a funeral sermon at her death, which is still extant in a volume of sermons published by that minister.

History has been defined as 'philosophy teaching by example,' and, in the history of Melbourne Church, we have presented to us some noble examples, and, in them, a practical inculcation of most important lessons.

A little more than a century ago, although Wesley and Whitefield had laid the foundation of that glorious revival of religion with which their names have ever since been identified, the people in many of the districts of this country were grossly ignorant and immoral—and that gross darkness prevailed in Leicestershire and Derbyshire.

A servant, in the employ of the Countess of Huntingdon, of Donington Park, named David Taylor, was awakened, brought to Jesus, and began to preach the gospel. This David Taylor visited Rathy in 1741, and was the instrument of good to Mr. Samuel Deacon, who soon after his conversion began to preach the gospel to his perishing fellowmen, and became eventually one of the honoured pastors of the church at Barton.

In the year 1743, John Taylor, of Markfield, preached the first sermon at Barton; and in the year 1745, a Christian church was formed there, consisting of seven persons only, six males and one female. In the same year they erected a chapel at Barton, on the site where their present chapel stands. 'It had a convenient vestry,' says the historian, 'and chambers over the whole, designed as a residence for the single brethren and single sisters of the community, in separate apartments, on the plan of the Moravians.' These friends thus united,

were not yet Baptists, but determined to adopt the name of Independents, intending by that to express their views on the nature of church government, viz.: that they were Independent as a church of all foreign ecclesiastical control.

Not knowing of any other people whose views were similar to their own, these earnest Christians, taking the word of God for their guide, continued to study and discuss its principles, until they gradually arrived at the conclusion that the ordinance of baptism ought to be administered by immersion only, and that believers in Christ Jesus were the only proper persons to attend to it.

Most of the six men who united in the formation of Barton Church were preachers, very zealous in their work, and extensively successful. Not satisfied with preaching the gospel at Barton and the adjacent villages, they extended their itinerating labours to many more distant places. Many were converted by their instrumentality, and three especially of their early converts became distinguished and successful preachers, viz.: Joseph Donisthorpe, John Grimley, and Francis Smith.

It was about the year 1746, that Joseph Donisthorpe made his first visit to Melbourne; and it is said, that as he descended the hill, from the summit of which he had a good view of the place, he fell on his knees, and like the Saviour in reference to Jerusalem, 'wept over it,' and fervently prayed that his visit might prove a blessing. On reaching the place, he took his stand on the 'Green Hill,' (probably now the market-place,) and preached the first sermon ever delivered here by a General Baptist. The cause was thus introduced, and it has wondrously prospered.

It would be very interesting to detail here a number of facts connected with the conversion and early history of Francis Smith, who lived at Melbourne, and others of the Barton preachers, but the period which it will be proper for me to occupy is so limited, that many incidents must be omitted entirely, and others given in as naked a

form, and as free from embellishment as possible.

The first chapel was built at Melbourne in 1749-50, on the site on which we meet to-day. This was the second meeting-house built by the Barton Society. In the same year, Mr. Francis Smith, living on the spot, and Mr. Kendrick, of Barton, were ordained elders. As this office of elder seems to have included the oversight and superintendence of the church's spiritual interests, Mr. Smith would be considered from this time, 1750, virtually one of the pastors at Melbourne, although he was not formally set apart to that office until 1760, when the church was formed.

Three years after the erection of the new chapel at Melbourne, in 1753, August the 20th, Mr. F. Smith was publicly married in it, to Elizabeth Toone, and that marriage appears to have been a solemn and impressive affair. The covenant signed by the parties is a most interesting document. It will be found in full in the General Baptist Repository for 1798. The banns were published three times in a public assembly. A large concourse of people assembled to witness the ceremony, and twenty-two men, ministers and others, signed the document as witnesses. Some of the friends may wonder whether the marriage of Mr. Smith, performed under such circumstances, could have been legal. For the information of such, it may be stated that the law of England allowed all Dissenters at that time, as well as Jews and Quakers, to marry in their own places, and adopt their own forms, and others besides Mr. Smith used that privilege. It was in the 26th year of the reign of George II., 1753, that an act was passed prohibiting all dissenters, except Jews and Quakers, from marrying in their own places of worship.

In 1760, the church at Melbourne was formed into a separate society, and included preaching stations at Packington, Measham, Swannington, and Ticknall. The number of members was forty. Three other churches were formed at the same time, and ministers assigned to them, viz.: at Loughborough, Kegworth, and Kirkby Wood-

house. Melbourne, however, may be reasonably considered as having precedence over the other three places, on the ground that for some time previously the monthly observance of the Lord's supper had been at Melbourne and Barton alternately, and at none of the other places. Messrs. F. Smith, and Thomas Perkins, were ordained joint pastors, at Melbourne; Mr. A. Booth gave the charge, Mr. John Grimley addressed the church, and Messrs. Tarratt, Donisthorpe, and J. Aldridge, took other parts of the services.

These two ministers were well qualified to labour in concert. Mr. Perkins' discourses being peculiarly adapted to rouse the careless sinner to a sense of his danger, and to alarm his fears; while Mr. Smith's disposition led him to draw the wounded soul by the cords of love, and encourage him to seek peace through faith in a crucified Saviour. They laboured harmoniously and zealously, and blest with such overseers, the church extended and multiplied with remarkable rapidity. Some of the new converts resided at Packington, where preaching had been maintained for several years, in the dwelling-house of Richard Thompson, and the congregations increased so much that in 1762 they took on a long lease, a large barn, and fitted it up for public worship.

At Melbourne also, the congregations increased so rapidly that in 1768 they had to enlarge the chapel at an expense of £120, which was cheerfully raised by a subscription among themselves.

In 1770, when the New Connexion was formed, this church consisted of two pastors, two ruling elders, five deacons, and 160 members.

For fifteen years after this period, the cause continued to flourish under the joint pastoral care of Messrs. Smith and Perkins, who laboured generally alternately at the two principal stations, Melbourne and Packington.

Several young men of good preaching abilities, were raised up among them about this period, who assisted in preaching at the other stations. Among these were, Mr. Thomas Mee,

of Packington, who laboured eighteen years; Mr. John Smedley, who began to preach in 1782, and continued his labours here until he settled as pastor of the church at Retford, in Nottinghamshire, where he died in the Lord; and Mr. Job Burditt, a native of Cauldwell.

The congregation at Melbourne still increased, and in 1782 the walls of the chapel were raised, and galleries erected, the cost of which was again raised by subscriptions among themselves. In 1785, the number of members had increased to three hundred and five.

About this time, the Melbourne church was opening the way under God for establishing the cause in Cauldwell. A Mr. Norton from that village, heard the Melbourne preachers at Packington, was brought to Jesus, and was anxious they should go and preach to his neighbours and friends, but the father of this young man violently opposed the proposition. He prayed, however, and laboured on, and in the end Messrs. Smith and Perkins were heard preaching the gospel in the house of the once opposing father. Mr. Norton, senior, was converted, and baptized at Melbourne. He gave a piece of land on which to erect a chapel at Cauldwell, and in 1778 the chapel was erected, which cost £180.

Mr. Job Burditt, whose name we have before mentioned, became almost their regular preacher, and in 1785 forty of the inhabitants of Cauldwell and the neighbourhood stood members of the church at Melbourne. About this time a distinct church was formed, numbering forty-six members.

Two things especially are to be noted here, as under God accounting for this rapid increase and success. The herculean efforts of the preachers, and the spirit of earnest labour and sacrifice among the people. For twenty years, the Rev. F. Smith preached the gospel without any recompense of a worldly nature, 'except a few small presents in some of the latter of them, from a very small number of individuals.' After working

hard during the day, he often walked three, six, and some times ten miles to preach in the evening, and returned the same night. On Lord's-days he preached two or three times, and often had to walk from ten to thirty, or more miles. Besides this, when the first meeting-house was building, he contributed a weekly sum of considerable amount, from his very limited income; and when a legacy of £5 was left him in the will of a relative, he cheerfully gave it towards the expenses of the house of his God. A similar spirit of sacrifice was manifested by Mr. Perkins, and the members of the church generally. As an illustration of this, I may say, that Mrs. Pegg, the paternal grandmother of our worthy chairman, (R. Pegg, Esq., of Derby,) sold her wedding ring to help to raise funds towards paying for the chapel here. Many of the people would travel eight, ten, and twelve miles on the week evening, after the labours of the day, to hear a sermon, or attend a religious service, and often returned at midnight to be ready for their labours the next day. All were anxious, and laboured for the conversion of others.

In 1793, a cloud overspread the interests of this church, and the mind of their venerable pastor, Mr. Smith. A Mr. Harper, who had been among the Methodists, professing to have changed his sentiments, came among them. A number of friends were captivated by his zeal, &c. 'It was in vain (says Adam Taylor, our historian) that the aged pastor and more experienced brethren, advised them to caution, and warned them against precipitancy. The infatuated people ran in multitudes after their favourite, and for a few months their meeting-houses were crowded to excess. In a short time, however, the bubble burst. His true character appeared: he was unanimously forbidden to preach, and in November of the same year, left the town clandestinely and in disgrace.'

(To be continued.)

ROYAL ROADS.

" A gentle angel wendeth
 Throughout this world of woe,
 Whom God in mercy sendeth
 To comfort us below.
 Her looks a peace abiding
 And holy love proclaim;
 O follow then her guiding,
 Sweet Patience is her name!"

LYRA DOMESTICA.

ALMOST every one knows what the old philosopher said to the princely pupil who grew restive and angry at the toil of study: 'There is no royal road to knowledge.' But in our age, so self-conceited are we in reference to our abilities, that we talk and act as if he was altogether wrong. Of course he was. Is it at all likely that one who lived hundreds of years ago should be as wise as we are? Have we learned nothing from history, nothing from experience? The said philosopher knew nothing about steam-engines and electric telegraphs, Great Easterns and Thames tunnels; why then, are we to accept as true anything he might choose to say? No, no, 'Sir Oracle' is clearly quite wrong. He is mistaken in what he affirms of knowledge. Homer nods sometimes, and surely the sage seer in question must have needed 'forty winks' (as Napoleon I. used to say) when he talked to his patrician pupil as he did. There is a royal road to knowledge.

Such is the voice of a great deal that one sees, and laments too, in the present times. We are unjust to antiquity. Pride is one of the besetting sins of our day. We think no age was ever like ours. We are the people, and, when we die, woe betide the world, for wisdom will die with us. How often we boast of our political, social, mental, and spiritual blessings, speaking of them as if by some *leger de main* of our own, we had produced them. For instance. Last week Viscount Voluble went to give a lecture to the friends and members of the Universal Mental and Social Reform Society in the little town of Great Peddlington. You should have beheld the cloud of dust which peppered the garments of the audience, and which arose from enthusiastic applause when the aristocratic luminary entered the room and mounted the platform.

The oration consisted mainly of a eulogy of the age we live in, together with considerable patting of the head of Great Peddlington. Every improvement which had occurred in the latter for the last twenty years, was dwelt upon in glowing language by his lordship. No doubt that part of the public present at the lecture would go home with the deep-seated conviction that they were immense patriots in erecting the new town-pump, and true philanthropists in paying for the support of a live policeman. But you should have listened to his lordship when he expatiated on the age. '*Our* freedom, *our* literature, *our* religious liberty,' were words frequently on his lips. He spent an hour in talking about *our's*. Just so, Viscount Voluble; but whence did we get the blessings of which you speak? Pray be more modest. Do be just to our ancestors. We have political freedom, have we? Yes, but we must thank Oliver Cromwell and his Ironsides, and Daniel De Foe sitting in the stocks, and such worthies as these, for a large portion of that liberty. Religious liberty is ours, is it? Thank Heaven it is; but please connect with it the name of one John Bunyan, as well as a certain Milton who lived in the 'dark past' you are so fond of speaking of.

Let us get rid of the sickening style in which we speak of our various advantages. The glory of them belongs more to our ancestors than to us. The present age is a very wonderful age, no doubt. It can print, it can teach, it can work steam-engines, and talk by electricity. And it can do something beside. It can abound in shams and cant; it can swindle wholesale and retail; it can do rascality better than any previous age. Fair play's a jewel—when we talk so much of the bright, let us not ignore the dark side: above all,

let us be just to what our predecessors have bequeathed to us.

The philosopher of old protested against all 'short and easy' methods of learning, all 'near cuts' to knowledge, all schemes and dodges by which to slip the noose of vigorous toil and earnest application. But one of the grand defects of our age is, that it practically denies what he said. It is perpetually seeking for 'royal roads'—ways which obviate rightful work in accomplishing its different ends. Do you ask for proof? You shall have it.

To keep, then, first of all, to the proverb in hand. In getting *knowledge* men are not willing to pay the rightful price of determined labour in order to obtain it. They must have it cheap. They want a bargain. They must have mental food without the sweat of the brow. They are like children who are nursed and fed with little more toil to themselves than that of lying still on a warm knee, and opening their mouths. If they want to learn French, it must be 'without a master,' as the advertisements say; a few numbers of Cassell's 'Lessons in French' will do quite as well, they think, as employing any moustached *Monsieur* from Paris. Do they want to talk German? 'In six lessons,' they expect to do it. A tract will do instead of a volume. They have not patience to plod their way through Gibbon. No: a tract published by William and Robert Chambers must suffice to introduce them to the alpha and omega of Roman history. Periodicals take the place of books. Pamphlets are the substitute of volumes. Nay, only think, good reader, where juvenile education is drifting. No one can see the tendency of much youthful instruction without fearing that the result will be shallow thinkers and superficial readers. The children, poor little dears, must now be saved all toil. They must not be compelled to work as our forefathers made theirs. Education must be made a sort of play, forsooth! Learning is to become a kind of good joke that our precocious masters and misses may be coaxed into the knowledge they need. School-books must be mental sugar and intellectual sweetmeats in order to entice them into wisdom. We shall, if

we go on as we have begun, soon be teaching geography by riddles, arithmetic by means of puns, and putting grammar into the form of charades. Comic histories of England and comic Latin grammars are already advertised.

All this is to be reprobated, because the issue will be, mere smatterers in knowledge and superficial thinkers. 'There is no royal road to knowledge': you will do no good by trying to make roads which supersede the necessity for work, and hard work, too. It is the merest quackery to suppose that we can become well-informed without dogged labour. Parnassus must be *climbed*: you can't fly over it in a mental balloon; you can't ride through it in a tunnel. Patient work is the sole condition of intellectual wealth. The old adage is as true as it is ancient; 'good things are hard.' Difficulty encounters us in every really noble enterprise. Self-sacrifice is as essential to mental as moral growth. The kingdom of knowledge, not less than the kingdom of heaven, is entered through much tribulation. If we would be really proficient scholars, and something better than dabblers in education, we must be painstaking. To haste and indolence intellectual progress is impossible; to labour and waiting it is sure.

'Hushing every muttered murmur,
Let your fortitude the firmer
Gird your soul with strength,—
While, no treason near her lurking,
Patience, in her perfect working,
Shall be queen at length.'

Royal roads to *wealth* are being sought now-a-days with great anxiety. We make no pretension to political economy, but we think it is not difficult to learn what is the New Testament teaching as to the acquisition of riches. 'He that will not work shall not eat.' 'Be diligent in business. So, in the more ancient Scriptures:—'The hand of the diligent maketh rich.' If these passages mean anything, they surely mean that the way to righteous acquisition is by labour. Patient, wise, honest industry is the only high-road to which the finger-post of revelation directs us. But we are fast growing discontented with this. We are perpetually making easier, not more righteous, nearer, not holier, 'royal roads'

to riches. One example will suffice in order to substantiate our assertion. We allude to *speculation*. So much is there of this, that it has become a sign of the times, a marked characteristic of this money-seeking age. And after all, what is it? As a general rule, speculation is simply gambling *in cog*. It is unnatural, wrong, false, and therefore most baneful in its effects. Only think of the Railway Mania, a few years back. It is difficult to assign limits to the evil it occasioned. Thousands of men were raised to opulence who had not the virtue to use wealth aright, who had no moral fitness for large possessions. Thousands were reduced to abject want by the loss of their little all in the desperate venture they made for more. Nor was this the worst feature in it. The deterioration in virtue and religion which it produced were patent to every thinking man, and mournful to consider. Let our reader carefully ponder the following remarks by one who has a right to speak. Mr. Ruskin, in his recent book entitled '*The Two Paths*,' a work worthy the thoughtful perusal of every citizen and Christian, thus writes: 'The second way in which a nation corrupts itself is that grand one of watching the chances of the market;—the way of speculation. Of course there are some speculations that are fair and honest—speculations made with our own money, and which do not involve in their success the loss, by others, of what we gain. But generally modern speculation involves much risk to others, with the chance of profit only to ourselves; even in its best conditions it is merely one of the forms of gambling or treasure-hunting: it is either leaving the steady plough and the steady pilgrimage of life, to look for silver-mines beside the way; or else it is the full-stop beside the dice-tables in Vanity Fair—investing all the thoughts and passions of the soul in the fall of the cards, and choosing rather the wild accidents of idle fortune than the calm and accumulative rewards of toil. And this is destructive enough, at least to our peace and virtue. But it is usually destruction of far more than *our* peace, or *our* virtue. Have you ever deliberately set yourselves to imagine and measure the suffering, the guilt, and

the mortality caused necessarily by the failure of any large-dealing merchant, or largely-branched bank? Take it at the lowest possible supposition—count, at the fewest you choose, the families whose means of support have been involved in the catastrophe. Then, on the morning after the intelligence of ruin, let us go forth amongst them in earnest thought; let us use that imagination which we waste so often on fictitious sorrow, to measure the stern facts of that multitudinous distress; and then consider whether the hand which has poured this poison into all the springs of life, be one whit less guiltily red with human blood than that which literally pours the hemlock into the cup, or guides the dagger to the heart? We read with horror of the crimes of a Borgia or a Tophana; but there never lived Borgias such as now live in the midst of us.'

In reference to the *regeneration of society* we have 'royal roads.' True philosophy teaches that the only sure method of ridding the world of its multiform miseries and wrongs is by making it better at heart. Outward reform must result from inward reform. To reverse this, is to put the effect in the place of the cause. But now men will not bear of such a thing. 'Nothing of the kind,' is the reply of a host of reformers, 'what the world wants is not doctrines and creeds, but better clothing and more comfortable homes. It needs not dogmas and confessions of faith, but good political government and right sanitary regulations.' This is the real meaning of half our would-be reformers. But will it hold good? No, your 'royal,' easy, near 'road' to the regeneration of society will always be a failure. Consider this, that all objective evil is the outcome of subjective disorder: while the latter exists, the former will not be lacking. Put a man into a good, comfortable house; you do not thereby put a good character into him. Build the people all manner of baths and wash-houses, you do not thereby make them morally clean and washed from depravity. Give them enough and to spare of superfine food, open public graneries and give away corn as the Roman emperors did—what have you done?

Fed the body. How about the soul? It is as lean and emaciated as ever. All attempts to set the world right will be water spilt on the ground, vain fightings in the air, mere ropes of sand, until we learn the truth of revelation's declaration—as true of nations as individuals—'Keep thy *heart* with all diligence; for out of it are the issues of life.' Or, as Elizabeth Barrett Browning says;—

'Natural things
And spiritual,—who separates those two
In arts, in morals, or the social drift,
Tears up the bond of nature and brings death,
Paints futile pictures, writes unreal verse,
Leads vulgar days, deals ignorantly with men,
Is wrong, in short, at all points.'

The world will never be ridden of its thousand and one crimes and sufferings until Christianity is supreme. You may lessen the amount of vice, you may take off the edge from some forms of misery, but you cannot utterly destroy them so long as the *hearts* of men are wrong.

'Well,' perhaps it may be said, 'this is being a Job's comforter with a vengeance. If you are correct, the millenium is a long way off. The good time will be long coming.' It will. But this is the rule of God. He is patient. He takes plenty of time in developing the grandest and best of His works. It is only poor, vain man that gets in a hurry and wants to do everything by steam. The fungus springs up in a single night; but how about the oak? Weeds grow apace, it

is true, but then they *are* weeds, you know.

'Slow is the fall to winter dark,
As from the summer's height,
The chillier days our progress mark
And the still-lengthening night.

Slow are the steps by which we gain
Our vernal liberty,
And long we drag the frosty chain
That bound us heavily.'

Thomas Carlyle, despite the occasionally erratic movements of his great genius, has done the world good service, if it is only for setting forth the principle of which we have been speaking. Hear his own characteristic words:—'The Spiritual everywhere originates the Practical, models it, makes it: so that the saddest external condition of affairs among men, is but evidence of a still sadder *internal* one. Something must be wrong in the inner man of the world, since its outer man is so terribly out of square! The deliverer of the world, therefore, were not he who headed sanculottic insurrections never so successful, but he who pointed out to the world what nightmares were resting over its soul. Here below there is but one thing needful; one thing;—and that one thing will in no-wise consent to be dispensed with. He that can ascertain, in England or elsewhere, what the laws of the Eternal are, and walk by them, with him it will be well; with him that misses said laws, not well.'

T. R. S.

M A N I P U L A T I O N S . *

BY A SPARE 

Yes, no doubt there is an intercourse between this and the unseen world; but does that prove the modern doctrine of spiritual manifestations? There was intercourse between heaven and earth before spirit rappings and table tippings were invented. There were prayers offered and prayers answered. Besides, God manifested Himself to the old prophets, sometimes through the *medium* of angels, and in several instances He did the same thing

to the apostles. We are taught in the Scriptures that God hears and answers the prayer of faith; and that angels minister to the saints. And the spirits of the departed have sometimes appeared on earth on these ministrations of mercy; witness the appearance of Moses and Elias on Mount Tabor, and the spirit of the prophet who communicated with John the Revelator. No doubt the spirits of our departed friends may often hover near us and

perform the office of guardian angels. But how does this prove that wicked men and wicked women have genuine revelations made to them by spirits who come into dark rooms and capsize the furniture, and drum on old kettles, and shake hands under tables, and spell out people's names and ages, sometimes right and sometimes wrong, for the edification of a group of prostitutes and libertines? How does it prove that pretended intelligence from the spirit land, which sceptics and semi-sceptics convey to us—which is contradictory to the Bible, subversive of common sense, and wholly unreconcilable with itself—constitutes a true revelation? that these predictions, one half of which utterly fail of fulfilment, are real prophecies? that the illiterate ribaldry and high-flown nonsense, which neither auditors nor 'mediums' can understand, is the language of the 'higher spheres?' that those convulsions of body and contortions of countenance, which are accompaniments of these contradictory blasphemies and which destroy the health and shatter the (infinitesimal) intellect of weak men and silly women are the result of holding intercourse with good angels and good spirits? You should know better, or go to a mad house.

Some bad spirits, are there, which sometimes make false communications? So I think; and some ignorant ones too. But why have such contradictory falsehoods been published to the world in spiritualist journals as authentic information from the spirit land? O! deceived by these false spirits, were they? There we agree again. Then this drumming, and thumping, and tipping, and muttering, and writing, and lecturing is some of it done by the inspiration of *evil* spirits, is it? And celebrated mediums, and priests, and priestesses, who are not very careful to 'try the spirits,' are sometimes deceived by them, are they?—and sometimes through their influence publish wrong doctrines and *false facts* to the world, do they? Yes, I see how it is now!

Who says I do not believe in spiritual manifestations? If you believe

that one half your manifestations are from wicked spirits, and I believe the other half are too, am I not a believer?

Many of these communications agree with the Bible, do they, and therefore I ought to indorse them? And do all your *good* spirits agree with the Bible? I have no doubt they do, and so far I agree with them. But if that is so, then the bone and sinew of your revealing fraternity must be *bad* spirits, as nearly all your important doctrines contradict the Scriptures. Do I not find the doctrine of spiritualists there? Well, perhaps so, some of them. Let us examine. There was the old lady we read about in Samuel—lived down in Endor—received a communication for Saul, and a true one too. She was a medium of the first order. Andrew Jackson Davis and Emmanuel Swedenborg both could hardly equal her. And before her day were some gentlemen residing in Egypt—Jannes and Jambres, and several others, who for a long time held their hand with Moses—turned their walking sticks into snakes, and changed water into blood, and produced millions of frogs. Fact is, they exercised creative power for a while, but got covered with lice and boils after a time, and had to give up the business. If their health had only held out, I presume they would have made all kinds of animals in a little while as a great spiritualist did (almost) in Boston five years ago. Have you any table tippers in your *circles* that can compete with them? The Pentateuch, and several of the prophets speak frequently of a very respectable class of mediums, both men and women—good old Balaam among the number, a celebrated divine(r), who could not be bought for a house full of silver and gold—said he could not. They used to peep and mutter and prophesy in those days as now. But they lived two or three thousand years before their time, and were never appreciated. They were ranked with false prophets, and false swearers, and oppressors, and adulterers—and were called wizards, witches, sorcers, necromancers, and all sorts of

hard names, and were denounced and condemned, not because they were impostors, but because they really had familiar spirits.—And even Moses, who ought to have known how to appreciate them, talked about them after this fashion: 'When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of the nations. There shall not be found among you any one which maketh his son or daughter to pass through the fire, or that useth divination; or an observer of times, or an enchanter, or a witch or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, for all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.'—Is it not strange that the Jewish lawgiver should have been so slow to discover the excellencies of this *modern science*? But so it is. The heathen up to this hour are far in advance of civilized nations in their knowledge of this most wonderful art. Only a few years have elapsed since mediums were whipped, drowned, hanged, burned as pests of society, and leagued with evil spirits, only because some departed spirits were trying to make communications through them to their friends, while the Hindoos were cultivating this science with a praise-worthy zeal.

And there are some wonderful mediums spoken of in the New Testament too. Into one of them a legion of spirits entered at once. Spiritualist organs tell of quite a number of spirits which have contended for possession of one medium of late, and even of some two or three which have actually taken possession at the same time, but not quite so many as this medium had. Hold on, shall I? And why? Because all the mediums of the present time are not possessed with bad spirits. How do you know? Some of them sustain the Bible, do they? And advocate religion? Yes, with as much zeal and as little knowledge as that 'female medium' who, for several days in succession, bawled after the apostles, and declared that they were servants of

the Most High God who showed the way of salvation. A loud advocate for the truth she was. But the apostles, after having endured the annoyance as long as possible, turned and rebuked *the spirit* and spoiled the best lecturing medium they had, and got into jail by it. Behind the age, these apostles! Simon was a great medium, only he had not the modesty which characterize the fraternity now, but gave out that he was 'some great one.' And he had a good reputation. Every body said he was 'the great power of God.' He was a very sincere man and made a profession of religion—was baptized and taken into the church by Deacon Philip. And when the apostles came that way, just because he offered to pay them to their satisfaction, to show him how he could impart the gift of the Holy Ghost, they threatened him with perdition, money and all, if he did not repent. Elymas was a medium, and a bold one. He held a strong argument with the apostles when they undertook to convert Deputy Paulus; but they, not able to withstand his logic, resorted to denunciation, and struck him blind, being more powerful mediums than he was. At Ephesus there were seven gentlemen of the name of Sceva, all of whom were mediums. Their father was a priest of the old school. But they were not very successful. One good spiritualist with the real spirit in him outdid the whole of them. There was a good company of spiritualists at Corinth, but there was a reformation there under the improvement of Paul, and they got frightened, and burned up their publications. The New Testament scriptures also assure us that there will be a great increase of spiritualism in later times. Evil men and *seducers* shall wax worse and worse, *deceiving* and *being deceived*—some shall depart from the faith giving heed to *seducing* spirits and *doctrines of devils*—shall creep into houses and seduce silly women—resist the truth as *Jannes and Jambres withstood Moses* (by exhibiting the wonders of necromancy)—bring in damnable heresies and deny the Lord that bought them (declaring that he was only a man) following the way of Balaam the son of

Bosor—working miracles by the spirit of Satan, &c., and would deceive if possible the very elect.

The Bible does plainly recognize spiritualism and many other abominations.

[* We have transferred the foregoing article from the pages of the Free-will Baptist Newspaper, partly, as an example of the plain speaking of our American brethren, and partly because the subject thus caustically treated has recently obtained great publicity in this country by the apparent sanction given to it in one of the most popular of our magazines.—ED.]

SCENES FROM THE LIFE OF AN EX-CAPUCHIN FRIAR.

CHAPTER VI.—MY FIRST ACQUAINTANCE WITH THE MISSION STATION AND ITS RESIDENT FRIAR.

My station was selected for me, and I was sent where I least expected. I had been dreaming of lands far away; of traversing deserts, seas, and mountains; of wandering among heathens and cannibals; of suffering the pangs of hunger, the discomforts of heat and cold, and of being exposed to the hourly risk of losing my life. On my arrival I found myself in a romantic country in Europe; among a people, chiefly of the peasant class, already well versed in Roman Catholic superstitions; and surrounded by many fellow-labourers. I went to reside with a friar who had long been located at the mission station. He lived in one of the houses miscalled 'hospitals.' I say miscalled, for a hospital is a shelter for the destitute, but this, like all the rest connected with the mission, was neither more nor less than a comfortable house for friars. In the hospitals, or mission-houses, the friars live singly, or together. They have a salary, but are provided, in part, with the means of subsistence by offerings and gifts of goods and money. I reached the hospital with a light heart and full of hope. On entering, I was met by the friar. The first glance was enough. His appearance was frightfully repulsive, and portended evil. He was tall and lank; with a black, rough, matted beard; pallid face, dark piercing eyes, and mouth compressed. Two deep wrinkles, that began at the nostrils, passed close by the corners of the mouth, and descended to the lower jaw, gave him an habitual expression of discontent and disgust. His limbs were stiff, as if he lacked joints. His

monk's frock was old, patched, and dirty. Such was the appearance of the man with whom I was now to live. I presented my papers, and received in return an icy reception. I felt that he looked upon me as an unwelcome intruder; and yet I hoped my first impressions might prove false.

I settled down with the friar as my companion. I treated him with deference, as my superior in age, though we were of equal standing and position. I showed more forbearance to him than I ever did towards any other man I ever knew. All was in vain. I was repaid by disdain and annoyance. At every turn I was contradicted and insulted. It seemed impossible for him to be calm and settled. He wandered through the rooms at night like a nocturnal bird. His face, like an Egyptian idol, was always hooded. He rose with his hood on, ate with his hood on, walked with his hood on, and, for aught I know, slept with his hood on. The poor servant never had a day's peace. She was reviled, threatened, and even beaten. But only let a visitor step in, however unexpectedly, and his voice and look were instantly changed. He became humble and courteous, spoke as softly as if he were repeating an 'Ave,' and seemed ready to give the fraternal kiss of peace.

My office, as missionary, was exactly the same as that of my unsociable companion. I was invested with the same rights, and subject to the same duties. I ought, according to custom, to have performed the sacred functions of festival days alternately; but he refused, lest, perhaps, I should throw him

into the shade. I soon learnt that my not officiating was set down by the people to my incapacity. I resolved to stand up for my rights, and spite of his angry opposition, succeeded. I prepared a sermon. The people were surprised one Sunday to hear me preach and celebrate mass, with composure and propriety. It was evident I had gained their ear; not, as I frankly confess, from the excellence of my address, so much as from the clear and sonorous tone of my voice, so different from the nasal twang of the friars. The friar was enraged at my presumption and success, and left no means untried to produce in me weariness and disgust. He insulted me before the servant; and I at once sought redress from the prefect, imploring him to change my residence. The prefect was the most amiable friar, nay, he was the most amiable man I ever had the good fortune to know. The bad disposition of my tormentor was not unknown. My request was granted; but I had no occasion to avail myself of it, as the sequel will explain.

I entered the pulpit the following Sunday to preach my farewell sermon, and began—'For the last time, my brethren, that it is my privilege to address you.' A murmur arose in the congregation; and when quiet was restored, I went on without further interruption. At the close of the service the people flocked round me to know the cause of my removal. I evaded them for a time, but as they pressed me urgently, I told the whole truth. Shortly after, a deputation, consisting of four consuls and two judges waited upon me, and, in the name of the community, requested me to remain. The other friar, whose true character they had gradually discovered, they intended to dismiss. I hesitated for a time, but finally yielded. Eight days were given for Father ——— to arrange his affairs, to give all necessary information to the prefect, and to decide where he should go. His rage knew no bounds. He defamed the community, the deputation, and myself. The deputies were confounded, and I fled from the house, as if escaping from destruction. 'Such are the friars,' I said to myself. 'These are the men

who once appeared so holy in my sight! Oh horror of horrors!

I took refuge with the prefect. In a week the father left, and I entered on my solitary life in the mission-house. I expected to begin with a credit of eleven hundred francs, as my predecessor had just received the annual contributions of the community. I was disappointed. Whether, during the last week of his stay, he was induced by revenge to alter his accounts, or whether the registers were originally so arranged as to mask his rapacity, I know not; but this I know, that instead of having a round sum in hand, I found myself seven hundred francs in debt. I was puzzled how to act. If I accused him of peculation, and demanded an exact financial statement, the affair would become notorious, and I should be thought revengeful. I held my peace. The house I found a complete wreck, and the conclusion was forced upon me, that as he had not taken many things away, nor yet sold them, he must have destroyed them by fire. I resolved to live most penuriously till the debt was paid, and denied myself of everything but bare necessities. By the end of the year I was not only out of debt, but had a well-stored cellar, and money to spare.

A few words about the servant. When I entered the house on Father ———'s removal, she was ill. She grew worse daily, and very shortly died. On her death-bed she declared that the cause of her malady was the ill-treatment of the banished father. During the last week of his stay he was perfectly ferocious, and swore at her incessantly. He stormed, chiefly about me, and when she attempted some justification, he fell on her with savage violence, and actually held a knife to her throat. She believed her last moment was come, and her terror was so great that she never recovered. Her death was the work of a man who for years had enjoyed the reputation of a saint.

CHAP. VII.—I DISCOVER A NOBLE
NEIGHBOUR.

I was incessantly occupied with my duties, and had little time to see any of

my brother friars. There lived about three leagues from me, one belonging to the same mission as myself. His circle of influence was even more extended than mine, and his occupations were manifold. I was not intimate with him, for I had rarely seen him. He was highly and deservedly esteemed throughout the whole country. He was well-informed, of unblameable conduct, and untiring in his charity. He did good everywhere without ostentation and hypocrisy.

In his parish lived two young widows, both very poor. Each had been left with a child. Their two brothers-in-law had compassion upon them in their misfortune, and desired to marry them. They applied to the father; and he, though fearing it would be difficult to obtain, wrote to Rome for a dispensation. He stated the case so favourably, that the dispensation was immediately granted; and, wonder of wonders! since it is rarely the case that anything is obtained from Rome without money, it was gratuitous. One condition only was appended—the consent of the bishop. The bishop signified his good will, for which he charged each of the contracting parties twelve dollars and a half. The sum was exorbitant, and could not be raised by either. The father pleaded for its remission; but the bishop was obstinate, and would have the money. The two couples were summoned, and the case put before them. The father urged them to be resigned, as there was no help for it. 'We'll find help for it,' they cried indignantly; 'we can do without the dispensation.' The union took place; and some months after, to prevent scandal, the father once more pleaded with the bishop, frightened him by the threat of a popular demonstration if he still withheld his consent. It was wrung out of him; but the bishop piqued and annoyed, resolved, on the first opportunity to have his revenge on the father. He had not long to wait, and with the alacrity peculiar to a Roman Catholic priest, he seized the occasion. The circumstances were these:—The community of the district had ceded to a company of timber merchants a great many forests at a very low price. The transaction was

most nefarious. One condition of the bargain was, however, that only a certain number of trees, and those not the largest trunks, should be felled in the mountain woods which overtopped the village and sheltered the cultivated plain. Without this precaution the village would have been exposed to floods and avalanches at the melting of the winter snow. The trees impeded the descent of the moving masses of ice, and broke the impetuosity of the flood. But the cupidity of the purchasers caused them to disregard this condition. They cut down the timber on these heights and thus exposed the village and the surrounding country to the much-dreaded danger referred to. The community was indignant. The father, who always sought to protect the poor from the oppression of the rich, shared their anger. He himself braved the frowns of the merchants; and being the only person in the village capable of acting with intelligence and activity, prepared himself to maintain the rights of the people. A long discussion ensued. The father exerted his utmost ability. No lawyer took any part in the case. His masterly defence and well-marshalled evidence, secured a verdict against the merchants. They were condemned to desist from their illegal destruction, to repair the damages already done, to pay a fine to the community of ten times larger amount than the value of the wood illegally cut down, and to defray all costs.

The friar became the popular idol. The bishop thought his time was now come for revenge. He wrote to Rome, accusing the friar of mixing himself up in popular agitations, and of being a free mason. Rome never stopped to ask if the bishop's conduct were upright and free from any tincture of malice. A bishop wrote; and, with her old policy, Rome favoured the bishop. The friar was severely rebuked, and at once commanded to return to his own province. A great hubbub was the result. The community protested, that if he were forced to return, they would have no other priest; they would invite a Protestant clergyman. But for the address of the friar this would have been the issue. He calmed their infuriated minds, and

they finally allowed him to depart in peace. The fine paid by the merchants was, with one voice, offered to him by the community as a parting gift; but he steadily refused to take more than a mere trifle for his journey. He returned. A friend, a lawyer, was determined that the matter of his recall should not rest. After much trouble, he carried his point. The Propaganda regretted their procedure, acknowledged his innocence, and appointed him prefect of one of the distant missions of the New World. He asked to be allowed to return to his old friends; but, lest the bishop should be offended, his request was denied. I have never heard anything more about him; but I have little doubt that he is still pursuing his beneficent career. May God enlighten his mind, and give him eyes to see and grace to renounce the errors of Romanism.

CHAP. VIII.—THE SACRED TARIFF.

IN that year I witnessed the invention of a most disgraceful contrivance to satisfy the rapacious desires of the priesthood. I can now see the extent of its infamy. At the time, though I did not approve of it, I did not regard it in its true light, and, as priest of the place, I shared in the profits without any compunctions of conscience.

The vicar pretended to a great concern for the spiritual welfare of the people, but as it proved, for no other reason than to fill his purse, and, as a good brother, the purses of other priests. He was suddenly struck, during one of his pious meditations, with great anxiety about the souls of the dead. The benefit of masses and offices for souls in purgatory was a privilege enjoyed exclusively by the rich. How should he devise means for securing the same for the poor? He hit upon this scheme: a price should be paid, according to the length of the mass or the office: one *Pater* for a deceased friend should be charged five soldi; three *Ave Marias*, six soldi; one *de profundis*, eight soldi, and so on. The ignorant and simple-minded people embraced the idea with enthusiasm. From that time a new course of prayers commenced. Before the regular service

began on the Sundays, the priest in surplice and stole, stood in the midst of the church with the people all kneeling around him ready to respond. He then repeated fifty or sixty *Paternosters*, the people giving the other half in response, and so with the *Ave Marias*, and the *de profundis*. In this holy work he spent more than an hour. The confusion of voices was indescribable. Now a *Pater*, now an *Ave*, now a *de profundis*, were chanted in haste, in every variety of tone and time, of loudness and softness, and all interspersed with the rattling of the money. To deceive the poor people still more, the name, surname, and profession of the person for whom the prayers were read, were given, accompanied by bombastic titles. The women, who never enjoyed any titles whatever when living, were honoured with them when dead.

A foreign priest, a refugee in the country, a man of considerable talent, felt indignant at this innovation, and wrote a book against it, entitled, '*The Sacred Tariff*.' A layman also entered the lists on the same side. The people were unmoved, and still clung to the deception. A priest replied to both opponents, and was rewarded for his pains by a miserly old woman bequeathing him 36,000 francs, on condition that he should build a little chapel in honour of the Virgin Mary. A chapel was built, but much larger and more costly than the one specified. He was praised in proportion. He also built a house for himself hard by. The chapel was opened with great solemnity. Crowds flocked in. A magnificent ceremony was exhibited, about which no expense was spared. In the midst of it, just when the excitement of the people was wrought to the highest pitch, a loud shout resounded through the sacred edifice. Voices were heard crying, 'Kneel, kneel!' All were prostrate in a moment. 'A miracle! miracle!' The priest in amazement raised his eyes to the spot, which was attracting general attention. Marvellous was the sight that met his glance! The face of the Madonna was perspiring drops of blood. He prostrated himself and uttered sighs and groans. The people followed his

example. In a transport of inspiration he apostrophized the image which had sanctified the chapel by so notable a miracle. A perfect frenzy of excitement seized the credulous bystanders. The fame of the chapel was secured, and consequently a good income for himself.

The ignorant believed the miracle, and for a time the bishop seemed to side with them; but the more prudent waited upon that dignitary and demanded an investigation. A deputation was appointed to examine the picture. They looked on this side, and on that, but saw no clue. They lifted it up to the light, and the 'pious fraud' was explained. The picture was perforated with small holes; a sponge was concealed behind, saturated with blood; and a string, after encompassing the sponge, passed through the wall to the house. A priest concealed in the house during the ceremony, had pulled the string—and hence the miracle. Many sponges would be found behind pictures in other chapels, if they were only examined.

The priest had been too great a bungler to escape the bishop's censure. Pious frauds, 'for the glory of God and the good of souls,' are allowed among Papists, until the public find them out, and then the authors are punished. This man was suspended during the bishop's pleasure. He was nothing daunted. With the old miser's money that still remained, he became a publican, and for aught I know, he may be one still, if he has not returned to his former profession.

One of the mission friars, Father B— in addition to writing against the tariff, had the courage to speak against it from the pulpit. He was a learned, upright, and fearless man. He denounced the tariff as fraudulent, impious, and anti-christian. The vicar, alarmed at his boldness, and fearing the people might be awakened to make further enquiries, rebuked him sharply, and Father B— replied with equal temper. One detection leads to another. Father B— began to incline to Protestantism. The friars were alarmed. They regarded him as a disgrace to their order; but he was in a free country, and they could not imprison him. They treated him as insane. He was accused at Rome, and recalled. His friends urged him to abandon the friar's habit and seek a safe asylum. He refused. 'I am resolved, said he, to brave all the danger for the sake of the truth.' He departed amidst the sobs and tears of the people, who looked upon him as a martyr. He reached Italy, and his convent, where he was no longer treated as insane. He was accused of impiety, thrown into prison, and condemned. I know not what became of him; but I could wish he had taken refuge in England. In this hospitable country, even though he might have passed his life in obscure drudgery, he would have breathed the pure air of liberty, and could think, say, and write whatever his convictions might prompt. But alas! it is too probable that the grave holds his weary body, and his spirit has returned 'to God who gave it.'

Scripture Illustrated.

THE CEDARS OF LEBANON.

In ancient times the sides of Lebanon were covered with cedars. Now, they are only found in one small hollow on its north-western slope. But there can be little doubt that they were always confined to the range of Lebanon, and therefore, properly speak-

ing, were not trees of Palestine at all. The expression of Keble, 'far o'er the cedar shade some tower of giant old,' never could have been true of the woods and ruins of Judæa. It was the very remoteness of this noble tree, combined with its majestic height and sweeping branches, that made it, one may almost say, an object of

religious reverence. It is hardly ever named in Holy Writ without the addition, either of the lofty mountain where it grew,—‘the cedars of Lebanon,’ or some epithet implying its grandeur and glory—‘the trees of the Lord,’ the ‘cedars which be bath planted,’ ‘the tall cedars,’ ‘the cedars high and lifted up,’ ‘whose height is like the height of the cedars,’ ‘spread abroad like the cedar,’ ‘with fair branches,’ ‘with shadowing shroud,’ ‘of a high stature,’ ‘his top among the thick boughs,’ ‘his height exalted above all the trees of the field,’ ‘his boughs multiplied, his branches long,’ ‘fair in his greatness,’ ‘in the length of his branches,’ ‘by the multitude of his branches.’ These expressions clearly indicate that to the Psalmist and prophets the cedar was a portent, a grand and awful work of God. The words would never have been used had it been a familiar sight among their ordinary gardens, as it is in ours. It is said that the clergy of the Greek church still offer up mass among their branches, as though they formed a natural temple, and that the Arabs call them ‘the trees of God.’ This may now be a homage to the extreme antiquity of those which are left; but it may also be a continuation of the ancient feeling toward them, which filled the hearts of the poets of Israel. Another more practical indication of their size, as compared to any Palestine timber, is the fact, that from the earliest times they have been used for all the great works of Jewish architecture. They were so employed for Solomon’s temple, and again for the temple of Zerubbabel, when nothing but sheer necessity could have induced the impoverished people to send so far for their timber. They were used yet once again, probably for the last time, in Constantine’s Church of the Nativity at Bethlehem. When the ceiling of that ancient edifice was last repaired, the rafters were no longer from the forests of Lebanon, but gifts from our own oaks by King Edward IV.—*Stanley.*

‘THE DOOR WAS SHUT.’

Matt. xxv. 10.

WHAT door? says the author of an

ancient homily on this parable; that which is now open to them coming from the east and from the west, that they may sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven,—that Door which saith, Him that cometh to me I will in no wise cast out. Behold how it is now open, which shall then be closed for evermore. Murderers come, and they are admitted,—publicans and harlots come, and they are received,—unclean and adulterers and robbers, and whosoever of this kind come, and the Door doth not deny itself to them; for Christ, the Door, is infinite to pardon, reaching beyond every degree and every amount of wickedness. But then what saith he? The door is shut. No man’s penitence—no one’s prayer—no one’s groaning, shall any more be admitted. The door is shut, which received Aaron after his idolatry,—which admitted David after his adultery,—after his homicide,—which not only did not repel Peter after his threefold denial, but delivered its keys to be guarded by him. (Luke xvi. 26.)

JOHN THE BAPTIST, NOT THE
ELIJAH OF THE JEWS, BUT
OF MALACHI.

‘Art thou Elias? And he saith, I am not. John i. 21.

‘This is Elias, who was to come.’—
Matt. xi. 14.

THERE is no contradiction between the declaration of our Lord and the answer of John. The prophet Malachi had said, ‘Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.’ Jesus says, when speaking of John, knowing that the Jews held some false notions about this passage—‘If ye will receive it, this is Elias which was to come.’ The evangelist Luke tells us in what sense we are to understand this prediction: ‘He (John) shall go before him in the spirit and power of Elias,’ that is, he shall be, as it were, another Elias.

The popular notion among the Jews was, that Elijah himself would appear in person before the coming of the Messiah. If, then, John had answered in the affirmative, when the question was put, 'Art thou Elias?' instead of correcting this popular notion, he would have confirmed it. He in effect says, he is not the Elijah they are expecting, and expecting in vain; but Christ says he is the Elijah foretold by the prophet Malachi.

The answer which the disciples gave when Jesus asked them, 'Whom do men say that I the Son of man am?' is a further confirmation of the fact that the Jews entertained the notion that the old prophets would actually reappear: 'Some say thou art John the Baptist; some, Elias; and others; *Jeremias, or one of the prophets.*'

'OUR CITIZENSHIP IS IN HEAVEN.'—Phil. iii. 20.

It may at first sight appear strange that Paul should use such a word in speaking of the exalted honours which belong to all believers; but when it is remembered, that within the memory of old men then living in Philippi, that city had been invested with the privileges of a Roman colony,* the use of the word will appear peculiarly appropriate. The apostle, leading the minds of the Christians from earth to heaven, reminds them of a far higher and nobler citizenship than any conferred by Roman policy or power.

* Akerman says that there are extant colonial coins of Philippi from Augustus to Caracalla.

Wayside Gleanings.

THE LESSON OF PILATE'S CONDUCT.

EIGHTEEN hundred years after date, pity and contempt are associated with the name of Pilate: pity, that he was brought into such circumstances; contempt, that he did not act more nobly in these circumstances. With the strongest convictions of right, he yields to the clamorous wrong. In a kingly office he shows that he is a slave. He fails to rule himself by truth, and therefore he cannot rule others by his authority. By selling the truth, and yielding himself to policy, he becomes a tool, a nobody,—a prey to wretched thoughts, and without self-respect.

There is a lesson here for every man. The judgment-seat of Pilate, with Christ standing before it, is in every human bosom. Every man must decide, and does decide, between the claims of his worldly nature, and those of eternal truth. Every man yields up *self* or *Christ* to be crucified. Within every man's breast the decision is made to sacrifice worldly place, ease, and reputation, for Christ; or Christ, for

worldly place, ease, and reputation. Great decision! involving glorious, or terrible consequences for eternity. After Pilate, or any other man, has given up Christ to be crucified for the world's sake, rather than himself and the world for Christ's sake, whatever be his apparent ease and prosperity, there is a miserable man underneath: no bright eternity, but a very dismal eternity, looks that man in the face.—*Pulsford.*

PRAYER ANSWERED.

ONLY a few weeks ago, the following instance of prayer answered, was related by a young man in a prayer-meeting at Old South Chapel, Boston, U. S.:—Eighteen months ago I wrote to this meeting, requesting prayer for the conversion of my father. The circumstances were these: My dear sainted mother had sometime before ceased her praying for me, her impenitent boy, and had joined the blood-washed throng in heaven. I was at the academy, fitting for college. After

my own conversion, I felt my heart very much drawn toward the gospel ministry. Like a dutiful child I wrote to my father, telling him the desires of my heart. He wrote dissuading me from my choice. He said he had designed me for the legal profession. He said that the profession of law led to honor, station, wealth, power. All this he longed for as a portion for his son. The ministerial profession was a poor profession: poor pay, poor station, poor honours, poor everything. He said, if I persisted in my choice, I must depend upon myself. He would not, could not, help me. I did persist in my choice, and was left to depend upon myself. I could make no other plan of life than to preach the unsearchable riches of Christ.

My father's letters began also to fall off. He would write very seldom, and then, when he did write, his letters would contain only four or five lines, hurriedly written. Many things conspired to make me feel that I was an out-cast from my father's house and his affections.

It was in this state of things that I wrote to this meeting, asking those present to pray for the conversion of my father. I prayed for him continually and earnestly myself, and I wished you to help me to pray.

Now mark what followed. Almost immediately after sending that request for prayer I received a letter from my father. It was not a letter of four or five lines, it was a full sheet. It told me that he was in great distress about his soul, and implored me to tell him what he should do to be saved?

Now I am here to-day to tell you that my father is saved through faith in the Lord Jesus Christ. I am here to tell you that God answered our prayers. I cannot tell you how thankful my father is that I persisted in my choice, and how glad he is that he can give me to the glorious work of preaching the gospel.

'FATHER NEVER PRAYS.'

MR. L—— is a wealthy man, and with his wife and young family resides in

one of our greatest cities. Mrs. L——, a few years since, became the subject of Divine grace, and is a humble and devoted follower of her Saviour.

For a long time her husband's heart remained untouched. Morning and evening the pious mother gathered her little household about her, and the incense acceptable to God, the sacrifice of Christian hearts at the family altar, went up daily to His mercy-seat. But the husband and father of the family was never one of the happy group. Like the man in the parable, when bidden, he would not come, but went to his merchandise in the city.

How many Christian mothers among us every day assemble their loved ones about the family altar to ask for the Divine blessing and pardon for sins, and to give thanks, when he who should be the head of the family, even as Christ is the head of the Church, turns his back upon these duties?

One morning, when Mrs. L—— was gathering her little flock about her for prayers, Willie, the youngest, a boy three years old, steadily resisted the call, and started to go down stairs with a very manly strut. 'Come to prayers, Willie,' said the mother gently.

'No, mamma, I don't want to say my prayers. I am a gentleman. Gentlemen never say their prayers. I am going to be a gentleman, and so I am not going to say my prayers any more.'

'But gentlemen do say their prayers, Willie,' said the mother; 'they pray to God to take care of them; and I want my Willie to be a good boy, that God may love him; and you cannot be a good boy if you don't pray.'

'Father never prays,' answered the little fellow; 'father is good, and father never prays.'

'Oh, little Willie, don't say so,' said the tearful mother; 'you do not know that; father does not meet with us night and morning, but it does not follow that he never prays.'

The little boy yielded, and the thoughtful mother pondered the saying in her heart, 'Father never prays.'

That evening after the little ones had laid them down to sleep, Mr.—— and his wife sat quietly together, and the gentle wife told her husband the story

of little Willie, and his argument, 'Father never prays.'

The strong man bowed his head, while tears dropped upon his open book. 'A little child shall lead them.' The father was conquered. He acknowledged his sinful example, and the two knelt down together and offered up their *first united* sacrifice of praise and prayer. From that time Mr. L—— was never absent from the family altar. However pressed with business, he

made time to serve God. It is now a most devout and happy family. May God's blessing ever rest upon them!

May it never be said of any husband and father who reads this little incident, 'Father never prays.' Children are great observers, and note many things of which we take no account. What an awful testimony from a child at the judgment-seat — 'My father never prayed!'

Poetry.

THE PILGRIMS.

THE way is long and dreary,
 The paths are bleak and bare,
 Our feet are worn and weary,
 But we will not despair.
 More heavy was Thy burden,
 More desolate Thy way—
 O Lamb of God! who takest
 The sin of the world away,—
Have mercy on us!

The snows lie thick around us
 In the dark and gloomy night,
 And the tempest wails above us,
 And the stars have hid their light;
 But blacker was the darkness
 Round Calvary's cross that day—
 O Lamb of God! who takest
 The sin of the world away—
Have mercy on us!

Our hearts are faint with sorrow,
 Heavy, and hard to bear;
 For we dread the bitter morrow—
 But we will not despair.
 Thou knowest all our anguish,
 And thou wilt bid it cease—
 Thou Lamb of God who takest
 The sin of the world away,—
Give us thy peace!

Proeter.

Correspondence.

REV. D. M. GRAHAM AND
NEW YORK.

It is already well known to all our readers that at the Annual Association a committee of ministers was appointed to make such arrangements as might tend to render brother Graham's visit to this country beneficial to himself and to our churches; and that the Association, after commending him to the Christian kindness and hospitality of the brethren and churches, called special attention to the church in New York, of which Mr. Graham is pastor, and to the difficulties of raising a respectable meeting-house in that city; earnestly desiring, that during his visit to our churches opportunity should be given of exercising their Christian liberality in aid of this important object.

At the last Midland Conference also, held at Ilkeston, September 18th, 1860, as will be seen from the report in another part of this Magazine, the subject last named was again introduced. A conversation ensued as to the best means of assisting brother Graham and his friends in New York; and on learning that this would be, by guaranteeing the sum of £100 a year for three years, in addition to the £100 already promised to brother Graham, it was resolved:—That we commend the effort to raise this sum to the cordial sympathy of our churches; and that all donations and subscriptions be forwarded to R. Pegg, Esq., of Derby, who has kindly consented to act as treasurer.

A few words in reference to the history of the church in New York, and its great importance in every point of view, may not now be out of place.

When the deputation from our churches visited the Free-will Baptists in America in the year 1847, they found no Free-will Baptist church in New York, the commercial metropolis of the United States, and the port where the majority of General Baptist brethren, as well as others, usually

land. That city, including its suburbs, has now a population of more than one million and a quarter. The price of land, and the expense of building, rendered it a formidable undertaking for any denomination to make a beginning in New York. Prompted, however, by various motives, among which was the desire to furnish a religious home for General Baptist friends who had settled, or might hereafter settle, in that city, our Free-will Baptist brethren undertook in 1849, under the auspices of their Home Missionary Society, to establish a cause in New York. A General Baptist minister from England was stationed there, to receive our brethren on landing, and to gather the nucleus of a Christian church of our own persuasion. That brother was laid aside by illness, and after little over a year's residence died, in August, 1850. The Rev. D. M. Graham, M.A., now more than ten years ago, became his successor. His difficulties were great; but, by the blessing of God on his labours, the church, after migrating from one public hall for worship to another, occupying at least ten places in as many years, entered last November on a beautiful and commodious chapel of their own, built on freehold land, and situated in a very eligible part of New York, (West, 28th Street, near Broadway). The land and chapel are worth £8,000. Over £3,000 debt now remains on the place. The church itself, not at present a large one, has nobly striven to its utmost to remove the heavy incumbrance, and now looks for help to friends outside its own immediate circle.

These facts, coming to the knowledge of the associated brethren at Wisbech, led to the proposal of the before mentioned cordial commendation of the New York church to the liberality of our friends. During his visit to Nottingham our brother Graham had so awakened the good wishes of one generous friend toward himself and his great and unspeakably important undertaking, that he offered to head a

subscription for raising £1,000 with £200, if the matter were warmly seconded by others; but the magnitude of the project, rendered the more apparently difficult by the pressure of other claims, and the present depressed state of trade in some large manufacturing towns, led to its abandonment. It being understood, however, that £200 a year from General Baptists in England, if that sum could be guaranteed for three years, would so operate by actual help and influence, as to enable the church and pastor in New York to complete their noble undertaking, without any further appeals, the friend who had proposed the other project now most generously offered half the sum himself.

We rejoice to hear that a venerable, well-known, highly-esteemed, and liberal supporter of our denominational institutions, has also promised £20 a year for three years; that the Treasurer of our Foreign Missionary Society has promised £5 for the same period; and that various ministers, friends, and churches have pledged themselves for other sums. There now remains scarcely £50 of the £200 to be raised.

Our highly esteemed brother Graham has ceased to be a stranger to our churches. His zeal, his Christian spirit, his eminently popular ability and his studious habits, all point him out as worthy of our continued sympathy and aid in his arduous task in New York, none the less certain to be elicited from his hearty willingness, while visiting with us, to assist our own people in any of their local efforts.

It remains for us only to repeat that R. Pegg, Esq., of Derby, himself a liberal subscriber to the fund, has kindly consented to act as treasurer, and that any friends or churches, anxious to join in this praiseworthy enterprise, may send their subscriptions to him; or may communicate with our brother Graham himself, care of Dr. Burns, 17, Porteus-road, Paddington, London.

As Mr. Graham is expecting to sail for New York soon after the 14th of this month, (October) it is desirable that our friends and churches should, as promptly as they can, render their help.

Next month we shall publish a list and acknowledgment of the sums received.

EDITOR OF THE G. B. M.

'KISSING IN THE RING,' &c.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Allow me, through the pages of our much improved Denominational Organ, to thank your correspondent, though unknown to me, for his well-timed and useful paper on games, and especially for his faithful strictures on the one he denominates 'kissing in the ring.' This game appears to be the favourite game of our young people, with its kindred spirits of 'hunt the slipper,' 'turning the trencher,' &c. These games are played with uncommon zest on all public occasions in the school-rooms attached to our places of worship. Is it the anniversary of the Sabbath-school or of the chapel debt? then these foolish and hurtful games are indulged in. It is common after tea for the young people to retire to the school-room, and there continue during public worship; and often has the worship been disturbed by the loud and boisterous mirth of 'the lovers of pleasure more than the lovers of God.' Thus they have absented themselves, though members of the church, from listening to some of the most thrilling addresses by the most eloquent ministers of the denomination. Surely such young persons prefer dancing before the golden calf and rising up to play than uniting in the worship of God. The time will come when their golden idols will be pounded to dust, mingled with their sinful pleasures, and they compelled to drink the bitter draught with penitential grief and painful regrets. For a long time it has been to me passing strange how the young members of our churches and the teachers of our rising race could play at a game so immodest and indelicate. I ask, with Timothy, where is that shamefacedness, one of the most beautiful ornaments of the female character, so much commended by him? How foreign is the spirit and

conduct of a great number of our young females to the conduct of those holy women whose names shine with a peculiar lustre, and which render them the ornaments of the inspired page. What painful feelings must be excited in the minds of our aged friends when they witness the levity and immodest behaviour of the young members of the church. Surely it reminds them of the scenes realized by the prophet in the chamber of imagery. O what a wretched conformity to the maxims and customs of the world. Nor is the thing made any better, but infinitely worse, when there are mingled with such sinful pleasures, the singing of hymns and sacred pieces. In what state of mind can these youthful devotees of the goddess of pleasure be in to unite in the praises of the 'holy, holy, holy Lord God Almighty?' If the prayers of the wicked be an abomination in His sight, what must be the praises of such professing Christians? Surely the vows made at their baptism have been all forgotten. Then they declared themselves to be wholly the Lord's, and that they were strangers and pilgrims here travelling to a heavenly country; but no sooner did Vanity Fair come in sight, than they doffed their pilgrim's dress, and when the game 'kissing in the ring' caught their eye, they hastened to unite in the immodest play, and with no little pleasure kiss the tempting syrens of the Fair. What mean ye, O ye worldly Christians, who vainly strive to blend together light and darkness, Christ and Belial, God and mammon? who mind earthly things, who indulge yourselves in worldly pursuits and sensual gratifications, who through the week throw aside your professing garment, and on the Sabbath attire yourselves in the self-wrought robe of seeming piety, and exclaim, the 'temple of the Lord are we!' O ye youthful members of the church, who indulge in such sinful pleasures, know ye that if you are not holy in all manner of conversation you are nothing; you are still in the gall of bitterness and in the bonds of iniquity, strangers to the life and power of godliness, and are no friends to God, nor friends of God, nor are you related to Him, though you presume to wear His

name. Scripture enjoins 'Let him that nameth the name of Christ depart from all iniquity.'

Another cause for grief to the lovers of Zion, who pray for her prosperity, is the countenance given to these indelicate games by some ministers and deacons of churches. Some few ministers have even gone so far as to join in the sensual game of 'kissing in the ring,' and have been as merry as the merriest. O ye ministers of the sanctuary, see ye not that ye are opening the flood-gates of evil: that the waters thereof are flooding the length and breadth of the church, like the tide of the ocean, sweeping away all spiritually, all humble mindedness, and filling the church with heady, worldly-minded professors, who have a name to live while they are dead? O see ye not that already there is an ominous movement over the mercy-seat. Insulted Deity, who reets between the out-stretched wings of the cherubs, is rising, and will ere long take His departure, and once departed, then may ye write, 'Ichabod' on your walls, your doors, your pews, your pulpits—the glory is departed. O ye ministers of the Lord, gird up your loins to the work of closing the flood-gates and staying the abounding of evil; turn out from the house of the Lord, and unless they repent, the pleasure takers. Tell them that God's house is the house of prayer, and not the house in which indelicate games are to be played. And ye right-minded deacons, support your ministers in this work of purging the house of the Lord. Never fear, even if the income be slightly affected: infinitely better this than that you should be a partaker in other men's sins. O this is not the time for sinful trifling in the sacred service of the Most High, seeing that the shades of the evening of the world are falling upon us, and that God is pouring out His Spirit in different parts of the country, that all things are hastening to be placed under the feet of the Saviour: then cometh the end. 'Let us then have no fellowship with unfruitful works of darkness, for the night is far spent, the day is at hand; let us therefore cast off the works of darkness and let us put on the armour of light. Let

us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.' Rom. xiii. 12, 13, 14.

Yours truly,
DELTA.

UNION OF GENERAL AND PARTICULAR BAPTISTS.

To the Editor of the *General Baptist Magazine*.

DEAR SIR.—As this question is now before our Body, I had hoped that your invitation to correspondence would have been accepted ere this. Failing more weighty contributions, let me try to stir up the interest of our friends on the subject. Whilst I cordially approve the projected union, let me bespeak the indulgence and the impartial consideration of the many who are better able to take the bearings of the question than myself. Without further preface, I support the Union, because it would be a nearer approximation on our part to the model of the apostolic church, the model and the only model which as Baptists we are bound to recognise. Denominationalism was unknown in that church. No question of practical Christian obedience demanded separation, and none other could justify it, and when some of its members began to sectarianize themselves, and to cry, 'I am of Paul, and I of Apollos,' the apostle does not stay to argue, but abruptly asks them, in a few pregnant sentences if they have lost their religion. (1 Cor. i. 13.) Schism, though thus sternly repelled in those days, has been busy since, and a state of disunion has become, as it were, normal in the church of Christ. It is matter of course to us. But, as becomes those whom the truth makes free, we are bound to examine our position, and if need be, to rectify it. Now no question of principle separates between us Baptists. It will not do to assert the opposite when we find such men as Arthur Mursell and Spurgeon, in the one section, and names I will not mention in our own, widely different in their views of the

Calvinistic theology, and yet ranked indiscriminately with either body. Personal preferences, arising out of exclusive fellowship, together with the fact that in our experience, 'it always was so,' lie at the root of our disunion, and, I think, bring us under the apostolic lash. Christian obedience indicates that we should so far waive these preferences, as, sinking our distinctions, to unite heartily on the basis of 'one Lord, one faith, one baptism,' and thus far harmonize ourselves with the constitution of the apostolic church.

Our distinctive principles would have increased influence, if it were shown, that along with a determinate will to uphold all the institutions of the gospel in their integrity, we were yet a body distinguished for catholicity of spirit, and a willingness to leave every man untrammelled, and free to receive and appropriate truth wherever it might be found. Our fellow Christians would be compelled to regard with increased respect those distinctions of practice which have isolated us from them. As it is, they may with some plausibility accuse us of being narrow-minded people, not able to shew charity to one another on points of difference, much less to regard, with any breadth of view, the position of others. Let us become more catholic, and we shall be more influential.

My belief, too, is, that the union would tend to bring us nearer the standard of truth. We should have less of scholastic, and more of Bible theology,—less precision of outline, may be, but more of divine fulness, in our creed,—less of dogmatism, more of truth,—less of that unworthy heresy which seeks to explain away whatever it does not like, and more of that child-like faith which takes the word in its integrity, and humbly waits and seeks in the darkness light from the Father's presence. Humanly speaking, the union would make us better men.

The practical isolation of the churches of the two bodies in the same towns and districts is but too manifest. Let the two sections be united, and material advantage must be anticipated from the opportunities of intercourse which would be thus opened up.

Christian charity would be promoted; angularities of thought and character would be smoothed; the strong would help the weak; the united influence of both might, in many localities, effect much, that separated, could not be accomplished, and the work of the gospel be thus expedited.

Let it not be said that the advocates of the union on our side are reflecting upon their forefathers—noble men, who in those quiet Leicestershire villages, wrought for themselves an imperishable fame. We are not called upon to criticise their position, but to study our own. I have briefly indicated a line or two of thought bearing on the question, and I conclude we are not right in maintaining our isolation. If we are, let those who think so justify themselves. For my part, I would hope that the Christian spirit of the two sections will lead, ere long, to the abolition of a distinction so unworthy their high vocation as that of 'General' and 'Particular' Baptists. Yours truly,

A BUSINESS MAN.

COLLEGE LIBRARY.

To the Editor of the *General Baptist Magazine*.

DEAR BROTHER,—I have pleasure in

in acknowledging some large additions to the College Library from several old friends of the institution.—From John Noble, Esq., late of Boston, a box containing upwards of 150 books and pamphlets. From John Lilly, Esq., of Wisbech, 12 vols., chiefly scientific. From W. Stevenson, Esq., of Derby, 50 vols. of the 'General Baptist Repository,' 48 of which are in good binding. Dr. Burns has also selected a number of vols. from his extensive library for presentation to the College, which have not yet arrived.

In answer to an application I made to the Religious Tract Society, the Committee of that Institution has sent two copies of the following works:—Bible Hand Book, Butler's Analogy, Wayland's Moral Science, Paley's *Horæ Paulinæ*, and Bickersteth's *Rock of Ages*—with permission to purchase any other books for the students' use at a very low price.

If other friends would follow the example set by the gentlemen, whose gifts are hereby gratefully acknowledged, our library would soon attain a more creditable size. The historical writings of Hallam and Macaulay would be specially acceptable.

Yours sincerely,

W. UNDERWOOD.

Obituary.

MISS CATHERINE FAULKNER.—The church at Melbourne and Ticknall has lost a much respected member, and our connexional institutions a firm and liberal supporter in the removal of Miss Catherine Faulkner, who died at Bretby, her native village, May 15th, 1860, aged 76 years. She was baptized at Melbourne, April 24th, 1819, with several others, among whom was her now only surviving sister; and during her forty-one years' fellowship with Christ and his church, it may be truly said, she walked before the Lord with all meekness and humility, as 'an Israelite indeed in whom was no guile.' Quiet and unassuming in her habitual

demeanour, she kept on amidst all changes, 'the even tenor of her way.'

In the former years of her Christian life she worshipped sometimes at Melbourne, but more frequently at Ticknall; and after regular Sabbath preaching was established at Harteborn, she, along with her two sisters, one of whom died in the Lord a few years since, worshipped among the friends there. Although she resided from two to three miles from the house of God, she filled up her place in all kinds of weather with praiseworthy regularity. Her intelligent appreciation of the gospel, and her kind interest in those who proclaimed it, were evinced in her

serious attention to the one, and her uniform bearing towards the other. She gave frequent proofs that the bearer of the message of salvation to men, whether in England or India, was highly esteemed for his work's sake. Her name has long appeared among the supporters of all our denominational institutions. And if all were to devise things as 'liberal,' in proportion to their means, as our departed sister did, the cause of Jesus would not suffer at home or abroad from pecuniary embarrassment.

During her last, and somewhat protracted affliction, deprived of the privileges of public and social worship, she much enjoyed the reading of the Scriptures, the Repository, and other religious books. She was not a bigot, was never heard to utter a hard sentence about other denominations or other Christians; but in her feelings and religious habits she was thoroughly denominational. She wished to bear every thing about the movements of the churches, but was especially interested in the Orissa Mission and Missionaries. That mission never had a more sincere or less ostentatious friend; and this remark will apply to the 'three sisters.'

Her calm faith in Jesus and his atonement was graciously sustained to the last. To her He manifested his presence and fulfilled his promises. She felt she was on the Rock of Ages—sweetly anticipated and patiently awaited death's approach, and when she fell asleep in Christ, her surviving friends were reconciled and cheered by the assurance, that her immortal spirit would be for ever happy with Him in heaven, whom she had so long and faithfully served on earth.

The pastor, Mr. Gill, improved her death to a crowded congregation at Hartshorn, on Lord's-day, June 17th, and subsequently at Melbourne. The text at the former place was 2 Timothy i. 12.

MR. WILLIAM MERRIMAN died February 6, 1860. He was born January 21, 1798. In the year 1836, he was married to the youngest daughter of Mr. Wale, formerly of Oakley Wood, near Loughborough, by whom he had six children. At Wymeswold, and

Wymeswold Lodge, Leicestershire, he spent his quiet and peaceful life, attending the Established church before, and the General Baptist chapel after, his marriage. For the first forty years of his life Mr. Merriman's peace was not the peace of the everlasting gospel. Having some slight views of what God is, and some vague impressions of what his own guilt was, in order to get rid of any disquiet from these impressions of his own ruin, or any forebodings of penalty from God's character, he observed with more than ordinary precision the formalities of religion. He fancied that when he had been to the sanctuary, read the Scriptures, and the like, he had done his duty, and having done his duty, he indulged in the quiet but dreamy notion that all was well, and that he had the peace of God. Such peace, however, is not Divine peace. It is a peace, but it is not *the* peace; it is an opiate that deadens pain, but does not cure the disease; it is a quiet that will last in the sunny and calm weather, but it will be rent to atoms by the first storm that beats upon it, and the issue be only more disastrous. Mr. Merriman made this discovery before it was too late. About the year 1845, the church at Wymeswold was blest with a revival of religion, and it is noteworthy that the topics on revival occasions are all fundamental and exhibit a fixed bias in theology of a certain kind. The absolute necessity of an atonement for sin and the efficacy of Christ's sacrifices are the prevailing themes. In every address, and in every prayer, it is made apparent that Christ died for all, that salvation is a gift ready to be bestowed now, that Jesus is present by His Spirit to bestow all grace, that faith in Christ makes a person a Christian, and that peace flows from acceptance with God, through Jesus Christ our Lord. It was in the midst of these revival services that Mr. Merriman got rid of his false peace, and was introduced into the true peace. He was baptized along with fourteen others on Sunday, March 23, 1845, and to the end of his life was an ornament to the church of which he was an esteemed member. Love for the public worship of God was perhaps the most prominent feature of his char-

acter. He was generally in his place in the sanctuary, and apparently found it good to be there. The last two years of his life were years of suffering, but he attended the sanctuary till within a few weeks of his death. It was very evident that his affliction was sanctified, and that he was ripening for glory, looking less and less at what he was, at what he had been, and at what he had done, and more and more to Christ, the great fountain of peace. He bore his affliction without a murmur, and was a pattern to all around him, of calm submission to the will of God. Nothing can be said of the state of his mind, immediately before his death, as from the peculiar nature of his affliction he was unable to speak. We have no doubt he died in the Lord, and that absent from the body he is

present with Him. He was buried in the grave-yard adjoining the General Baptist Chapel, Wymeswold, and his funeral sermon was preached to a numerous congregation from Romans viii. 1. 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit.' Precious is the memory of this departed servant of God. His Christian character was beautifully simple, and his heart full of gratitude to the Giver of all good. Our fervent prayer is, that his widow may look to the widow's God, that his sons may know the God of their father, and that not only they, but that all the other branches of the family may win Christ and be found in him.

G. S.

Intelligence.

CONFERENCES.

THE MIDLAND CONFERENCE met at Ilkeston, on Tuesday, September 18th, 1860. Rev. W. Taylor, of Castle Donington read and prayed, and the Rev. J. Malcolm, of Leicester, preached from John xvii. 21. The afternoon meeting was opened with prayer by Rev. T. Lovekin, of Old Basford, and Rev. W. Underwood, president of the College, presided. From letters and verbal reports it appeared that since the last Conference, 110 had been baptized, 125 were candidates for that ordinance, and three had been restored to fellowship. After singing the doxology, the minutes of the last meeting were read, and the following business was transacted:—

1. *Re-union of the Ilkeston Church.*—In reference to the successful termination of the differences which for twelve months had existed in this community, the accompanying resolution was unanimously passed: That this Conference greatly rejoices to hear of the happy re-union of the two sections of the Ilkeston Church.

2. *Rev. D. M. Graham.*—Our

highly esteemed American brother being present with us, (attending, for the first time one of our Conferences, and about shortly to leave our shores) was warmly invited by the brethren, through their chairman, to address the meeting, and at once cheerfully complied. His words were listened to with rapt attention. He acknowledged, with deep emotion, the uniform kindness and Christian welcome with which he had been everywhere greeted in his visits among our churches; and when speaking of the desirableness of drawing more closely together the 84,000 General and Free-will Baptists of England, the States, and Canada, of the indications that he had seen during his sojourn among us, that the day was approaching when Christ would pour out his Spirit upon the churches in this country as copiously as upon the churches in his own, the tremor of his voice, betraying the deep feeling of his heart, touched the whole Conference to tears. The subjoined resolution was heartily responded to. (1) That this Conference desires to express its gratification in being favoured with the presence of the Rev. D. M. Graham, M.A.,

of New York, U. S., whose visits to our churches have been so welcome and profitable; and, in taking our leave of him, earnestly and affectionately commend him to the holy keeping of our Heavenly Father; assuring our brother that he carries with him to the churches which he represents, our warmest sympathy and affection.

A conversation ensued as to the best means of helping our brother Graham and his friends in their great work in New York; and it being ascertained that this would be by raising the sum of £100 for three years, in addition to the £100 already promised, it was resolved: (2) That we commend the effort to raise this sum to the cordial sympathy of our churches; and that all donations and subscriptions be forwarded to R. Pegg, Esq., of Derby, who has kindly consented to act as treasurer.

3. *Who are entitled to attend the Conferences?* — In answer to this question, the Conference resolved to put on record the following traditional rule:—That all officers of the churches in the Conference are, *ex officio*, eligible to attend and vote, and all appointed delegates, the same ratio as to their number being observed as in selecting representatives for the annual meeting; and that all members of churches may be present, and take part in the deliberations on any business that may be introduced, but not in the voting.

4. *Arnold.*—Brother Bennett, of Sawley, and the Secretary, were requested to make enquiry respecting the condition of the church in this populous village, and report to the next Conference.

5. *Case from Sheepshed about their Chapel Deeds.*—The Conference having heard the wish of the friends at Sheepshed, recommended—That the person or persons, who have the custody of the deeds of the chapel at Sheepshed, should examine them, and themselves decide into whose keeping they should be entrusted.

6. *Rev. T. Goadby's visit to Canada and the States.*—The Conference bearing that the Rev. T. Goadby, of Coventry, was about to spend six months in Canada and the United States, cordially agreed to request their

chairman, Rev. W. Underwood, to prepare for him a letter of introduction to the ministers and friends of the Free-will Baptist Denomination in those countries.

7. *The Secretary of the Conference* having been in office during the usual term, the meeting expressed its thanks for his past services, and requested him to act as Secretary during the next three years.

8. The collection for incidental Conference expenses amounted to £2 3s. 3d.

The next Conference to be held at Mary's-gate, Derby, on January 1st, 1861; the Rev. J. Salisbury, of Hugglescote, to preach in the morning.

A revival meeting was held at Ilkeston in the evening.

J. J. GOADBY, *Secretary.*

THE YORKSHIRE CONFERENCE assembled at Clayton, August 14th, 1860. The morning service was opened by Rev. C. Springthorpe, and Rev. B. Wood, of Bradford, preached from Ezekiel xi. 19. In the afternoon, at two o'clock, the Conference assembled for business. Rev. J. Tunnicliffe prayed, and as the church at Clayton is without a pastor, Rev. R. Ingham, of Halifax, was called upon to preside. The reports from the churches were, on the whole, encouraging, indicating a more united and earnest feeling in the churches. Thirty-two were reported as baptized, and twelve candidates remaining. The following resolutions were passed:—

1. That we cordially welcome our brother Beevers, of Bradford, to this Conference.

2. That we instruct the Todmorden Home Mission Committee to proceed with the title deeds of the chapel.

3. That the following plan for the rotation of the Conference, for the next five years, be adopted:

Easter.		Whitsuntide.
1861	Todmorden Vale	Burnley
1862	Lineholme	Heptonstall Slack
1863	Stalybridge	Shore
1864	Burley-lane	Queenshead
1865	Gambleside	Todmorden
Autumn.		Christmas.
1861	Bacup	Bradford 2nd Church
1862	Leeds, Call-lane	Birchcliffe
1863	Bradford 1st Church	Halifax
1864	Allerton	Leeds, Byron-street
1865	Clayton	Rochdale

4. The church at Rochdale reported that Rev. J. Batey was leaving them for a new sphere in London, and asked for pulpit supplies until the next Conference. The following brethren were desired to preach for them on Lord's days:—

- Sept. 9, Rev. R. Hardy.
 " 23, " R. Ingham.
 Oct. 7, " W. Salter.
 " 21, " J. Horsfall.
 Nov. 4, Mr. S. Atkinson, of Halifax.
 " 18, Rev. T. R. Stevenson.
 Dec. 2, " W. Gray.
 " 16, " C. Springthorpe.
 " 30, " T. Horsfield.

5. That the Rochdale friends be recommended to secure their chapel on trust deed as soon as possible, and apply for instruction to the Todmorden Committee.

6. That the Rev. J. W. Beever be requested to preach at the next Conference, to be held at Birchcliffe, on the Tuesday after Christmas day. Sermon in the morning.

7. That the Rev. J. Tunnicliffe and Rev. T. Horsfield be desired to visit Rochdale, to hold special religious services between 2nd and 9th of September.

8. That Rev. B. Wood, and Rev. J. W. Beever be desired to visit Todmorden, for the same object, between the 9th and 16th of September.

9. That the Conference request these brethren to give an account of their visit next Conference.

10. That the expenses of the brethren be met from the Conference fund.

T. HORSFIELD, *Secretary*.

THE WARWICKSHIRE CONFERENCE met at Longford, on Monday, 17th of September, 1860. The Secretary preached in the morning, expounding the principles and advantages of the 'Weekly Offering.' The Rev. W. Chapman presided at the business meeting in the afternoon. Thirty-six were reported as baptized since the last Conference, and eighteen remain as candidates for baptism. The thanks of the Conference were given to the Secretary for his exposition of the 'Weekly Offering,' and the subject was cordially commended to the consideration of the

churches. On the Secretary informing the Conference that he was about to visit Canada and the United States, a resolution was passed expressing hearty sympathy with the Free-will Baptist churches in their work, and commending the Secretary to the confidence and esteem of the transatlantic brethren. A conversation took place on the propriety and fitness of what are called 'protracted services' to promote a revival of religion. The next Conference is to be at Birmingham, on the second Monday in January. There is to be no service in the morning.

THOMAS GOADBY, *Secretary*.

BAPTISMS.

PADDINGTON, *Præd-street*.—Since our last report we have baptized—seven persons on Sunday evening, May 20th; eight persons on Wednesday evening, July 25th; eight persons on Sunday evening, July 28th.

CHESHAM.—Fourteen were baptized on Tuesday evening, May 22nd, and ten on Friday evening, August 31st.

STALYBRIDGE. — On Lord's - day, August 5th, three persons were baptized, and afterwards received into church fellowship.

PETERBOROUGH. — On Lord's - day, August 5th, three persons were baptized in the General Baptist Chapel; and on September 2nd, three others. Five of the above were received into church fellowship, but one still remains in connection with the Established church.

LOUGHBOROUGH, *Wood-gate*. — On Lord's-day, September 2nd, brother Marshall preached, and then baptized seven candidates, most of whom are connected with our Sunday-school. In the afternoon, Mr. Marshall administered the Lord's Supper, and received them into the fellowship of the church. The interest of the day to our esteemed brother Marshall was much enhanced by its being the twenty-first anniversary of his own baptism. B. B.

SHEEPSHED.—On Lord's-day, September 9th, ten friends were baptized

after an earnest, impressive sermon by Mr. Marshall, of Loughborough, who again preached in the afternoon, and then received the newly-baptized into the church at the Lord's Table, nearly the whole of the congregation remaining to witness the interesting scene.

B. B.

ANNIVERSARIES.

STALYBRIDGE.—On the 1st of September we held our annual tea meeting for the liquidation of the chapel debt. After tea, addresses were delivered by Messrs. Woolley, Kirkham, Heap, Edwards, and the minister of the place. The proceeds of the tea meeting and subscriptions amounted, £30 11s. 6d. The friends departed, thanking God, taking courage.

BURNLEY, *Enon Chapel.*—Two sermons were preached in this place, on September 16th, by Rev. F. Stevenson, of Loughborough, after which the handsome sum of £114 9s. 9d. was collected in behalf of the Sabbath-school.

T. R. S.

MISCELLANEOUS.

EVANGELICAL ALLIANCE.—*The Nottingham Conference.*—The following is an outline of the agenda of the next Annual Conference. It will be seen that the object of the Committee of Council is to deal with fewer topics than has been sometimes the case, but to give time to deal with them thoroughly.

The subject of General United Prayer well deserves, and requires, the space given to it. The subject will be brought up by a report of the Committee of Council on the intended Universal Week of Prayer at the new year of 1861, and on the report of the Committee 'for Metropolitan and other Prayer-meetings,' recently originated by the Evangelical Alliance. The Lodian missionaries have applied to the Alliance to do for the approaching year what they (the missionaries) did for last January. The promoters of the recent Liverpool Missionary Conference have done the same; and the steps which have been taken in consequence,

and which yet require to be taken, to make one voice of prayer resound from east to west, and north to south, during the week following the first Lord's-day of 1861, make up together a subject well deserving the attention proposed to be given to it. The mutual help, too, between conductors of British prayer-meetings (chiefly metropolitan), by affording a centre for intercommunication and mutual encouragement, such as the new 'Prayer-meeting Committee' gives, is a matter of practical utility and importance. The Prayer-meeting Committee is now fully organized, with the Rev. Charles Hebert, late Incumbent of Burslem, Rev. Dr. Hamilton, of the Scottish Church, and Colonel Walker, R.A., as Honorary Secretaries; and the Rev. W. McDermott, Chaplain of Westminster Hospital, as Secretary. All that is now wanted is a full understanding with promoters of prayer-meetings in general, as to the ways in which the Committee can best render service.

The subject of Revivals in the United Kingdom is a kindred topic, to which it will be seen one morning sitting will be devoted at Nottingham.

The two foreign subjects are Italy and Scandinavia. In regard to Italy, the Committee propose to concentrate the attention of the Conference chiefly on Tuscany, and in particular upon Florence. The removal of the Theological College from the Valleys of Piedmont to Florence is a step which all Evangelical Christendom has applauded. Correspondence is going on to ascertain the precise intentions of the Vaudois Table, and their wishes in regard to British co-operation. The Foreign Committee of the Alliance has sanctioned a communication being made to them, to the effect that if the college is to be thoroughly catholic, and not to side with any one of the parties which, in Italy, as elsewhere, detract from the usefulness of the Church, the Alliance will throw itself heart and soul into the object. The facts will be brought before the Conference by a provisional committee. Besides the proposed college, the general state of religion in Florence and Tuscany will be brought under notice, with

a view to eliciting and directing the sympathy and help of Englishmen.

Two subjects of importance with reference to Scandinavia will be brought forward—*Sweden*, (the revivals and the question of religious liberty; and a proposal from *Denmark*, brought forward some months since, for the formation of a Danish branch of the Alliance, based upon the Apostles' Creed. The British Committee has given its opinion, that according to the constitution of the Alliance, adopted in 1846, it rests with the brethren in each country, on their own responsibility, to settle the platform of doctrine on which they will gather the children of God of their own nation. The French-speaking branch has acted on this principle, and the other branches have acquiesced. At the same time, the British Committee felt it would not be right to cement the Alliance in this country without consulting the Council and the Conference. Some who have looked at this Danish proposal have been struck with the possible applicability of the same plan to Italy. It would, indeed, be a fine stroke of Christian policy (not, however, to be purchased at the cost of any principle) if the children of God in Italy could be rallied round 'the Apostles' Creed,' so called. It would be a noble victory to defeat the Papacy with its own weapons of ecclesiastical antiquity.

The following is the official programme :—

FOURTEENTH ANNUAL CONFERENCE AT NOTTINGHAM, OCTOBER 22-26.

The Committee are unable to present a perfect programme of the business which is expected to occupy the attention of the assembly, but they indicate in the meantime the following outline :—

Tuesday, October 22nd.—The Council will meet at eleven a.m., and in the evening there will be a soiree for the reception of the members and friends.

Wednesday.—*Morning.*—At the *Devotional Meeting* the Chairman's opening address—*Practical Resolutions* read and enforced. *Business Meeting*—Appointment of the officers of the Conference—report presented of the operations of the Alliance at home and abroad—finance statement—resolutions growing out of the report. *Evening.*—*ITALY.* State and prospects of Evangelical religion, in Tuscany especially, and Italy at large. Question: What can be done by the

Alliance to aid its development and unite its friends ?

Thursday, 24th.—*Morning. Devotional Meeting.*—The Committee expect papers to be presented, prepared for the occasion, on the recent Revivals in Ireland, Scotland, and other parts of the United Kingdom. *Business Meeting.*—*REVIVALS.* Question: Are there any practical steps, and what are they, that the Alliance may take in relation to the Revivals?—resolutions thereon. *Evening.*—*SCANDINAVIA.* Reports from Denmark and Sweden. Brethren are invited from those countries. Question: What can be done to promote the formation of a branch of the Alliance in Denmark ?

Friday, 25th.—*Morning. Devotional Meeting.*—United prayer at the beginning of next year throughout the world, and united prayer meetings. On this subject the Committee hope to be prepared with one or two papers specially prepared for the occasion. *Business Meeting.*—*PRAYER.* Question: What efforts can the Alliance make to foster the spirit of prayer, help its development, direct its course, and generally to encourage the Churches of Christ throughout the whole world to abound in it more and more?—Appointment of the Council for the next year. *Evening.*—Public meeting.

Saturday, 26th.—*Morning.*—Meeting of the new Council.

EDINBURGH.—On Monday evening, Sep. 10, 1860, some of the friends of the Rev. T. T. Wilson met and presented him with a handsome study Bible and a copy of Barnes' 'Way of Salvation,' as a mark of their esteem and earnest desire that God may prosper him in the new sphere of labour upon which he is about to enter at March, Cambridge-shire. J. WALKER.

STALYBRIDGE.—On Lord's-day, Sep. 16, our highly esteemed missionary, the Rev. I. Stubbins, preached two excellent and appropriate sermons, on behalf of the Foreign Mission. Collections and subscriptions for the year amounted to £30 14s.

COLLECTIONS, &c. FOR THE COLLEGE, IN SEPTEMBER.

	£	s.	d.
Denholme Collection ...	1	10	1
Hose and Clawson do. ...	2	10	0
Broughton do. ...	2	5	0
Kegworth & Diseworth do. ...	5	9	9½
London, Borough-road do. ...	5	0	0
Derby, St. Mary's-gate do. ...	18	9	6
General Baptist Fund ...	17	10	0

Notes of the Month.

ECCLESIASTICAL.

OUR German Baptist brethren have just held, at Hamburg, their Fifth Triennial Conference. Nearly a hundred deputies were present, many from distant parts of the continent. The report was full of encouragement. Under God's blessing, the efforts of these noble and self-denying men have been largely successful. During the past three years, sixty-five churches have been gathered, over 3,000 believers baptized, and nearly 200 additional preaching-places secured.

The mediæval custom of closing the city gates at sunset still exists in Hamburg, and the brethren who during their stay resided outside the walls, were compelled, like the rest, if beyond that time, to pay a certain fine, rising in amount every hour till midnight!

Our French Baptist brethren in Chauny, numbering some 150 baptized members, and as many adherents, have still to meet in their pastor's house. It is now seven years since the authorities closed their chapel. The Emperor's promise to the pastor, the declaration of the minister of public worship, and the repetition of the same by other officials, have all so far proved worthless. At Lufere, the church, about 130 in number, meets publicly without any difficulty; and also at Verberie and Denain.

A well-known missionary from Tahiti, in connection with the Independent body, Rev. George Pritchard, is now in this country. He tells us that spite its sixteen years' occupation by the French, Popery has made very little progress in the island; that out of a population of 7,000, only seventy have become avowed Papists; and that all the priestly cajoleries and French bribes have never made good Queen Pomare

swerve one hair's-breadth from her Protestant Christianity.

German missionaries in Arminia send home good news. A marvellous and wide-spread anxiety for the truth of the gospel, chiefly attributable to the labours of a blacksmith, has arisen in the town of Zile. The mufti of the place has openly professed Christianity, and commended its reception to the people. At Kessal, too, in South Arminia, vast crowds attend the Christian services.

From Madagascar, the news is cheering. The queen, a known enemy of Christians, has, in a strange freak, appointed her successor by lot, and the lot has fallen upon Rakoton-drada, her son, whose leanings are all the other way. She has confirmed the appointment by a state ceremony.

At home, we learn that the rate of increase among the Baptists averages, during the past year, eleven for each church; and that the total increase is nearly 12,000; that Lord Beaumont, who belongs to one of the oldest Roman Catholic families in England, has been received into the Established Church; that the Duke of Northumberland has given £30,000 to the borough of Teignmouth, for building and endowing three new churches; that the Independents in London are about to unite all their churches in and around the city into one great union, for the purpose of a Metropolitan Mission; and, which we greatly regret, that the Rev. W. M. Punshon, the celebrated Wesleyan minister, while preaching in Sheffield, a few weeks ago, ruptured a blood vessel.

GENERAL.

GABIBALDI is the hero of the hour. A month has not elapsed since we heard that he had taken Reggio, and now he

is master of Naples. His entry of the capital was an ovation that Washington might have envied. The runaway Bourbon, Francis II, is at present in Gaeta. The Sardinia General Cialdini, has entered the Marches, defeated the French General, taken 500 Irishmen prisoners, and totally dispersed the Pope's brigade. France has withdrawn her ambassador from Turin, but the representatives of Russia and Austria remain. What is to become of the Pope? Garibaldi declares he will proclaim Victor Emmanuel King of Italy from the Quirinal. If he succeeds, the poor old pope must again be off on his travels. Give him Elba, says one; send him to Monte Christo, says another; go to Spain, advises a third. Meanwhile, how to get rid of the Pope, and yet not break with the Catholic clergy, seems Louis Napoleon's great problem, Rumour says that Garibaldi demands from the Sardinian King the dismissal of Cavour and Farini, on account of their part in the Savoy and Nice question. Hungary is approaching another struggle. The summary seizure and imprisonment of noblemen and patriots only hasten the

hour of conflict. Queen Victoria is on a visit to her daughter, in Prussia. She left Gravesend on Saturday, Sept. 22, and arrived in Antwerp on the 23rd. The telegrams have brought word from India that Wilson has followed Ward to the grave. He died from cholera, brought on by overwork. Republicans in the United States are less sanguine about their candidate. We shall rejoice to hear that their fears were premature. Lincoln, say we, on this side the water, Lincoln and anti-slavery for ever! An awful calamity occurred on Lake Michigan a fortnight ago. A steam-boat, with 380 excursionists, was run into, and sank. Only eighty passengers were saved. Among the lost was Herbert Ingram, Esq., M.P. for Boston, the proprietor of the 'Illustrated London News.' His body has been recovered.

The fine days of the last month have been eagerly seized to gather in the harvest. The crop varies. It is thought good, but scarcely an average. Fruit is plentiful, but, as might be expected, from the sunless summer, unripe and tasteless.

Marriages and Deaths.

MARRIAGES.

Aug. 16, at Stoney-street chapel, Nottingham, Mr. Henry Cash, to Miss Mary Trivett.

Aug. 27, at the Baptist chapel, Oakham, Mr. Joseph Jarman, of Market Harborough, to Rebecca, widow of Mr. J. Chamberlain, late of Exton.

Aug. 29, at the General Baptist chapel, Boston, Mr. Thos. Livesley, to Miss Phoebe Dellsmore, both of Kirton.

Sep. 13, at Boston, Rev. J. F. Stevenson, B.A., of Nottingham, to Priscilla, only daughter of Mr. King.

DEATHS.

Sep. 6, Agnes Sara, aged 13, daughter of the Rev. J. Baldwin Brown, London.

Sep. 8, at Loughborough, Mr. John Bennett.

Sep. 14, drowned off Seven Stones, Mrs. Arboursset, wife of Rev. T. Arboursset, French Protestant Missionary from Africa. The husband and six children were saved from the wreck.

Sep. 22, at Kentish Town, John Vine Hall, aged 87, author of 'The Sinner's Friend.'

Missionary Observer.

LETTER FROM REV. J. BUCKLEY.

SICKNESS AT OUTTACK.—SERIOUS ILLNESS OF G. F. COOKBURN, ESQ.—CIRCULAR ON THE STATE OF THE FUNDS.—SCALE OF LIBERALITY HIGHER IN INDIA THAN ENGLAND.—THE GOOD OLD APOSTOLIC PLAN.

Cuttack, August 1st, 1860.

THE past month has been a very anxious and solemn time, but as our trials have befallen us according to the will of God, I trust they will promote our holiness and usefulness. The season has been very unhealthy. All the children of our beloved fellow-labourers at this place have been ill, and most of them are still suffering. Miss Butler was laid aside for several days, and Mrs. Buckley suffered still more severely. When both, through God's blessing were better, cholera entered the school, and this greatly increased our anxieties. We have had five cases, two of which have proved fatal. One dear little child was brought to us at half-past five o'clock on Sabbath morning the 22nd ult., having been just seized. Prompt means were used, but she rapidly sunk, and in less than six hours breathed her last. Two hours later the corpse was placed in the little coffin, and was borne to its last resting-place. In this hot country regard for the safety of the living, does not admit of delay in burying the dead. On the Saturday afternoon, at three o'clock a gentleman who called on us, was admiring her beautiful black eyes, and before the same time the next day, those eyes were closed in death, and her body had been committed to the dust. It is about ten years since we had any cases of cholera in our schools here; and you will imagine the anxiety we have had by day and by night. Happily we have in this country no dread of the disease being contagious. I have often thought of Psalm xci. 4, 5.

in connection with this fearful disease. It is sometimes 'an arrow flying by day,' but more frequently a 'terror by night,' a 'pestilence that walketh in darkness.' Amid the solemn stillness and darkness of the night, the pestilential influence secretly and silently steals on its victim, and 'ere 'noon-day' has arrived, the destructive energy has accomplished its destined purpose, and stricken down its victim. Blessed be God for the cheering assurance we feel that whether the destructive 'arrow' flies by day, or by night, it is guided by the unerring hand of our Father in heaven, and flies at the bidding of Him who has the keys of death and the unseen world. It cannot smite any of us except by the appointment of Him who numbers the hairs of our heads. As we have not had any new case for three days, I hope the dreaded disease has departed. Its ravages this year in many parts of Orissa have been fearful.

The serious illness of our excellent Commissioner, G. F. Cockburn, Esq., has given us all much anxiety, and many prayers have been offered that it may please God to preserve a life which is precious to thousands. He is not only an able servant of Government, but a truly godly man, and deeply interested in missionary operations. The influence of such a man, the highest Government official in Orissa, is very great, and it is all exerted in the right direction. May his valuable life be spared, and his health restored. It is consoling to know that the Lord will order everything in the best way. Such men are invaluable as representatives of our country in India; for unhappily the wicked lives of some of our countrymen is a grievous stumbling-block in the sight of the heathen.

I have read with interest the circular on the state of the funds published in the June Observer, and hope it will do good. The subscriptions we

raise in this country, are on a higher scale of liberality than obtained at home. At Cuttack, one gentleman gives annually to different objects connected with the Mission, about rs. 400 (£40), another rs. 170 (£17), another rs. 160 (£16), others rs. 96 (£9 12s.), rs. 120 (£12), rs. 66 (£6 12s.) rs. 50 (£5) respectively. It should be added, that scarcely any of our subscribers are Baptists, but they bear a higher and holier name than any denominational one,—the name first given to the disciples at Antioch: they see that we are endeavouring to do good, and rejoice to help us. All that is required to increase our funds at home, is a practical regard to inspired direction, 1 Cor. xvi. 2. We must come back to the good old way of apostolic times, and give *regularly*, and give as *God hath prospered us*. We shall then get as much silver and gold as we require for the Lord's work without difficulty; and perchance, though in truth my faith has hardly reached this point, it may be said again, as it was when the tabernacle was being prepared, 'The people bring much more than enough for the service of the work which the Lord commanded.' In our efforts to benefit Orissa, we must not lose sight of the importance of sending the gospel to the Khonds.

MISSION TO THE KHONDS.

CAN ANYTHING BE DONE? FAVOURABLE OPPORTUNITY.

THE question of a Mission to the Khonds has often occupied the attention of the missionaries in India, and also of the Committee in this country, but hitherto nothing has been seriously attempted. The following extracts from a letter by Mr. J. O. Goadby, contain a proposal which it is thought there can be no impropriety in publishing, although it has not yet been introduced to the Committee.

Berhampore, July 30th, 1860.

THERE is now a very good opening for the establishment of a Mission among the Khonds at Russel Kondah, where

houses may be had at a very cheap rate. Should such a course be deemed advisable, and a motion to that effect be brought before the Missionary Committee, I authorize you to give in my name as a candidate for the establishment of a mission among the Khonds at Russel Kondah. As the youngest of the Society's Missionaries, others may have a prior claim, but at all events, if no one else is willing to go, I am. The Oriya population there is very favourably disposed towards christianity; the people listen to addresses with most encouraging attention. I do think our brethren have trod the old paths long enough, and that providing our strength in numbers and in funds admit, we are bound to extend our borders. I was very sorry on receiving the Repository for June to find the annual income so much below the expenditure. The deficit this year will be serious, and should the men be found, and the money to send them forth not in hand, nor in prospect, how sad will be the result. I trust the mission continues to live in the hearts of our dear friends as much now as ever, and that they would rather deny themselves a good deal than permit the work to stop for the want of funds. Brother Wilkinson at home, and brethren Stubbins and Brooks away, we are now a very weak and feeble band. Of the six in the field three of us are comparatively young and inexperienced in the work. I do hope and pray the appeal made will be met by a good hearty response, which will promise a steady increasing income year by year. May the Lord of the harvest hear the cry of His servants here, and at home—may He give a true christian spirit of liberality to many of our members who can justly give without self-denial of their abundance. We have within our Connexion wealth sufficient to support double the number of missionaries now in the field, including those at home.

LETTER FROM MRS. TAYLOR.

Piplee, July 13th, 1860.

You will have heard 'ere this reaches you, that we have been called to part

with our dear little Joseph Thomas, a fine little fellow, fifteen months old. You will also remember that this is the third dear little one that we have had to follow to the silent grave since we reached this "land of death." Having no medical gentleman near we could not help feeling very anxious as we saw the little boy daily becoming weaker. On Sabbath, April the 29th, as it was quite evident he was much worse and must have medical advice, we left home about 9 p.m., and arrived at Pooree the following morning at four o'clock. On inquiry we found there was no European doctor in the station, but simply a native sub-assistant surgeon, and in him we had not much confidence. Notwithstanding, we sent for him a few hours after we reached, hoping he might be able to assist us a little, and from what we saw we have every reason to believe that his treatment was judicious. However, the fever and diarrhæa continued unabated, and the dear child's sufferings were indescribable until the evening of May 7th, when nature appeared quite exhausted; he sank into a doze, and at midnight his spirit, without a struggle or a groan, sweetly returned to God, who gave it. I then in company with a friend, who had been sitting up with us, attended to the precious remains, and my dear husband, in another room, prepared a coffin out of a box. The following evening the dear little body was borne by our christian servants to the European cemetery, followed by Mr. Taylor and the Cutchack Commissioner, who kindly officiated at the grave. Thus the earthly part of our beloved child is now resting in the sands of Pooree by the side of the first missionary who fell in Orissa—the Rev. W. Bampton,—and near several others in connection with our mission, who have since Mr. Bampton's death been called to leave their labours and enter into rest.

You will be pleased to hear that during the illness of our dear child we received the greatest kindness and help from all the ladies in the station. Daily, one or more were with us for several hours, helping to nurse the little sufferer, and at night they sent their servants to sit up with us, so that

although we were in a strange land, far removed from kindred and friends, yet in the day of affliction and trial our ever gracious Father inclined the hearts of strangers to be kind to us and to render assistance, so that our burden, though heavy, was rendered much lighter than it otherwise would have been. Thus far have we proved in our missionary life the truthfulness of that precious promise, Mark x. 29, 30.

Shortly after our own bereavement a death also occurred in an interesting family of East Indians, an account of which may not be uninteresting. During the second week that we were in Pooree Mr. Taylor wrote to Mr. ——— asking him whether he would like to have an English service in his house on Sabbath afternoons. In reply he said, how delighted he and his family would be to have one. Accordingly on the following Sabbath we went, and were much pleased with the cleanly appearance of the house and the evident pains that had been taken to have every thing nicely prepared for the service, and not less pleased were we with the exertions they had made to secure a congregation.

On a couch lay one of the daughters, a young woman about twenty-four years old, who was suffering from a severe attack of fever, and though too unwell to sit up, yet her anxiety to attend the service was such that she begged her friends would allow her to occupy the couch. However, she could only remain until about the middle of the service, when she retired to her room, never again to leave it alive. When the service was concluded I asked to be allowed to see her, and found the fever was still very high. I expressed my surprise that in her state of health she should have thought of leaving her room, when her friends said that they could not prevail upon her to remain, she was so very anxious to be present during the service. (Perhaps I should say that she had not had an opportunity of attending divine service since we were at Pooree last year! as there is no minister stationed in that be-
nighted city.) I spent sometime in conversation with her, and found she was very pleased to hear about Jesus,

and what he had done and suffered for her. During prayer she was much afflicted: and when petitions for pardon on her account were offered, she repeated them aloud, and appeared to be deeply concerned about her lost condition. Very early the following morning Mr. Taylor went to see her again, and found she was still most anxious about her soul, and desirous of obtaining an interest in the Saviour. Several times during prayer she cried out aloud, and that with apparent faith, "Lord have mercy upon me," "Christ have mercy upon my soul," &c., &c. In the afternoon we went again, but the power of speech had failed, and she seemed to be fast sinking into the arms of death. She was, however, conscious, for while Mr. Taylor was praying she made several attempts to unite with him. Shortly after this we returned home, and about an hour after we had left, the spirit took its everlasting flight: but we sincerely trust not without hope in a crucified Redeemer. At the same time we could not help feeling the importance of devoting ourselves to Christ, and deciding for him while in health. On the following Sabbath, Mr. Taylor preached from "Boast not thyself of tomorrow for thou knowest not what a day may bring forth:" when all appeared to be deeply affected.

Since our return from Pooree, the weather has been most trying, and we have had a great deal of sickness all round us. Cholera has been very bad this year, some days we have had five or six cholera patients, and a great deal of our time has been taken up in attending to the afflicted, who have flocked to us for help. Thank the Lord we and our people have been most graciously preserved thus far from this fearful malady.

APPOINTMENT OF MISS GINGUARD AS A FEMALE TEACHER AT PIPLEE.

MISS GINGUARD, appointed to labour as a teacher in connection with Mrs. Taylor, of Piplee, sails October 1st, for Calcutta, in the ship "Lady Melville." Having lost her father when a child,

Miss Ginguard was early thrown on her own resources, and was for some years successfully engaged in business. This, she relinquished in order to devote herself to missionary work, and entered the Homerton College for training as a teacher. After the usual term of probation she was accepted by "the Society for promoting Female Education in the East," for service in India. The disturbances in that country disarranged the Society's plans, and in consequence Miss Ginguard took charge, for about a year and a half, of a large ragged school at Sheffield, where she gave great satisfaction to the Committee, but still had her heart set on the foreign field. Application was made to our Society, but the Committee did not consider that the state of the funds would justify them in engaging another female teacher. In a subsequent consideration of Miss Ginguard's case the Committee of the Ladies' Society proposed that if she could be appointed to a station in Orissa, in addition to providing outfit and passage, and undertaking to bring her home in the event of failure of health, that they would make an exception in Miss Ginguard's case to their usual rule, and would provide her with a salary of fifty pounds a year. The following resolution passed at the meeting held at Mansfield-road Chapel, Nottingham, June 11th, contains the Committee's reply to this proposal.

"Resolved that the Committee receive with pleasure the generous proposal of "the Society for promoting Female Education in the East" in reference to Miss Ginguard; regarding it as a proof of the high estimate they form of the suitability of Miss Ginguard for the work of a female teacher in India, this Committee will endeavour to make arrangements for her appointment to one of the Society's stations in Orissa."

Miss Ginguard was originally an Independent, but after some years of careful thought and investigation she embraced the views of the Baptists. Though a stranger among the General Baptists, it is believed that she will be accompanied to India by the sympathies and prayers of the friends of the Mission.

COLD SEASON TOUR BY MESSRS.

BAILEY AND J. O. GOADBY.

(Continued from page 356)

THE following morning Mr. Bailey went to the town again. I went to a village called Dhurmapoor, in company with the native preachers. We were invited to sit down in the building where the shasters are read, and village matters discussed. The elder native preacher spoke very touchingly on the love of God, his goodness, his willingness to help and bless man, only waiting for his creature's readiness. While I was speaking, a man interrupted me with a question, which I did not fully understand, and on asking him to waive his objection until I had done, he very hastily said, "what is the use of your talking if you won't answer my question?" This shows how impossible it is for us to follow a train of thought previously arranged in the mind. The natives will ask questions and if you won't answer them they won't listen to you. Not long does the missionary speak before he is interrupted by a question, very often quite foreign to the subject, especially when they don't wish to hear is this done. Anything but the doctrine of the cross.

While having breakfast a man came expressing the rajah's wish to see us. We were to go at once. This we declined to do being mid-day, (we can very seldom get our breakfast before that time when on our tours) but promised we would come in the evening.

According to promise, when the sun was low we proceeded to the fort. We had to wait a long time in the court yard; this is the way natives show their importance, and fearing the evening would be wasted by the rajah's foolishness, we resolved to go into the town and preach. We did not go far before the rajah sent to call us back, saying he was ready to admit us. We went; and such going through this door and turning to the right, and that door and turning to the left, I never did see. The entrance was more like a rabbit warren, than anything else I

can think of. We found his majesty seated in a chair, but by sundry twisting and shifting, could see the posture was evidently an uneasy one to him. He soon called for a rug and sat upon the floor. Last year he was very bland, and ready to converse, and willing to be social and pleasant. This time, however, he seemed disposed to show his importance, and to play the part of a rajah; which he did—showing as many of these petty rajah invariably do, an amount of meanness one would in vain look for in an English beggar.

On seating ourselves, Mr. B. pulled off a pair of dim spectacles he wears to protect his injured eye from the sun's rays; the rajah expressed a wish to look at them. They were handed to his minister, his highness before taking them asked Mr. B. whether he would give them to him. The request was of course declined, "give them back to him" was the impudent reply, I won't look at them unless I can keep them! The rajah was not much disposed to hear anything we had to say. By and by he commenced speaking to the native preacher with us in a most contemptible manner. He was reminded we had not come to insult him, but simply to converse with him on the all important subject, how to procure salvation, that he had sent for us, and moreover, if he in any way insulted us, or those with us, we should leave immediately. Seeing we were determined, he desisted, and asked the native preacher how the sahibs lived, where their money came from, &c. The reply was good. "The Lord we serve feeds us, and gives us all we require." At this he laughed outright. To gain his attention, Mr. B. told him of the grand durbar held at Cuttack during our conference week. For a time he listened and then turned to one of his attendants and directed his conversation to him. "Well," he said, on Mr. B. remarking how inattentive he was, "sing me an English hymn." With the hope of doing him good in the end, we satisfied his curiosity. The hymn chosen was that sweetest of sweet bynns.

"I'm but a stranger here,
Heaven is my home."

We sung the first and second verses, and then it was translated for him. I never shall forget the variety and peculiarity of my feelings at that moment. I cannot describe them. The words for the moment opened to my mind such a glorious heavenly home, standing out in bold relief against the heathen's dark future of utter hopelessness and death. Surely the righteous hath hope in his death. This however did not satisfy him. Before leaving, Mr. B. gave him some plain homely truths, respecting the nearness of death, judgment, hell, eternal damnation, the love of Jesus, his willingness to save. Evidently not relishing the same he replied, Oh! shan't you die, what is your religion, better than mine, if you have to die after all? Going, he was offered a copy of the Psalms in Sanskrit verse, with an Oriya translation; lest he should, as he stupidly imagined, be defiled by touching it while in our hands, he wished one of his attendants to take it. He, however, being a low caste we did not think well to depreciate the value of the present by allowing him to receive it through such a medium, so refused to let the person have it. The rajah then took it, and several of his attendants took others of a poetical character. We left, and I must say I was not inclined to entertain a very high opinion of the civility of the San Kimidi Rajah. I have forgotten to mention, that before going to the fort, two hindoo beggars came to the door of our tent, we were writing at the time, and demanded, not asked alms. They were evidently well fed and idle as beggars. These men look upon themselves as eminently holy, and all who refuse to help them in their idleness, are cursed and loaded with every vile epithet in the Oriya vocabulary. They honored us with high sounding titles when first they arrived, and putting their hands upon the ground, made the most profound salaams. We refused to help them, and continuing writing, took no notice of their presence. I was much amused, yet pained by their remarks. "What," said one, "you white people talk of holiness, and go about from place to place, preaching religion and refuse to help poor beg-

gars? Bah! on such religion as that. We continued writing. "Don't you hear?" said another. "Do you mean to give us anything?" We are going and will you sin by refusing to help us?" Still no reply. "Can't you hear? Skreeche, Skreeche," (imitating the sound of the pen) that is all these sahibs can say. They went to the other door, but meeting with no better success took their departure. Such are Indian beggars. The most impudent fellows in existence.

HISTORY OF A LITTLE INFANT RECEIVED INTO THE FEMALE ASYLUM, CUTTACK.

A FEW months ago, I received from W. G. Deare, Esq., Deputy Magistrate of Bhuddruck, a little infant not a month old. The wicked mother first attempted to kill her babe, but this was happily prevented, she then tried to sell the poor thing into a house of ill-fame for twelve annas, (one shilling and sixpence.) Many female infants in this country are thus disposed of, but when this gentleman heard of the case, he at once interposed to rescue the child, and wrote to inquire if we could take it into our asylum. The mother is a brahminee and a widow. She had been seduced by one of Juggernaut's pundahs, who abandoned her in prospect of being a mother. She is described as somewhat wanting in intellect, but other circumstances show clearly enough that her conduct is to be attributed to wickedness. No persuasion could induce her to care for her child, and there is no doubt that if left with her, it would soon have been murdered. The little thing is thriving very nicely, and is for a native very fair and very pretty. We call her Henrietta, and have appropriated her to Mrs. Mc.Gwira Gyles. May she, if it please God, live to requite the kindness which is affectionately watching over her infant days, and to praise that Blessed Saviour who "saves the children of the needy." Let English mothers as they press their infants to their bosoms, and feel that they are be-

yond all price, think of a wicked heathen mother trying to sell her babe for one shilling and sixpence.

ACKNOWLEDGMENTS.

MR. BOOKLEY requests us to present his warmest acknowledgments to the kind friends who responded to his appeal for a supply of the "Persuasives to Early Piety," for gratuitous distribution. As more money was given than he had asked for, the secretary, in compliance with his request, besides sending a good supply of the "Persuasives," "Early Religion," "True Happiness," and "Motives," also sent a few copies of the "Guide to Young Disciples," which is well known and much valued by many in India, and a

copy of the "Memoir of Rev. J. G. Pike," to be placed in the Mission Library. He confidently relies on the full approval of the kind donors. He also wishes us to acknowledge the kindness of a christian sister, in a country town, who sent him, per Rev. W. Miller, two pounds, which he has appropriated to the work of God. He wishes us to add that his notion of a missionary station is that it should be a centre of holy heavenly light to all around—that every English exile as well as every native should be benefitted by his proximity to the messengers of the churches of Christ; and that to effect all this the friends of the missionaries should feel it to be an exalted privilege in every way to be "fellow-helpers of the truth."

Foreign Letters Received.

BERHAMPORE.—W. Bailey, June 14th, July 13th.

—J. O. Goadby, July 30th.

CUTTACK.—J. Buckley, June 27th, 28th, 29th, August 1st.

CUTTACK.—W. Hill, July 10th.

—W. Miller, June 28th.

PIPLEE.—Mrs. Taylor, July 13th.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
From August 20th, to September 20th, 1860.

ALLESTON.

	£	s.	d.
Public Collection	1	6	6
Rev. J. Taylor.	0	10	6
Mr. Samuel White	0	10	0
Mr. Stephen White	0	10	0
Mr. Thomas Cockroft	0	10	0
Miss Eliza White	0	5	0
Miss Alice White	0	5	0
	<hr/>		
	3	17	0

Less Expenses 0 4 6

BACUP.

Public Collection, &c. .. 6 0 0

BIRCHCLIFFE.

Collections and Subscriptions 16 2 6

CLAYTON.

Collection and Subscriptions. 1 18 0

Less Expenses 0 2 6

CREWE.

	£	s.	d.
Donation from a Friend ...	5	0	0

GAMBLESIDE.

Public Collection 2 1 4

HASTINGS.

Major Farran... .. 2 0 0

HEPTONSTALL-SLACK.

Heptonstall-Slack, public col- lections	10	8	6
Nazebottom ditto	1	6	0
Broadstone ditto	1	1	8
	<hr/>		
	12	16	2

Less Expenses 0 6 2

KYLE, ENNISCORTHY.

Mrs. A. M'Gwira Gyles, for Orphan	2	10	0
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THE
GENERAL BAPTIST
MAGAZINE.

NOVEMBER, 1860.

HISTORICAL SKETCH OF THE GENERAL BAPTIST CHURCH,
MELBOURNE, DERBYSHIRE,

FROM 1760 TO 1860.

BY REV. T. GILL.

(Continued from Page 364)

From 1785 to 1794 there were many difficulties and considerable decline. In 1793, peace was restored to the church. In the following year, 1794, Mr. Edward Whitaker, pastor of the church at Burnley, came to Melbourne, (in whose pulpit at that place the writer of this paper laboured eight years before he came to Melbourne). Mr. Whitaker's labours were acceptable, and greatly blessed. The cause revived again—forty-five were added by baptism in one year; and Messrs. Smith and Whitaker laboured happily together until the former was called to his reward.

Amidst the infirmities of old age, circumstances had occasioned Mr. T. Perkins to cease preaching some years before his death. But he died in peace in 1792, says Taylor the historian; and there is every reason to believe that he is now singing that grace which for forty years he very successfully preached to others. A tablet to his memory is

on the wall of this chapel. The year after Mr. Whitaker's arrival, viz: 1795, a new chapel was built at Ticknall, and at that branch there was encouraging success. The circumstances and prospects of the cause as a whole were now considerably improved; and in the midst of these pleasing scenes, Mr. Smith, the aged pastor, was suddenly removed to his heavenly home. On the Sabbath preceding his death, he rode to Packington, where he preached twice, and administered the Lord's Supper. On his return he preached at Ticknall in the evening; and that proved to be his last sermon. In the succeeding week, on March 19th, 1796, he complained to his daughter of a pain in his breast; and, sitting down in his chair, expired in a few minutes, without a sigh, or a groan. He had been diligent, faithful, and successful in the ministry for nearly fifty years; and, as a man, and a Christian, maintained a character which

adorned his profession. On the Wednesday following his death, he was interred within the meeting-house, immediately in front of the pulpit, in the presence of a large concourse of people, when Mr. J. Tarrat, of Kegworth, preached from Acts xx. 25.—'And now behold I know, that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.'

In the same year, 1796, June 5th, died an officer of this church, Mr. Samuel Robinson, grandfather of Mr. Robinson, now living at Melbourne, who had for many years served the church usefully and acceptably as a deacon, and on whom a very high encomium is passed in a record preserved in the old church book. We have felt a delicacy in introducing the name of an officer of this church on this occasion, because God had raised up a considerable number of worthy men to fill the office of deacon, each one of whom deserves honourable notice to-day, and some of whom deserve a large niche in the pages of this humble memorial. We might say much about Messrs. William Haimes, the father of the late Mr. William Haimes; John Pegg, the father of our chairman; John Earp, whose devoted son and successor in the same office is with us to-day; Joseph Scott, whose representative we are happy to have among us to-day in Mr. Underwood, who found a partner for his journey through life, in one of his much respected daughters. Memorials of the three last-named deacons are on the tablets which adorn the walls of this house. Then there were Joseph Smitherd, Thomas Dunicliffe, and others. Three of the sons of these deacons are holding the same office in this church now—J. Earp, W. Dunicliffe, and G. Smitherd. Brother Matthias Scott also, the son of another of them, was a deacon until his removal into Lincolnshire a few years ago. And we almost feel and act as if Mr. Pegg, our chairman, ought to have been here also, as the representative of his father in the diaconal office. However, we wish to acquiesce in the providential circumstances that took him to, and have kept him in Derby; where he has

been raised to the highest municipal honours that the borough could confer, viz: the mayoralty; and is now from week to week actively serving the town and county as a magistrate.

The Melhourne preachers, especially Mr. F. Smith and his assistant, Mr. Smedley, aided materially in introducing the cause into Derby. They baptized the first nine candidates in the river there; took a prominent part in the formation of the first church (1791), and in the ordination of their first minister, Mr. James Taylor, who died at Hinckley. Those churches now number 875 members, besides having extended the cause into places in the vicinity. On July 29th, 1802, the first chapel was opened, and Mr. Whitaker was one of the preachers. At the death of the Rev. Francis Smith, Mr. Whitaker was ordained to the pastoral care of the society. But the labour was too heavy for him, and symptoms of asthma soon appeared. In about three years after his ordination he was completely laid aside for fourteen weeks; and although the prayers of the church were answered in his partial restoration, he was ever after the subject of much weakness, and often heavy affliction. Deeply pious, and of a meek and quiet spirit, he was revered by the unconverted, and much loved by his Christian brethren to the end of his course. He bore afflictions with fortitude, and pursued his labours with praiseworthy assiduity, until July 10th, 1808, when he died in peace, having been the minister about fourteen years, eleven of which he was the pastor. Mr. B. Pollard preached the funeral sermon at his interment, from Gen. xlii. 21.

A short time before Mr. Whitaker's decease, the church reported to the Association in June, 1807, thirty-one baptized, and 333 members, the largest number, it is believed, ever reported in fellowship here at the same time, but they were scattered over six villages. On the 28th of June, the same year, 106 members were, in a friendly manner, dismissed, to be formed into a separate church at Packington; and Mr. Joseph Goadby, who so long and successfully sustained the office of pastor there and at Ashby, at once became their regular minister. In a very graceful manner

this church dismissed those friends, with prayer for their future prosperity, and presented them at the same time with the sum of £20 towards reducing the debt on their place of worship. About this period, some of the leading members imbibed erroneous doctrines, and this became the source of much trouble and danger to the church. The corruption spread so far, that ministers of decidedly Unitarian sentiments were invited to supply the pulpits. These things occasioned a great deal of agitation and discussion in the church—but in the end, the parties who had become heterodox left, with some others, their sympathizers, and the danger from that source gradually disappeared. Three brethren among the officers were enabled to take and maintain a successful part in opposition to false doctrine, and in vindication of the divinity and Godhead of the Saviour, and kindred truths. Mr. John Pegg took his position in the forefront of this battle, with Mr. John Earp, of 'the Church,' and Mr. Joseph Scott, on his right hand and left. These brethren in the name of God, wound their influence and example like a three-fold cord round the precious cause of Jesus, and lived to see the danger pass away.

In 1809, Mr. J. Gilchrist, who came from Scotland, and had been supplying at Birmingham, was invited, became the minister, continued about two years, and then left.

In 1812, Mr. J. Smith came, and he resigned in 1814. And from 1810 to 1815 the church declined in numbers from 210 to 188. The causes were, the want of peace and unanimity, and the incautious admission of ministers, leading to frequent changes, a practice which, however acceptable in the Wesleyan bodies, is fraught with the utmost danger in churches which themselves decide on the removal and invitation of ministers. The first effort to raise a Sabbath-school at Melbourne appears to have been made in a school-room, on the Derby-road. Mr. Samuel Robinson took the lead in this movement, aided by other officers of the church; and whether this died out or not after the death of Mr. Robinson in 1796, we have not been able to determine. But in 1809, a second and

more successful effort was made in the shop of Mr. Mason, an old building which still remains near this chapel. The principal persons engaged in this were the following:—Messrs. Thomas Hemsley, senr., and James, his son; Thomas and George Mason; John Earp, High-street; William Freeston, son of the late Rev. J. Freeston, of Hinckley; John Pegg; William Adcock; and John Granger. The first year they reported 150 scholars, and collected £20 after sermons by the late Rev. T. Stevenson, then of Leicester. New school-rooms were built in 1810, and those were enlarged in 1835.

In 1815, Mr. J. Preston, pastor of the General Baptist Church, Great Suffolk-street, London, whose wife was the daughter of Rev. Dan Taylor, became the minister. He laboured here eight years; and the members in the church increased about fifty in ten years, besides making up for all deductions. During Mr. Preston's ministry, the chapel at Ticknall was enlarged and almost rebuilt, at an expense of £271; the incumbrance on which place was removed some years ago. This enlargement was in 1817.

Mr. J. F. Winks became the minister in compliance with the request of the church, in July, 1824, and remained until 1826, when he resigned to go to Loughborough, where he appears to have been for some time previously engaged in the printing business. The friends made repeated efforts to have Mr. Winks firmly settled among them; but from the records of that period he does not appear to have been quite prepared for it. Mr. Winks was succeeded by Mr. G. Naylor, who was invited for twelve months, and commenced in May, 1827. He laboured with zeal, general acceptance, and considerable success until March, 1830, three years; when matters became uncomfortable—Mr. Naylor dissatisfied—and after considerable agitation, he resigned. After this, he was engaged for some time at Burton-on-Trent, and after that went to America, where he died. In the year 1832, the present chapel was built, on the site where the old one stood. Besides incorporating the material of the old building, and securing a great deal of voluntary and

gratuitous labour, about £800 were expended upon it. The late Mr. James Smith, of Nottingham, was the architect. The collections at the opening were £86 8s. 4½d. The preachers were the Rev. J. Edwards and W. Pickering, of Nottingham, J. Goadby, of Ashby, J. G. Pike, of Derby, and Thomas Stevenson, of Loughborough. And the friends entered into a liberal subscription, as the following list will testify—which is extracted from the church book—

SUBSCRIPTIONS TO THE NEW CHAPEL,
Besides many smaller sums.

	£	s.	d.
Brother John Earp, senior (Church) Elder	105	0	0
Brother Thomas Dunicliffe, Deacon	100	0	0
Brother Philip Wheatley... ..	100	0	0
Brother Jos Scott, Deacon	45	0	0
Brother John Earp, junior	20	0	0
Brother William Pegg	10	0	0
Mr. Robert Pegg, of Derby	5	0	0
and Joseph Earp, Maltster; Joseph Earp, junior; William Bailey; James Hollingworth; and Thomas Hemsley, junior; £5 each. The whole sum raised was upwards of £500. And Mr. Thomas Dunicliffe, one of the principal subscribers, died before the new building was completed, in July, 1832.			

In May, 1833, Mr. T. Yates, a student in the Loughborough College, settled here. His ministry was both acceptable and successful. During its continuance, which was seven years, 108 persons were baptized, an average of fifteen annually; and when he resolved to leave in compliance with an invitation from the church at Fleet, in Lincolnshire, it was with sincere regret that the friends gave him up.

In 1841, Mr. R. Stanion, a student in the Academy, became the minister. He was pious, studious, and laborious, and although not so attractive or successful as his predecessor, he was respected and useful in the church and the world, and after some four years labour, removed by invitation to Sacheverel-street church, Derby.

In 1845, a new chapel was erected at our Hartshorn branch, where preaching had been maintained in a dwelling-

house for many years. The cost was about £150.

In January, 1847, Mr. T. Gill, the present pastor, who had been for eight years minister and pastor of the General Baptist Church, at Burnley, Lancashire, commenced his regular ministry at Melbourne, in compliance with the unanimous invitation of the church; since which time, thirteen years last January, the church has been favoured with a pleasing measure of peace, union, and prosperity, 223 persons having been baptized and received into fellowship, an average of sixteen annually. In 1851, the debts remaining on the chapel and school premises at Melbourne, amounting to £126, were by a special effort liquidated,—and in 1852, 500 yards of land were purchased, adjoining the chapel premises—the old school-rooms were taken down, and two new ones erected, with class-room, and minister's vestry; an effort which cost £415, besides incorporating the material of old buildings. Towards this amount £160 was raised, £10 of which was a donation from the late Right Honourable Viscount Melbourne. A considerable debt still remains on the school-rooms, and on land purchased to enlarge the grave-yard. The last special effort was in 1856, when the orchestra building behind the pulpit was erected, and an organ purchased. The cost was £146, one-half of which was raised at the time, and the last item of which, all being well, will be removed during the centenary year. The spirit of self-reliance and liberality habitually manifested by this church deserves a passing notice, as it appears from records in the church books, they have contributed often and liberally towards the erection of chapels and liquidating of debts on chapels, &c., in various and distant parts of the Connexion, without ever having sought or received, so far as at present known, any foreign help in their efforts at home. They have also had the privilege of long supporting the connexional institutions, and have raised this year for our Foreign Mission £65 18s., and increased their contributions both for College and Home Mission, as well as supporting the Bible Translation Society. The Lord has also

raised up among them two useful missionaries to the heathen, viz: the Rev. John Brooks, whose labours were continued about ten years in India; and Mr. William Brooks, who is sharing with us the pleasure in these interesting services, after nineteen years successful labour, chiefly in connection with the mission press, in India, and who is expected in due time to resume his duties in that distant land. The late Mr. John Richardson, who was pastor of the church at Wirksworth for some sixteen years, and died much respected near Derby, was a member of this church, and commenced his labours as a minister at Hartshorn and Ticknall.

The present number of members in the church is 309; Sabbath-scholars, 410; teachers, 67; chapels, 3; pastor, 1; deacons, 8. During the last year, twenty-nine have been added by baptism, and seven by restoration. The circumstance of there not being a much larger number in fellowship at Melbourne is accounted for by our large and continued losses in removals from the neighbourhood, occasioned partly by the scarcity of employment for males, and partly by the periodical panics in our staple trade. During the last fourteen years, seventy have been formally dismissed to other churches, and many lost in other ways. But we are happy in being able to add, that in the opinion of competent friends, the chapel and school premises at Melbourne, are more commodious and respectable, the numbers in the church and congregation larger, and

the character and prospects of the cause more hopeful now than at any former time.

We have thus endeavoured to sketch, though very imperfectly, a few of the most important events in the history of this church during a hundred years. We see many reasons for deep humiliation, but more we trust for gratitude to God for his great kindness to his people. We have been obliged to select from a large number of facts, and have sometimes been perplexed in deciding what ought to be omitted, and what degree of prominence to give to some of the subjects introduced. We leave the narrative with God and his people, and trust we are justified in concluding, that the Melbourne church is a tree of the Lord's right-hand planting. Her roots have become deeply fixed in the soil of this town and parish, and her branches have extended to many of the surrounding towns and villages. Many brought to Jesus here are occupying useful stations in distant localities in our own land; and not a few with whom we hope to meet in heaven, have gone from us to America, and other parts of the world. For all the favour which has thus been shewed to his church and people, we bless the triune God, the Father, Son, and Holy Ghost; we bow before his throne and give him all the praise. And our earnest prayer is, that long after, we, who are here to-day, shall have joined our forerunners in the better home, there may still be a people here to glorify the Saviour, and show forth the honour of his name.

A FEW THOUGHTS ON THE WEEKLY OFFERING.

IN reading the Minutes for this year, I felt considerable pleasure in the statements of those churches which have adopted the system of 'Weekly Offerings.' They speak of it as a decided success. No doubt it is, and must be, when it is the only authorized scriptural plan for supporting the cause of the Redeemer. It is enjoined upon the churches by apostolic authority. 'Laying aside weekly as God hath prospered

you.' All other plans are but the inventions of men, mere worldly desigus for getting money, and as such are generally successful failures. By what authority do the churches of Christ set aside the only scriptural plan of supporting the cause of the Redeemer under the present dispensation? The modern system of pew rents, of quarterly collections, &c., go very far to destroy the independence of the church,

giving an influence exceedingly dangerous to the few members of the church who are rich, the great burden of supporting the cause resting with them; hence the poor, if not despised, are too frequently set aside, and the pastor is very often little better than a captive in bonds. Let but the Weekly Offering be adopted, and no select rich few can exercise an undue influence over the church. I ask what authority has a church to set aside the financial law of the New Testament for a law of their own? As well might they set aside the *mode* of Christian baptism, or any other law of the house, and thus go on till the whole Christian code be altogether abrogated. The other day I asked a deacon of a church which numbered more than three hundred members, if he found any difficulty in obtaining pecuniary aid for the support of the cause of Christ. He confessed he did. I said to him, 'Perhaps you have never thought that your present mode of raising money is very objectionable as you solicit all to give; worldly and ungodly persons are requested and expected to give to the support of a cause, which is directly antagonistic to their views and feelings, yet the plate is put before them. Until, my friend, you alter your present system and take the New Testament for your guide, you will always be involved in difficulties. May I ask, in your church, what may be the average amount per quarter of the seat rents?' 'About eighteen pence.' 'This I suppose is for the support of the ministry?' 'Yes.' 'Then your minister must have rather a large congregation to obtain anything like a salary to keep him and his family in comfort. Let us just look at this support of the ministry. It amounts to the very splendid sum of less than a farthing per day, three half-pence a week, sixpence a month. And this is called supporting the cause of Christ; certainly not with Christian liberality. For this farthing a day, the seat-holder claims a right to all the privileges of the church. He expects three sermons per week from his pastor, that he also attend the week evening prayer meeting, be diligent in pastoral visitation, always ready to visit the

afflicted, to give advice to members when requested; that he be given to hospitality, entertaining strangers who may visit him, make, with his family, a respectable appearance, attend the public meetings of the denomination, and pay his travelling expences, that he contributes to the support of the institutions of the church, such as the sabbath school, the chapel debt, find a tray at the annual tea-meetings, and liberally give to the subscription list for the removal of any remaining debt on the school-room, or the chapel. All this and more is expected by the members of the church, who give the very handsome sum of less than a farthing a day individually towards his support. I knew a labouring man who expended no less a sum than seven shillings a week on ale and tobacco, who declared that he could not afford a penny per week for the cause of Him who was rich, 'yet for his sake became poor.' How dwelt the love of God in him? Scripture is not silent respecting the support members of the church ought to render to their pastor. What attentive reader of the Bible has forgotten the high commendation the Saviour bestowed upon the poor widow, as he beheld her cast into the treasury her mite. Long as sacred history is read, the noble act will be praised by all who love the cause of God. Now I ask what proportion is there between a farthing a day, and that which the pastor has been the instrument of imparting to the people of his charge. He gives unto them with no sparing hand the riches of Christ, but they for all his labour of love, dole out to him of their substance, the liberal contribution of a mite per day! If this is not muzzling the ox that treadeth out the corn, I have yet to learn the meaning of the passage. I am aware the interested cry is, 'We do not like to be taxed by any one;' then let such people tax themselves, and do it according to the command of scripture, by laying aside weekly as God hath prospered them. By so doing the finances of the church would present a healthy appearance, and there would be prosperity in Judah. The present system is one of taxation, for what is the pew rent

but a quarterly tax? In your church it is true, it is but a miserably small one, yielding the magnificent sum of a farthing a day, yet it is a tax, and which you are compelled in honour to pay. I fear the opposition shown to the system of Weekly Offerings by many members of churches, is neither more nor less than a dislike of the exposure of their contribution for the support of their spiritual guide. If you wish your pastor to be comfortable and to appear respectable, then impart to him according to the measure of God's bounty towards you, and you will be able to do this with liberality and ease, if you adopt the system of Weekly Offerings.

The Weekly Offering will enable the churches to study proportion in the support which they render to their pastors, and that ought to be in some good measure proportioned to the overflowing bounty of God towards them, proportioned to the exigencies of the times in which they live, proportioned to the unavoidable expences of a large family which they may have to support. Many act on this principle with respect to the clerks they keep, and the porters who carry their loads; and ought not members of the church to pay some regard to it in reference to those who serve them in the gospel of Christ, and earnestly strive to secure their everlasting welfare? It is to be feared that many members of churches have such perverted understandings and iron hearts, as to imagine that a biting penury is likely to make their ministers sounder divines, better pastors, and more useful labourers in the Lord's vineyard. Ah! these professors suppose that ministers with minds corroded by care and oppressed by a laudable fear of scarcely being able to provide things honest in the sight of all men, that these ministers will be less distracted in their studies, more serene in devotion, and more zealous in exertion. Some professors, to their dishonour be it spoken, have their names ranked high in the lists of an ostentatious charity, while their minister is only receiving the crumbs which fall from their table. Can such things be pleasing to Him whose servants they are? Is your minister a labourer?

he is worthy of his hire. Is he a shepherd? he should be fed with the milk and warmed with the fleece of the flock. Is he a soldier? he should not be entangled with the affairs of this life, that he may please him, who hath chosen him to the spiritual warfare. Is he a minister of the gospel? it is ordained by the Lord Jesus, that he who preacheth the gospel, should live of the gospel. I speak as unto wise men, judge ye what I say.

There are many members of churches who give annually a much larger sum to public institutions, than they give for the support of their own minister, thus acquiring a character of liberality, but at the same time leaving their own pastors to struggle with pecuniary difficulties, and to mourn over embarrassments from which they have the means to extricate them. I am aware that many members are ignorant of their minister's pecuniary difficulties; but is it not a wilful ignorance? With but little trouble and reflection, they might ascertain that his salary is inadequate to his expenditure. In calculating on what is necessary to place a minister above trials of this nature, we must not calculate the bare amount that will cover his domestic outlay, but remember that food and raiment form a small part only of what is required. On his hospitality there are many claims, on his liberality there are more. Lay and ministerial strangers are his guests, the latter who supply his pulpit at the request of the church to plead for missions, or to advocate the cause of the Sabbath school, or to liquidate the chapel debt, and while these are his guests, the poor are his dependants. I am aware numbers will shield themselves by stating that their minister does not complain, that he does not appear to be dissatisfied. True: the dread of being thought greedy of filthy lucre, ties up his tongue, but it cannot fetter his feelings. Now I would ask every member of a Christian church, and especially every deacon, whether it is not their duty to inquire if the support of their pastor be sufficient to meet his expenditure? The estimate may be easily made, and where there is ground for concluding that it is not

sufficient, then I hesitate not to say their duty is to be just before they are generous, to consider whether they are not among all their boasted deeds of charity, presenting robbery for a burnt offering.

Lastly. The adoption of the Weekly Offering will place the pastor in much more comfortable circumstances temporally and spiritually. If a captive in chains, the iron of which enters into his soul through the overbearing conduct of a rich lord deacon, it will release him from his galling yoke. Or if he be oppressed by a very poor, proud, haughty, ignorant deacon, who,

if he only imagines his pastor has slighted him, or has set his authority at naught, will seek on all occasions to avenge himself, such a deacon ought to be stripped of his little brief authority, and made to know that while the church will not allow a rich deacon to lord it over their pastor, it will not allow him to be insulted by the tyranny of an ignorant poor one.

In closing, I urge upon all the churches as a remedy for innumerable evils, the immediate adoption of the Weekly Offering.

BETA.

THE CONDUCT OF RAHAB.

THAT Rahab was a true believer, and that her conduct in receiving, and concealing the spies was pleasing to God, we have the testimony of an inspired Apostle, who places her in that famous list of believers whose names are recorded in the eleventh chapter of Hebrews, and says 'By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.' There is no difficulty in understanding how a woman who had lived a licentious life, should become a true believer; for many women of the same character became penitents in the time of our Saviour. Indeed they were more ready to receive his doctrine, and to attach themselves to him as his disciples than the self-righteous Pharisees. But how can we reconcile with piety the conduct of Rahab, in telling a palpable falsehood to the king's officers, in order to preserve the lives of the spies? Is it lawful to do evil that good may come? Is it right on any occasion to violate truth? Some have maintained that a falsehood was no sin, when the only end to be answered by it was the preservation of human life, or female chastity; and that there is no moral evil in deceiving those who are engaged in perpetrating a horrible wickedness. They allege, that we are not bound to declare the truth to those who have no right to know it, and whose only motive in

demanding it is, that they may commit an atrocious crime. This is a plausible doctrine, and in many cases, would be very convenient to prevent evils which are imminent. But however plausible it may appear, at first sight, it is not sound. If admitted, how far would it lead us? Would it not follow, that, in every case, where we thought we could do good by a falsehood, we are at liberty to resort to it? The consequence then would be, that all confidence among men would be destroyed. We should not know when good men declared anything, whether to credit it or not, for they might be persuaded, for some reason, that a lie would be promotive of some good end. It will not answer to say, that the right to tell a lie is confined to cases of great importance, and when by this means evils not otherwise to be avoided, can be prevented; for if we may violate truth for a greater good, we may also for a less; and if the principle be once established, the distinction between greater and less will be of very little consequence. Every man will judge for himself, whether the occasion is such as to justify a falsehood; and he will have no clear rule by which to form his judgment. The establishment of such a principle of morality, if it did not expel all truth from the earth, would have the effect to destroy all confidence among men;

and would in this way introduce innumerable evils. We must maintain, therefore, that a lie is never justifiable; and that, although it is not always necessary to declare all the truth that we know, we are never at liberty to declare that which is not true. This being the correct principle of morals in regard to speaking the truth, we cannot justify the conduct of Rahab, in resorting to a falsehood to deceive the men who were in pursuit of the spies; and although her faith in receiving the spies is celebrated by Paul, yet he does not praise the means which she used to secrete them. The difficulty still returns, how can we reconcile the commission of such a sin with the existence of piety? On this I would remark, that the best of human beings are frail and imperfect. Good people often labour under grievous mistakes in regard to the law of God, as well as other things. In early ages there was less light on the subject of moral duty than in later periods: many things which were then uncertain and obscure, have been elucidated by the experience of ages, and more especially, by the clearer revelation of the Divine will. In all past ages, some things which are now almost universally reckoned sinful, were not viewed to be wrong. I might give as instances, the persecution of men for their religious opinions when erroneous, and the slave trade. All the reformers agreed in opinion that heretics ought to be pursued with punishment by the secular power; and until within half a century, no one seems to have considered the moral evil in trading in human beings, and of bringing them into a state of involuntary servitude. During the prevalence of these errors, all sorts of persons participated in the sins which arose out of them. Calvin and Cranmer were concerned in bringing heretics to the stake; but their conduct met with the general approbation of the good men of the time. So John Newton, after his conversion, followed the slave trade, without a suspicion, as he informs us, of its evil: and so did many other good men. But sins of

ignorance differ exceedingly from the same sins committed against light. From a careful attention to the history recorded in the Old Testament, it appears, that it was commonly received as a principle, and acted upon by the patriarchs and others, that to preserve life, it was lawful to depart from the truth. Thus we find Abraham teaching Sarah to say that she was his sister, which though true in a certain sense, was nevertheless intended to deceive. We find Isaac guilty of similar conduct on a similar occasion. The same is true of many others, and particularly of David, who on several occasions declared what was not true; and none of these persons appear to have been sensible that they were doing wrong. It seems, therefore, that in former times it was admitted as a principle of morals that it was lawful to utter a falsehood, or to use deceitful words, to preserve life. Is it to be wondered at then, that a woman who had been brought up in idolatry, and had lived a licentious life, and was just converted to the true religion, should have erred in such a case? It would have been truly wonderful, if in opposition to the universal current of opinion, she had perceived the moral evil of deceiving those who had come to apprehend the men whom she believed to be the servants of Jehovah. While, therefore, we cannot justify the means which she employed to do good, we can readily believe that her motives were pure, and her faith strong. She erred indeed, but it was the error not merely of one, but of the age; yea of all antiquity; in which she had as participants, some of the most eminent saints who ever lived. And we should not be too rigid and censorious in judging the faithful of former ages, when it is not improbable, that our own more enlightened posterity may see, that most Christians of the present day have been living in the practice of some things which to them will appear to be inconsistent with the purity and perfection of Christian morals.*

* Alexander's History of the Israelitish Nation,

Scripture Illustrated.

LEBANON.

WITH Dan, or Cæsarea Philippi, the Holy Land terminates. But its scenery and geography cannot be considered complete without a few words on the vast mountain region which forms its physical barrier; and which is the foundation of the whole structure of the country. Lebanon closes the Land of Promise on the north, as the peninsula of Sinai on the south; but with this difference, that Lebanon, though beyond the boundaries of Palestine, is almost always within view. The thunderstorm, which the psalmist tracks in its course throughout his country, begins by making the solid frame of Lebanon and Sirion to leap for fear, like the buffaloes of their own forests, and ends by shaking the distant wilderness of the lofty cliffs of Kadesh. From the moment that the traveller reaches the plain of Shechem in the interior, nay, even from the depths of the Jordan-valley by the Dead Sea, the snowy heights of Hermon are visible. The ancient names of its double-range are all significant of this position. It was 'Sion,' 'the upraised;' or 'Hermon' 'the lofty peak;' or 'Shenir,' and 'Sirion,' the glittering 'breast-plate' of ice; or, above all, 'Lebanon,' the 'Mont Blanc' of Palestine; 'the White Mountain' of ancient times; the mountain of the 'Old White-headed Man,' or the 'Mountain of Ice,' in modern times. So long as its snowy tops were seen, there was never wanting to the Hebrew poetry the image of unearthly grandeur, which nothing else but perpetual snow can give; especially as seen in the summer, when 'the firmament around it seems to be on fire.' And not grandeur only, but fertility and beauty were held up, as it were, on its heights, as a model for the less fortunate regions which looked up to it. 'His fruit shall shake like Lebanon.' The 'dews' of the mists that rose from its watery ravines, or of the clouds that rested on its summit, were perpetual witnesses of freshness

and coolness, the sources, as it seemed, of all the moisture, which was to the Land of Palestine what the fragrant oil was to the garments of the High Priest; what the refreshing influence of brotherly love was to the whole community. In the longings of the Hebrew lawgiver, the one distinct image which blended with the general hope of seeing 'the good land beyond Jordan,' was of 'the 'good' mountain, even Lebanon.' And deep within the recesses of the mountain, beneath its crest of ice and snow, was the sacred forest of cedars, famous, even to those who had never seen them, for their gigantic magnificence; endeared to the heart of the nation by the treasures thence supplied to the temple and the palace of Jerusalem.

ON OBSERVING, AND NOT OBSERVING, DAYS.

'ONE MAN ESTEEMETH ONE DAY ABOVE ANOTHER; AND ANOTHER ESTEEMETH EVERY DAY ALIKE. LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND.' ROM. XIV. 5.

'YE OBSERVE DAYS, AND MONTHS, AND TIMES, AND YEARS. I AM AFRAID OF YOU, LEST I HAVE BESTOWED UPON YOU LABOUR IN VAIN.' GAL. IV. 11.

THE key to this apparent difficulty will be found in attending to the persons addressed. The Roman and Galatian churches were each composed of both Jews and Gentiles; but they are not addressed promiscuously, neither are they the same description of people who are addressed in both passages. Those who regarded days among the Romans were converted Jews, who, having from their youth observed them as Divine appointments, were with difficulty brought to lay them aside. And as their attachment had its origin in a tender regard to Divine authority, they were considered as keeping the day unto the Lord; and great tenderness was enjoined upon the

Gentile converts towards them in this matter.

Those, on the other hand, who among the Galatians 'observed days, and months, and times,' were converted Gentiles, as is manifest from the context, which describes them as having in their unconverted state, done 'service to them which by nature were no gods,' ver. 8. These, being perverted by certain Judaizing teachers, were, contrary to the apostolical decision (Acts xv.) circumcised, and subjected themselves to the yoke of Jewish ceremonies. Nor was this all; they were brought to consider these things as necessary to justification and salvation, which were subversive of the doctrine of justification by faith in Jesus Christ, Acts xv. 1; Gal. v. 4.

Considering these differences, the different language of the apostle is perfectly in character. Circumcision, and conformity to the laws of Moses, in Jewish converts, was held to be lawful. Even the apostle of the Gentiles himself to the Jews became a Jew, frequently, if not constantly, conforming to the Jewish laws; and writing to others he expresses himself in this wise: 'Is any man called being circumcised. Let him not become uncircumcised. Is any called in uncircumcision? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God.' But for *Gentiles*, who had no such things to be alleged in their favour, to go off from the liberty granted to them, (Acts xv.) and entangle themselves under a yoke of bondage—and not only so, but to make it a term of justification—was sufficient to excite a fear, lest the labour he had bestowed upon them was in vain.

'HOLES OF THE ROCKS,'
'CLEFTS OF THE ROCKS.'

Isaiah ii. 19, 21.

THE country of Judæa, being mountainous and rocky, is full of caverns; as it appears from the history of David's persecution under Saul. At Engedi, in particular, there was a cave so large,

that David with six hundred men hid themselves in the sides of it; and Saul entered the mouth of the cave without perceiving that any one was there, (1 Sam. xxiv.) Josephus tells us, (Antiq. lib. xiv. cap. 15, and Bell. Jud. lib. i. cap. 16,) of a numerous gang of banditti, who, having infested the country, and being pursued by Herod and his army, retired into certain caverns, almost inaccessible, near Arbela, in Galilee, where they were with great difficulty subdued. Some of these were natural, others artificial. 'Beyond Damascus,' says Strabo (lib. xvi.) 'are two mountains called Trachones, (from which the country has the name of Trachonitis) and from hence, towards Arabia and Iturea, are certain rugged mountains, in which there are deep caverns; one of which will hold four thousand men.' Travernier, in his *Voyage de Perse*, speaks of a grot, between Aleppo and Bir, that would hold three thousand horses. Maundrell says that 'three hours distant from Sidon, about a mile from the sea, there runs along a high rocky mountain, in the sides of which are hewn a multitude of grotts, all very little differing from each other. They have entrances about two feet square. There are of these subterraneous caverns two hundred in number. It may, with probability at least, be concluded that these places were contrived for the use of the living, and not for the dead. Strabo describes the habitations of the Troglodytæ, (that is, dwellers in holes or caves) to have been somewhat of this kind.' The Horites, who dwelt in Mount Seir, were Troglodytes, as their name imparts. But those mentioned by Strabo were on each side the Arabian Gulf. Mohammed speaks of a tribe of Arabians, the tribe of Thamud, 'who hewed houses out of mountains to secure themselves.' Thus also we read in Judges vi. 2, 'Because of the Midianites, the children of Israel made them the dens which are in the mountains and caves and strongholds.' To these they betook themselves for refuge in times of distress and hostile invasion: 'When the men Israel saw that they were in a strait, (for the people were distressed), then the people

did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits,' 1 Sam. xiii. 6, and see Jer. xli. 9.

To 'enter into the rock,' 'to go into the holes of the rocks, and into the caves of the earth,' was to the Jews a very proper and familiar image to ex-

press terror and consternation. Hosea, the prophet carries the image still further, and adds great strength and beauty to it. Hosea x. 8.

'They shall say to the mountains, Cover us;
And to the hills, Fall on us.'

See also Revelation vi. 15, 16.

Wayside Gleanings.

COMPREHENSION AND DETAIL.

It is a fact of history and of observation that all the efficient men, while they have been men of *comprehension*, have also been men of *detail*. There must be detail in every great work. It is an element of effectiveness, which no reach of plan, no enthusiasm of purpose can dispense with. Accurate and careful detail, the minding of common occasions and small things, combined with general scope and vigour, is the secret of all the efficiency and success in the world. I wish it were possible to produce as high an example of this twofold character among the servants of God and benevolence in these times, as we have in that fiery prodigy of war and conquest, who in the beginning of the present century, desolated Europe. Napoleon was the most effective man in modern times—some will say of all times. The secret of his character was, that while his plans were more vast, and more various, and of course, more difficult than those of other men, he had the talent, at the same time, to fill them up with perfect promptness and precision, in every particular of execution. His vast and daring plans would have been visionary in any other man; but with him every vision flew out of his brain a chariot of iron, because it was filled up, in all the particulars of execution, to be a solid and compact framework in every part. His armies were together only one great engine of desolation, of which he was the head or brain. Numbers, spaces, times, were all distinct in his eye. The wheeling of every legion, however remote, was mentally present

to him. The tramp of every foot sounded in his ear. The numbers were always supplied, the spaces passed over, the times met, and so the work was done. The nearest moral approximation I know of was Paul the apostle. Paul had great principles, great plans, and great enthusiasm. He had the art at the same time to bring his great principles into a powerful application to his own conduct, and to all the common affairs of all the disciples in his churches. He detected every want, understood every character; set his guards against those whom he distrusted, kept all his work turning in a motion of discipline; prompted to every duty. You will find his epistles distinguished by great principles; and at the same time, by a various and circumstantial attention to all the common affairs of life; and in that you have the secret of his efficiency. It is thus, and only thus, that any disciple will become efficient in the service of his Master. He cannot do his works of usefulness by the prodigious stir and commotion of a few extraordinary occasions. Laying down great plans, he must accomplish them by great industry, by minute attentions, by saving small advances, by working out his way as God shall assist him.—*Bushnell.*

‘COULD YE NOT WATCH ONE HOUR?’

WE are often in a *religious hurry* in our devotions. How much *time* do we spend in them daily? Can it not be easily reckoned in minutes!

Probably many of us would be decomposed by an arithmetical estimate of our communion with God. It might reveal to us the secret of much of our apathy in prayer, because it might disclose how little we desire to be alone with God. We might learn from such a computation that Augustine's idea of prayer as 'the measure of love' is not very flattering to us. We do not grudge time given to a privilege which we love.

Why should we expect to enjoy a duty which we have no time to enjoy? Do we enjoy anything which we do in a hurry? Enjoyment presupposes something of mental leisure. How often do we say of a pleasure, 'I wanted more time to enjoy it to my heart's content.' But, of all employments, none can be more dependent on 'time for it' than *stated* prayer.

Fugitive acts of devotion, to be of high value, must be sustained by other approaches to God, deliberate, premeditated, regular, which shall be to those acts like the abutments of a suspension bridge to the arch that spans the stream. It will never do to be in a desperate haste in laying such foundations. This *thoughtful* duty, this *spiritual* privilege, this foretaste of *incorporeal* life, this communion with an *unseen* Friend—can you expect to enjoy it as you would a repartee or a dance?

'WHY DON'T GOD MAKE IT MORNING?'

A LITTLE sick child, tossing restlessly upon her bed, often asked of her mother, 'When will it be morning?' The kind mother, as often answered, and tried every method which a devoted mother's love could devise, to make the wearisome hours pass more comfortably. At length the sick child exclaimed, with impatience, 'Why don't God make it morning?'

Are there not many Christians who, in moments of darkness and trial, *feel* though they may not *express*, the same impatience? Sickness lays its heavy hand upon one in the midst of much labour; when he feels that there is

much to do for Christ and his cause, many souls who might be saved by his exertions, and who may be lost without them; he feels, too, that the night will soon come when no man can work, and that he must needs work while it is day; yet there he is, as he thinks, doing nothing for the glory of God. He tries to feel that all is for the best, yet the dark cloud will at times overshadow him,—his faith is weak, and in agony he asks, 'When will God make it morning?'

Another loses a beloved and only child; and he cannot see why God has thus taken away what he regards as his greatest earthly blessing. Instead of bowing meekly to the stroke, he contends with his Maker, wanders further and further from the light of God's countenance, into deep darkness, and then impatiently asks, 'Why don't God make it morning?'

Loss of property, or of friends, often embitters the feelings of those who thus suffer, and instead of bringing all these cares and burdens to the mercy-seat, and there casting them off, they sink away from God, with the darkness gathering thicker around them, and almost in despair they call out from the midnight gloom, 'When will God make it morning?'

Let all such sorrowing ones remember, that if they are indeed the children of God, his eye is upon them, however deeply they may be shrouded in darkness. Christ is *always* with those who have committed themselves to him, and by every trial *here*, he is only preparing them for the bliss which shall be theirs *hereafter*. In his own good time, and at the best time, he "will make it morning." 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.'

A MOTHER'S PRAYER.

AN Indian family of superior rank, in Martha's Vineyard, lost their first five children in infancy; neither their medicines nor their powwows could save them. A sixth was born a few years before the English settled in the island, and the poor mother was greatly

distressed lest this should die also. She felt helpless herself, and she could not trust her priests and doctors. 'But is there not some Almighty God to be prayed to?' were her thoughts; 'a God that made everything we see—a God who gave me life, and other people life, and who gave life to my baby; and if he gave life, can he not continue it?' The poor Indian mother determined to seek this God and pray to him for the life of her child. As soon as she was able, she took it up in her arms and went into the field, and fell down and prayed to him in its behalf. The little one lived; this strengthened her faith; she believed there was One on high who heard and answered prayer, and thus, in the gratitude of her heart, she devoted her boy to God.

Not long after the white men came and settled at Martha's Vineyard, and the Indians, who had been at some of their meetings, told about their coming together, and that the man who spoke often looked up to the sky. The mother heard about it. 'These strangers meet for prayer,' she thought, and perhaps they pray to the same God I pray to, and who saved the life of my child. She longed to see them.

Mr. Mayhew, the minister of the white men, soon visited that part of the island where she lived, and preached the gospel. The woman went to hear him. It was just the gospel for her. She believed it, and joyfully received Jesus Christ the Son of God, as her Almighty Saviour and helper. She afterwards united with the church, and in the story of her experience of God's goodness and mercy, they saw that 'the same Lord over all, is rich unto all that call upon him.'

'What became of the little boy?' He grew up a Christian boy, became a preacher of the gospel, and pastor of a flourishing Indian church in the Vineyard. God will accept and bless a mother's offering!

GRAINS OF WISDOM.

Truth is too great a prize to be the reward of laziness.

No man's dulness is or can be his duty, much less his perfection.

A man who impoverishes his soul for the sake of worldly gain, is like one who, desiring to learn to play upon a harp, tears out all its strings, wherewith to pay for his tuition.

CHANGES.

MOURN, O rejoicing heart!
 The hours are flying;
 Each one some treasure takes,
 Each one some blossom breaks,
 And leaves it dying;
 The chill dark night draws near,
 Thy sun will soon depart,
 And leave thee sighing;
 Then mourn, rejoicing heart,
 The hours are flying!

Rejoice, O grieving heart!
 The hours fly fast;
 With each some sorrow dies,
 With each some shadow flies,
 Until at last
 The red dawn in the east
 Bids weary night depart,
 And pain is past.
 Rejoice then, grieving heart,
 The hours fly fast!

Procter.

Correspondence.

SCRIPTURAL ELECTION: OR,
SOME CHOSEN FOR THE
BENEFIT OF MANY.

To the Editor of the General Baptist
Magazine.

DEAR SIR,—On re-perusing the learned and elaborate letter on Election presented to and by our late Association, I feel impelled, notwithstanding my great admiration and fraternal affection for its author, to express my dissatisfaction with this production. It seems to utter but 'an uncertain sound;' and after all to leave the matter much as it found it. Nay, it adduces certain weighty objections which it does not attempt to answer, (p. 44); and it does not show how the seemingly conflicting statements of Scripture may be harmonized, (p. 45). This is far from satisfactory. We seek rest, but in the letter do not find it.

The subject is an anxious one, to every thoughtful mind, to every devout reader of the Bible, and to every soul in its attempts to adore and worship God. Election we find spoken of in every part of the Sacred Writings; and election seems necessarily to imply a refusal, or passing by, of the mass from which the election has been made. And if the choice be a proof of love to its objects, the preterition seems to prove the want of love to the rest. No intelligent worshipper of God can be free from a deep concern on such a subject. It involves not only our own destiny and the fate of millions, but the character and nature of the God that made us; whom we are to love, and to whose moral image we must become conformed.

Now, though it is an important truth that the word elect or chosen does in some passages signify, (as the letter says, p. 40), 'select, choice, excellent;' i.e. approved on account of some good quality in the object; for instance, 'many are called,' because God desires their holy happiness; 'but few,' because they believe the call and act

accordingly, 'are chosen,' or approved; still, this is a less frequent use of the word, and quite inapplicable to the bulk of the passages where it occurs. Here it signifies the selection of moral complacency, resting on pious individuals; but generally it distinctly asserts a sovereign appointment of certain persons, or things, to answer certain purposes, which in his good pleasure God determined on before the foundation of the world; (Ephes. i. 4, 6, and 2 Tim. i. 9.) and this appointment, not as having been made on account of works, or merit in the object, but because of God's own purpose and good pleasure. Rom. ix. 11, 16; 11, 5, Titus iii. 5. And although it is an important truth that we can only know our election of God by our faith and its fruits, (p. 44. 1 Thess. i. 4) still the election was in existence before its evidences.

And beside, and above all texts of Scripture, the devoutly enquiring worshipper of God soon finds himself brought face to face with God's eternal principles and purposes. He feels assured that the favour of his maker is the 'one thing needful.' He asks for it. He quickly perceives, that the *unchangeable* God either *is* his father and friend already, or *never will be*. On the supposition that God *is* his friend, he at once perceives that he always from all eternity must have been so; and seems to be saying to him, 'yea I have loved thee with an everlasting love.' Jer. xxxi. 1. On the supposition that he *is not*: religion, true religion, becomes a simple impossibility. For true religion, as *prescribed* by the law, *described* in the Gospel, and *inscribed* in his very conscience, is to 'love God with all his heart, and understanding, and soul, and strength, and to love his neighbour as himself.' How then can he thus entirely love a being whose character he does not know; how can he perfectly love an eternal and unchangeable being, on whom he is dependent for every degree of happiness for all time and for all

eternity, unless he can unreservedly trust him? How can he thoroughly love and trust him if he is not quite sure that his very nature is love; and that that eternal love is guided by infinite wisdom and sustained by infinite power? What idea can he form of infinite wisdom, if it does not include unlimited knowledge and therefore foreknowledge? What wisdom or goodness would there have been in forming a universe, without a plan, without a purposed end, worthy of God himself, and purposed means worthy of such an end? If therefore, the Bible had not even contained the words purpose or predestination, the things meant would soon have found their way into the mind of a man prostrate before his maker. A doubt as to the existence of such a plan; or as to that plan being filled with unlimited goodness; or as to that goodness including *him* in its eternal embrace, would render perfect love towards such a being impossible.

And then, the other table of the law, 'thou shalt love thy neighbour as thyself,'—leads him to enquire, 'Does my maker love my neighbour as he does himself? if not, where is his goodness? if he does not, why should I? Am I called on to be better than my maker?'

What then is this *End* designed by Infinite goodness, love and wisdom? The glory of God, says the latter, so says Jonathan Edwards, and I say the same. But let us rightly understand the phrase; else I fear we shall not love God for it; if we do not see infinite love in it, we shall not love it with all our heart, and soul, and mind, and strength. And if we do not love the end God aims at, we certainly do not love God himself. The latter well says, it would be wrong in us to do things for our own glory (p. 43); but I am not satisfied with the effort it makes to justify God in doing so. By the Divine glory, then, we are of course not to understand his essential gloriousness; but the perception of his beauty, and excellency, by his intelligent creatures; that is, their delighted admiration and overjoyed relish of his love; and their endless and ever-increasing happiness, in the contemplation of all his perfections;

their appreciation of all his wisdom and power, in all his works, and words, and will; their boundless satisfaction in finding that all he has, and all he is theirs for ever; that indeed they are the actual 'Heirs of God, and joint Heirs with Christ.' The man who perceives this, may well love God for making this the End of all his creation, all his purposes, and all his providences; to such a man, God's predestinations are unspeakably sweet. 'How precious also are thy thoughts unto me, oh God;' Psalm cxxxix. 17.

But then, what is election—personal election from eternity? For election, as we have seen, means the taking of some, and leaving of others. Now it has, alas, been very generally supposed that God designed and elected some to holy happiness, and not others. Two friends of mine believed this, that God eternally loved some and not others, that Christ had died for those, but not for these. One of these friends, M. K., after some anxiety, and many efforts, arrived at the comfortable conclusion, that his piety, and his impressions, emotions, or 'frames,' both painful and pleasant, were such as to afford evidence that he was one of the Few. This was enough for his narrow heart. He was safe, and all was right. As to his neighbours, he was sorry for their state, but as it was God's will to leave them, it would not do for *him* to complain; and whatever sorrow he had for them, he could not attribute it to the Spirit of God, and therefore it could only be the remains of a carnal affection, which he must mortify. His friend, L. P., attended the same ministry and believed the same doctrines. He humbly hoped he was also one of the elect; but his dear old father was not pious, nor his kind aunt G; nor was his wife's religion as it should be; and his own younger son was worse than careless. L. P. was therefore far from happy. His creed did not make him happy. His creed prevented him from being happy. He believed, alas, that personal piety was the only evidence in the world of God's love to any one—and that evidence was wanting in those, for whose happiness he was principally concerned. He tried to pray for them, he could not help it; but he

could not pray in faith; for he knew they were either eternally elected or not; and prayers could not alter the fact. His friend's logic did not appease his disquieted heart; nay, his unsympathizing apathy rather shocked him. The effect of their creed on these two men, was, that M. K. with intensified selfishness loved a partial God, and did not love his neighbour as himself; and that L. P. was by his love for his neighbour hindered from loving his God. It produced in one a wrong happiness, in the other a wrong unhappiness. Their creed, thank God, was false.

Had the great sentiment which stands at the head of this paper become the persuasion of their minds—how blessedly different would have been the results! It would have thawed and burst open the icy heart of the one; and would have filled the mind of the other with gratitude and confidence; and would have stimulated both to devote their whole energies for the accomplishment of the gracious purposes of the God of love. But is the sentiment true? Does God choose and ordain some, for the benefit of others? Let nature, history, scripture, and conscience reply. The letter asserts it, (p. 43), but I think not with the prominence it deserves, nor so as to make its blessed light irradiate the depths and heights of the grand subject we are contemplating.

Nature, then, in all its departments, shows that when an End was to be attained, suitable means were adopted, that is, planned and elected to accomplish it. When God, for instance, designed this earth to enjoy the comfort, beauty, and other benefits of light, he made the vast sun in the sky; but God predestinated it before he made it; that is, he elected certain particles of matter to compose the sun; he passed by other particles, and did not choose them for this purpose. The earth would be very absurd, if it were to complain of not being elected to be the sun, seeing that the sun exists in all its glory for the sake of blessing the earth. The same may be said of every atom in the universe, of every plant, and animal, of every man and angel. Nothing exists for itself;

but everything for the well-being of others. This is the actual constitution of everything made by the God of love; this, therefore, is also the principle of his plan, predestination and election. It could not be otherwise. And instead of revolting at it, or hiding ourselves from it, or deriving from it a lesson of selfishness, our heart leaps with joy to believe this truth; and our whole powers are animated to answer the benignant intentions of our loving Creator. We feel that 'none of us liveth nor ought to live to himself, and none of us may even die to himself.' Nor shall we have the enjoyment and glory of heaven itself for our own personal comfort only; but we shall be 'as the angels of God in heaven.' Matt. xxii. 30. And as to them, 'are they not all ministering spirits?' There is not in all heaven a single cushion for selfishness to sit down on.

And now hear the testimony of Scripture.

God called Abraham alone. Neh. ix. 7. Isaiah li. 2. He passed by all the rest of the human family, and chose Abraham alone; but not for himself alone, but as a channel of unlimited and endless good, for it was that 'through Abraham and his seed, all the families of the earth might be blessed.' Gen. xii. 3. Joseph was elected from among his brethren; but it was that he might save them all alive in the famine. Moses was elected, but it was to deliver Israel from Egypt; and Joshua was chosen, but it was to bring them into Canaan. David was chosen by God from among his brethren, but it was to bless both them and all Israel. Solomon was selected from all the family of David, but it was because the Lord loved Israel, that he made Solomon their king. Jeremiah was ordained before he was born; but it was to be a prophet, and therefore an unspeakable boon to the Jews. So before the conversion of Saul of Tarsus, he was 'a vessel chosen' by the Lord Jesus, but his election terminated not on himself, but on 'the Gentiles and kings, and the children of Israel,' to whom Christ would through him impart his saving name. Acts ix. 15. And Jesus, God's 'elect in whom His

soul delighted,' was 'filled with the Spirit that he might bring forth judgment to the Gentiles,' and be 'for salvation to the ends of the earth.' Isaiah xlii. Acts xiii. 47. The elect stone, for others to build on; the chosen priest, to put away *our* sins by the sacrifice of himself; the elect 'Prince,' to give repentance to Israel and forgiveness of sins.'

'Sing, how Eternal Love, its chief beloved chose,
And bid him raise our ruined race, from its abyss
of woes.' WATTS.

In like manner, the whole Israelitish nation was the chosen generation of God; but it was that they might be a witness for God to all nations; and because they wished to keep all to themselves, and would not even let the gospel be preached to the Gentiles, therefore, 'wrath came on them;' the 'kingdom of God was taken from them, and given to us Gentiles.' 1 Thes. ii. 16. Matt. xxi. 43. They were a 'vessel to honour,' but for abusing their dignity, are made a vessel to dishonour.' Jer. xviii. Rom. ix. The Christian church is now in the enjoyment of these privileges. But mind, says the apostle, (Rom. xi. 25. 31), mind, ye Gentile Christians, that you fall not into the same sin of selfishness; lest like them, you be also broken off. Remember God's object in cutting them off, was not that they might perish, but 'that through your mercy they might also obtain mercy!'

Thus in the body, one limb is elected to be a hand, another an eye, another a foot, but each for the benefit of the others; so in the church each member is elected to be a blessing to the rest; and the whole Christian church is elected to be Salt to a corrupted earth, and Light to a benighted world. Matt. v. 13.

This then is scriptural election, some chosen for the benefit of others. This principle will explain many passages, such as 1 Cor. iv. 7. Rom. xii. 3. &c.

But I forbear from enlarging this already large letter; and conclude by observing that personal and eternal Election, thus understood, is as clear, and dear, and practical a truth, as any in the whole compass of the Bible.

Yours, Mr. Editor, and your readers' faithful friend and servant,
for Jesus' sake,

TENTATUS.

RELIGION AND RECREATION.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I have read the two letters which have appeared in our Magazine on this subject. With many of the statements contained in them I cordially concur, especially with those in the first. But there are some things that do not commend themselves to my judgment. I should be very sorry to say any thing that should tend to loosen the bonds of Christian discipline, or give countenance to that which is wrong in the sight of God. But any one unacquainted with our churches reading the letter signed Delta, on kissing in the ring, &c., would conclude that our 'young people,' and 'young members,' and 'young females,' are a very unbecoming and disorderly set of persons. I don't believe any such thing. I believe that our young people and young members will compare very advantageously in religious knowledge, purity of heart, and Christian activity, with the older people and older members. I don't like the obloquy which has been thrown on them. Besides I very much doubt the truthfulness of some of the statements. "Kissing in the ring" appears to be a favourite game of our young people, with its kindred spirits of "hunt the slipper," "turning the trencher," &c. These games are played with uncommon zest, on all public occasions, in the school-rooms attached to our places of worship.' I appeal to the pastors of the churches, whether such is the fact. I deny the allegation as far as my own church and school are concerned. 'It is common after tea, for the young people to retire to the school-room, and there continue during public worship; and often has the worship been disturbed by the loud and boisterous mirth of the lovers of pleasure, more than the lovers of God.'

Now, I have been at many school-meetings, and anniversaries, but I have never met with such an example of indecorum. I have known some of the teachers, after tea, go into the field, and play a game with the children of their charge. And where is the impropriety of it? Fresh air and sunshine are often more inviting than the freezing speeches and serious nonsense sometimes uttered on these occasions. Go into our chapels on sabbath morning, and who do you find engaged in training the young for heaven? Almost universally the young members of our churches. Week after week they toil on, often unnoticed, or coldly noticed, by the older and more influential members. In the midst of difficulties almost innumerable,—ignorance, stupidity, obstinacy, poverty, dirtiness, dulness—they press forward in their mission of love; and ought they to be met with such a solemn reproach, and cynical rebuke, when on some sunny day they turn out and give vent to the joyous feelings of a warm and loving heart? Where is the harm of it? Religion is not the absolute negation, but the proper regulation of the impulses and passions of human nature. It is not designed to turn us into dreary, dreamy drones, but to catch up the youthful fire, and the throbbing impulses of a glad heart, as an offering to Christ. It is not a sin to be young, and therefore not a sin to be gladsome and merry. There are dark insinuations in some of the expressions of your correspondent. 'The levity and immodest behaviour of the young members of the church.' 'The youthful devotees of the goddess of pleasure.' 'Immodest play.' 'Worldly pursuits, and sensual gratifications.' 'Indelicate games.' 'O ye youthful members of the church who indulge in such sinful pleasures.' Poor young members. What a calamity to be young. What a consolation to be old. Now I say, that such sentiments and sentences ought not to be applied indiscriminately to our young members. I am unwilling to believe that there are such dark shadows on their characters as these suppose. Recreation can, and does exist without pollution, and if your correspondent has associated such

thoughts with the recreative amusements of youth, it is no reason that other people should. Fastidiousness is not faith, nor is prudishness purity. A man may have a long face, a loose heart, and a lazy life. Great sanctimoniousness can exist with a very little sanctification. 'Fastidiousness is not any evidence of purity, but the contrary. A fastidious character is one that shews, by excess of delicacy, a real defect and loss of it. It is too delicate to be practical, because it is practically indelicate and corrupt. Hence, in religion, it is a great principle that, to the pure all things are pure.' People who have time to find so much fault with the doings of others, generally do very little practically themselves; they have their eyes wide open, and their ears all alive, but their hands in their pockets. What the church wants, is not fault-finders, but faithful workers, not persons to throw cold water on the efforts of the young members, but those who will sympathize with them in their trials and temptations, and help them forward in the work of life. It is not croaking that the world wants, but courage. It is needful that we throw aside our stiffness, and prudishness, and officialness, and become plain, simple, sincere men, whose manliness is not lost in our religion, but unfolded by it.

Yours truly,

A MINISTER.

KISSING IN THE RING.

To the Editor of the General Baptist Magazine.

DEAR SIR,—A lengthy communication on the above subject having appeared in your September number, apparently dictated by some brother of a very unhappy and melancholy turn of mind, it has occurred to me that a few remarks in reply, from one of a more lively and less suspicious disposition, might not be altogether out of place. I confess to have witnessed the games referred to without those sensations of horror which seems to have possessed the breast of your correspondent; and as to their being connected with anything indelicate or immodest, such an

idea had never entered into my head, until I read his communication. I feel well convinced that thousands of young people have joined in such games without sensual and immodest thoughts having a place in their minds; and of one thing I am pretty certain, that to many young persons, such ideas, as associated with the games in question, will be suggested for the first time by the rhapsodical effusions of Delta.

I cannot conceive for a moment, that any man of a healthy moral tone, could have written such a letter. I must imagine the writer to be, either a pharisaic religionist, or a crabbed misanthrope out of joint with everybody, and everything, to whom the remembrance of former 'works of darkness, rioting, and wantonness,' clings with such tenacious grasp, that he has come to imagine that every one else must be filled with feelings of a like unhalloved nature to those he once so freely cherished.

I would beg to remind him, that if he could not join in the games in question, without immodest and indelicate sensations, that there are thousands of others who could. 'Evil be to him who evil thinks.' 'To the pure all things are pure.'

My sincere advice to Delta would be, to take a pedestrian excursion into the country, of twenty miles or so, and try to walk off the biliousness with which his system is evidently overcharged, and then to pray fervently for more of 'the charity which thinketh no evil.' And I would further earnestly recommend that the next time he invokes 'ministers of the Lord' and 'right-minded deacons,' it may be to conflict with some more real and tangible evil than the one to which he now calls their attention.

Yours truly,
A DEACON.

UNION OF GENERAL AND PARTICULAR BAPTISTS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I should be glad to learn what object is contemplated by the not unfrequented depreciation of the General

Baptist Denomination in the pages of the Magazine.

As a partner in the concern to which 'a business man' belongs, I beg to be allowed to call in question the correctness of his biblical criticism, and the justness of his denominational censures. If your correspondent be correct, it is wrong for us to exist as a distinct body, yea, all denominationalism is wrong. It was unknown in the model, the apostolical church, and therefore it should not exist now. But does the conclusion follow from the premises? Certainly not. The first church might be so pure in faith and practice that separation was uncalled for; afterwards it might become so corrupt, did in fact become so corrupt, that the truth could only be preserved by the minority, by separation. It seems not only lawful, but imperative to dissent from a corrupt church. 'Come out of her,' says the voice from heaven, 'my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' The differences between the General and Particular Baptists may, or may not, justify separation. We claim the right of judging for ourselves without being open to the charge of schism or being told, by implication, that we have lost our religion. Suppose we join the Particular Baptists, can we stop there? Will not 'No denominationalism' carry us to the Independents, the Methodists, the Established Church, and even to the Church of Rome? The thing no doubt is possible, for there are men in some of those churches who differ quite as much as Mursell and Spurgeon, and still they remain in the same body. Your correspondent might not at present go quite so far as this. He would heartily unite in 'one Lord, one faith, one baptism'—so would we: but have we all one faith? If not, what then? Union? How can two walk together except they be agreed?

We are told that 'personal preferences, arising out of exclusive fellowship, together with the fact that in our experience,' 'it always was so,' 'lie at the root of our disunion.' We have been in the habit of thinking that it was not wrong to have personal preferences, that fellowship had its limits,

and that experience was a good teacher, but we did not know that these things lay at the root of our disunion. 'Live and learn' is a good rule. We are assured that our distinctive principles would have increased influence, if it were shown, that along with a determinate will to uphold all the institutions of the gospel in their integrity, we were yet a body distinguished for catholicity of spirit, and a willingness to leave every man untrammelled, and free to receive and appropriate truth wherever it might be found. But why speak of the influence of principles and of our determination to uphold all the institutions of the gospel in integrity, if personal preferences, exclusive fellowship, and 'it always was so,' lie at the root of our disunion.' What a chaos! Well, never mind the position of our principles; we have them, not at the root it seems, but at the top of the tree: still we have them; but then we are narrow-minded, wanting in catholicity of spirit, and will not leave every man untrammelled and free. Certainly not. There can be no such thing as absolute freedom either in civil or religious society. We cannot indeed prevent any man from appropriating what he may consider to be truth, but if we consider it to be error, we can admonish him, we can warn others, and if the case require it, we can withdraw from him. He may tell us we are narrow-minded, but there is really no help for him in society. If he wishes to be absolutely free, he must become a Robinson Crusoe. Then, seated on his solitary rock, he may chant all day long, and, from January to December, if it pleases him,

'I am Monarch of all I survey,
My right there is none to dispute.'

The proposed union would, it is said, bring us nearer the truth. What truth? And we should then have 'less of that unworthy heresy, (is there some worthy heresy?) which seeks to explain away what it does not like.' Sir, we wish to enter our strong protest against this uncharitable and unjust reflection. Mistaken we may be in some of our views of truth, but not untrue, not dishonest. No man has a right to say we do not like truth. 'A business

man' seems to have got a stock of old crotchets on hand, and he finds his brethren will not have them at any price, and therefore they are narrow-minded, wanting in catholicity of spirit and seek to explain away what they do not like. The union of the two bodies would not in itself draw any nearer churches in the same town, for each section has churches in some towns as isolated as if they belonged to quite different bodies. Your 'business man' seems well satisfied with his name, and closes by saying, 'I conclude we are not right in maintaining our isolation. If we are, let those who think so justify themselves.' We should rather say, 'let those who advocate the change, adduce adequate reasons for it.' We exist as a distinct body. We have gradually progressed, and are doing so still. We have a large amount of property in chapels and schools. We have no reason to be ashamed of our intelligence, or our social position. We can not only stand, but walk alone. What then, we ask, is the nature of the proposed union. How far is it to go? What are the advantages contemplated? These are questions which require a definite answer. What is to be the nature of the union? One Lord, one faith, one baptism, says your correspondent. Is the belief of the two bodies the same? Ours has not changed. Has the other? We are often told they are coming over to us; but have they come? What we want is documentary proof. Can that be furnished? We think not. We are told by 'a business man,' that 'no question of principle separates us Baptists,' and that no question of practical Christian obedience demands it; but what the case requires is proof. Till that is given, little progress will be made. Would the Rev. James Smith endorse the assertion, no 'principle separates us Baptists?' If no question of Christian obedience demands separation, what shall be said of those churches in the Particular Baptist body, which not long ago formed a separate association on a question of Christian obedience? If they are not united among themselves, by what power is a cordial union to be formed between them and us? Then, we

should be glad to be informed how far the union is to go. Are our institutions to be absorbed? If we cease to be General Baptists, how will that bear on our Trust Deeds? And what is the world to gain as the result of the union? To us, with our present light, it seems that the union must be effected virtually before it is formally. That any attempt to force the union before the churches are ripe for it, by a formal vote of the Association, would be most disastrous in its consequences, and that the best, in fact, the only thing which can be done at present is for the two bodies to act together when necessary on public questions, exchange kind sentiments and manifest a Christian spirit. I should not have written upon this subject had I not smarted under the lash of 'a business man,' who I suspect after all is not a layman; and I think it is but just that the man who takes the rod should give his name.

RICHARD HARDY.

Queenshead.

MR. MEE, OF PACKINGTON.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Thinking the following information may be interesting to your readers, I send it for insertion.

Thomas Mee, of Packington, the individual referred to in the last month's Magazine, in the Historical sketch of the Church at Melbourne, by Mr. Gill, was by trade a hatter. Going out one day into his garden from his work, he took cold, and lost the use of his limbs. From that period he gave up his business, and taught a day school, and for several years the friends used to draw him in a small carriage to the meeting-house, where he sat and preached unto them the gospel of Christ. He had two sons, one of whom went to sea; and a striking and remarkable charge he gave to him before leaving the parental roof, proved the means of his conversion thirty years after. 'Tom,' he said, when bidding him farewell, 'I shall never see you again in this world. Take care and meet me in the morning of the resurrection; for there will

be terrible work in the afternoon.' The writer has heard him say, that in the hottest of engagements, (for he was with Nelson at the battle of Copenhagen, the Nile, and Trafalgar.) these words sounded in his ears, 'Take care and meet me in the morning of the resurrection; for there will be terrible work in the afternoon.' The writer has reason to believe, that he died with a good hope of meeting his father in the morning of the resurrection.

Francis Mee, the other son, removed when a young man, to Smalley, in Derbyshire, and there for more than forty years, faithfully preached the gospel. He died in June 1850, leaving two sons, one of whom is the present pastor of the General Baptist Church, Isleham, Cambridgeshire. 'After the fathers shall come up the children.'

ADVANTAGES OF THE WEEKLY OFFERING.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I have been hoping some friends connected with other churches who have adopted the Weekly Offering plan would ere this have given you some account of the result, in their case, as I know of many churches to whom I believe it has been a great blessing. We have now tried it for nearly two years, and have every reason for thankfulness we were led to make the experiment. Notwithstanding a state of great commercial depression in our little town, no longer since than the 30th of September last, we collected £12 for our Foreign Mission, and the same day realized nearly £5 by the Weekly Offering. The advantages of the system both in a financial and spiritual point of view are many.

1. It tends greatly to promote the benevolent principle. Its exercise in voluntarily offering to the Lord a small acknowledgment for his daily goodness, gives joy and satisfaction, and is vastly different in its influence to the payment of a tax in the form of a seat-rent.

2. The church is more easily maintained in a spiritual and healthy state. Under the old system how many of our members are lost, when seasons of poverty come upon them, and they cannot meet the quarterly demand for seat rent, subscription, &c. The result is, absence from 'the means,' loss of interest in 'the cause,' and often as a consequence, declension, and entire loss of religion. Is it not so?

3. The Weekly Offering brings into immediate exercise the principles of Christian benevolence, while the heart is, under the influence of its first love, and the habit of giving to support the cause of Christ is formed under the most favourable circumstances. It is our usual plan to present to each candidate for baptism, a packet of thirteen envelopes, with a few suitable remarks on their duty and obligations in this matter.

4. It saves an immense amount of trouble and annoyance in having to go round with collecting books, and calling on friends, perhaps several times, before the money can be obtained, and sometimes from a grudging heart. It does away with quarterly collections, seat rents, and all other subscriptions, for our own cause. Seats are taken as usual, but the amount given is left to the voluntary principle.

5. It is the Primitive and Scriptural method on the first day of the week, to appropriate a certain portion of one's comings in, to the service of God, and is, in all cases, when conscientiously and properly carried out, immensely more advantageous in a pecuniary sense.

As to the mode of carrying out the plan—

1. By all means don't attempt it without the envelope, and a regular register of the monies given. To do otherwise would open a door for inconsistent and unprincipled members, being admitted to all the privileges of church fellowship at the expense of their more worthy friends.

2. Let suitable receiving boxes be fixed conveniently at each of the entrances to the chapel, and let them be so made and fixed as to be an ornament, rather than otherwise, with Weekly Offering neatly printed over them.

3. In large places of worship, it might perhaps be requisite to appoint two brethren to the several divisions of the chapel, to collect every Sabbath evening the envelopes, and book them at their convenience on the following day.

4. We find the 'Deacon's Account Book,' printed by Judd and Glass, London, which may be obtained through any bookseller, very convenient. Mr. W. Bennett, Grocer, Derby, keeps a stock of envelopes on hand, at four shillings a thousand. I name these matters for the consideration of the churches, in the hope the system may become *universally* adopted.

I remain, very sincerely, yours,
J. E.

FAREWELL LETTER FROM
REV. D. M. GRAHAM.

To the General Baptists of Great Britain.

DEAR BRETHREN,—It was my privilege to step upon your shores for the first time, the first day of last June. A few days later it was my privilege to present to your Association, at Wisbech, my credentials as deputation from the Free-will Baptists of America. In the name of the sixty thousand Christians, whose humble representative I am, I most heartily thank you, brethren, for the Christian welcome you have given me in your Association, in your churches, and in your homes. This is not the language of empty compliment; nor is it the language of one who accepts these attentions as bestowed upon himself, as an individual, and not as the representative of a band of noble Christians in a kindred nation beyond the Atlantic. But, personally, I have many kind attentions to remember to a dying day; still this is hardly the place to speak of them.

In following out the plan suggested by a committee appointed by your Association, it has been my privilege to address public audiences over one hundred and twenty times. My regret is, that I cannot visit every one of your churches. Especially do I regret that

I have been obliged to omit the churches at Louth, and others it was in the plan for me to visit.

I may be allowed to mention with gratitude to God, that notwithstanding this service, I have now the prospect of returning to my native land in better health than that in which I left it last May.

The General Baptists of this country, and the Free-will Baptists of America, are one people. One in views of Divine truth, one in the nature of their organization, one in spirit, and I may add, one in defects, as well as one in things to be praised and admired. It will not be in vain to continue our exchange of deputations, if it shall serve in any good degree to make us conscious of our real unity, and if in the strength imparted by that consciousness, we duly address ourselves to the work of augmenting our graces and diminishing our defects. Such, most certainly, has been the tendency in the past, and I see no reason why it may not become more potent in this direction in the future. Allow me, therefore, brethren, to unite my request with that presented in the letter I brought from the American brethren, that you send us a deputation in 1862, to attend the next session of our General Conference.

Two things demand our special attention, if I may now speak of ourselves as one people. The first is, increased facilities in theological training. On both sides, a good beginning has been made, but nothing adequate to our means, and, therefore, to the call of God upon us, has been done.

More akin to the defect hinted than many at first would think, is our inadequate support of Home Missions. We act as if it were a sin to put our light upon a candlestick, or thrust our leaven into the meal. To me, after long reflection, it is evident that attention to these two things is no more and no less than the question of denominational existence. In other defects, we only share the common infirmities of denominations; in these we are on both sides of the Atlantic, pre-eminent, if one may so speak of any thing so sad. We must go forward, or I believe God will remove our

candlestick out of its place. In my remarks upon the cause of Home Missions, I, of course, particularly allude to our duty to plant churches in the larger cities. Not that I would forget churches in smaller places, but that the only way of preserving them also, is to go forward; that in a day not far distant, the city's churches may with filial gratitude save the life of those that soon must otherwise perish. It is not so much with the hope of remedying these evils that I take the unseemly liberty of thus speaking of them, as it is, I feel, that without so doing, I would suffer in my conscience as an evil-doer.

On the great subject of the Temperance cause, I have frankly spoken, and I would not by the brevity of this allusion here, have any think I feel the responsibility for the testimony of the church on this subject, is less than I have everywhere declared among you. I thank you for the candour and patience with which you have listened to my views, however diverse from your own.

It would be violence to the best feelings of my nature, to close even this hasty note without an allusion to generous freewill offerings you have made, and propose to make, for three years to come, to aid that feeble band of brethren in New York city, to maintain the cause at a point where the interests of our people on both sides of the water so manifestly meet. Allow me to mention, that as that cause is the child of our Home Mission Society, your generosity to it is an act of taking each one of our sixty thousand by the hand and bidding him be of good cheer in attempting to remedy one of the great evils I have before spoken of. As the appeal of the sainted Sutton once aroused us to our own duty in Foreign Missions, so I believe your present act will be blessed to the mutual good of giver and receiver. It is perhaps not too much to hope that if, by united help, we succeed in a point so difficult as New York, we shall come to feel that nothing, under God, is too hard for us to undertake. It is by no means too great a thing for our Heavenly Father to bless this co-operation to sustain such a point to

the inauguration of an era of great usefulness in our conscious fellowship in the kingdom and patience of our Lord.

There only remains for me the hard duty of saying farewell, which word I write with a depth of emotion I cannot describe. When most of you read this, I shall be in the midst of my homeward voyage. It is a comfort to me, at this hour, to believe the prayers of genuine Christians will follow even so humble an individual as writes these words. In memory I shall often live over my joyous experiences with you so long as memory performs her functions. Brethren, farewell. God's choicest blessings be upon you. God's choicest blessings be with your nation and mine, that we always dwell together in unity.

Address me, till further informed, at No. 13, Horatio-street, New York, U.S.

I remain in Christ, dear Brethren,

Your humble servant,

D. M. GRAHAM.

London, Oct. 19, 1860.

[Owing to the press of business just before leaving our shores for America,

our highly-esteemed brother was unable to prepare, in time for this Magazine, the promised list of donations and subscriptions in aid of the noble brethren in New York. It will appear in the December number. Our brother sailed from Liverpool on Wednesday, October 24, and is followed by the earnest prayers of many thousand hearts for his safe return to his country, his brethren and his home. Every reader will say 'Amen' to the fervent wishes with which the above letter closes. We rejoice to be able to add, that our brother has promised occasionally to speak to us through the pages of this Magazine. May God bless abundantly the efforts made by brother Graham to draw still nearer together the General Baptists in this country and in the United States and Canada.—ED.]

ERRATUM.—In the September number, page 334, first column, twenty-third line from the bottom, for 'also called Antipater,' read 'son of Antipater.'

Intelligence.

CONFERENCES.

THE LINCOLNSHIRE CONFERENCE was held at Coningsby, on Thursday, September 27th, 1860. In the morning, brother Matthews preached from John vi. 55. The Secretary preached in the evening.

At the meeting in the afternoon, from the reports presented, we learned that twenty-six had been baptized since the last Conference, and that seven remained candidates for baptism. We much regretted that an unusual number of the churches neither sent representatives nor reports.

A full account having been given of the present state of the church at Lincoln, it was resolved, That we thankfully receive the report of the success which has attended the efforts

of the friends at Lincoln, and of the ministers who have kindly preached to them; and trust that similar ministerial aid will still be afforded, and the Divine blessing crown it with success.

N.B.—The friends at Lincoln take this opportunity of expressing their thanks to those ministers who have hitherto so kindly supplied their pulpit on the Lord's-day.

As there were no matters of business demanding attention, the time was spent in profitable conversation on several important subjects.

Resolved, That the next Conference be held at Wisbech, on Thursday, December 27th, and that brother Allsop be requested to preach in the morning.

THOMAS BARRASS, Sec.

THE CESHIRE CONFERENCE was held at Macclesfield, on Tuesday, October 2nd. The Secretary opened the morning service by reading and prayer, and the Rev. J. B. Lockwood, of Tarporley, preached from Isaiah lxii. 1.

The business of the Conference began at two o'clock in the afternoon, when the chair was occupied by Mr. R. Pedley, jun. The attendance was not large, nor were the reports of the churches of so cheering a character as might have been desired. It is very humiliating to know that only one church in the Conference reported any addition by baptism during the past six months. Baptized six. In the course of conversation about Congleton it was stated that Messrs. Cumberlidge and Norbury were about to purchase the chapel property.

The Chairman delivered an address on 'the best method of introducing a religious interest into any town.' He showed the importance of securing a good place of worship in an eligible and public position. He also advocated the formation of a Sunday-school as early as possible, and showed that a special attempt should be made to instil our own principles into the minds of the young. In the course of the address reference was made to the erection of iron chapels. There was also favourable notice of chapel building funds. It was moved:—

1. That this Conference recommend the organization of a local chapel building fund, and that this subject be considered at our next meeting. The Chairman generously promised £20 towards the fund.

2. That we sympathise with the friends at Congleton, and assure them that there is no wish on the part of the Conference to sever the connexion now existing, but that we desire the church there to come to a definite resolution before our next meeting.

3. That the church at Longton be invited to join this Conference.

4. That the next Conference be held at Wheelock Heath, on Wednesday in Easter week, and that the Secretary be the preacher.

5. That a vote of thanks be given to the Rev. J. B. Lockwood for his

sermon in the morning, and to Mr. R. Pedley for his address in the afternoon.

The Rev. T. E. Pratt preached in the evening, from 1 John v. 4.

JAMES MADEN, *Sec.*

BAPTISMS.

EAST LEAKE. — On Sunday, June 17th, 1860, four persons were baptized, and admitted to the Lord's table in the afternoon.

LYNDHURST.—July 1st, four young friends were baptized here; two of them, daughters of the minister. September 2nd, three friends were baptized. With one exception, the candidates on both occasions were from the Sunday-school.

MELBOURNE.—Two were baptized, July 17th; and five on Lord's-day, September 9th. Six of these were subsequently received into the church, the other was an Independent.

LOUTH, *North-gate*.—On Sunday, August 20th, four persons were baptized. A sermon was preached to a large audience by the pastor, from the words, 'What is that to thee? Follow thou me.' After which the ordinance was administered by the Rev. Charles Burton. On the following Sabbath the candidates were welcomed to the table of the Lord.

WISBECH.—On Wednesday evening, September 5th, 1860, eight persons were baptized by the Rev. T. Watts. On the first Sabbath in October, seven of the above were received into the fellowship of the church.

BROUGHTON.—On Sunday, September 23rd, 1860, the ordinance of believer's baptism was administered in this place to two young friends, after a sermon by Mr. Frederick Mantle, of Hose, from Mark xvi. 16.

BILLESDON, *Leicestershire*. — On Lord's-day, September 30th, Mr. J. Hawley baptized four friends, after preaching from Rev. xxii. 14, to a large

and attentive congregation. The Lord's supper was afterwards administered, and the newly-baptized received into church fellowship.

G. P.

BARROWDEN.—After a suitable address, two young friends were baptized by our new minister, Mr. Towler, on Thursday, October 4th. We are happy to add, that our congregations have much increased, and that we hope our baptistry will be soon opened again.

OLD BASFORD.—On Lord's-day, October 7th, eleven persons were baptized in the name of the holy Trinity.

W. B.

NOTTINGHAM, Stoney-street.—On Lord's-day, October 7th, nine friends were baptized and added to the church. There were also two friends baptized at the same time belonging to a neighbouring church.

B. Y.

PETERBOROUGH.—On Lord's-day, October 7th, we baptized one young man.

BURNLEY, Anon-chapel.—On Lord's-day, October 7th, four were baptized. These, with two friends who are restored, were received into the church the same evening.

T. R. S.

COALVILLE.—On Lord's-day, October 7th, 1860, after a sermon by the pastor, the Rev. J. Cholerton, two friends, one the daughter of our senior deacon, were baptized. In the evening, they were received into the church, in the presence of a crowded congregation.

WYMESWOLD.—Two persons were baptized, on the 21st of October, and received the right hand of fellowship in the afternoon. The day being fine, the congregations were large, and an unusual number were present at the Lord's table.

ANNIVERSARIES.

COALVILLE.—Services in connexion with the first anniversary of the open-

ing of the new school-rooms, in this village, were held September 9th and 11th, 1860. On Lord's-day, September 9th, two impressive sermons were preached by the Rev. J. Harcourt, of London. In the afternoon of Tuesday, September 11th, a tea meeting was held, the provisions for which were furnished gratuitously by the friends. In the evening, an able sermon was preached by the Rev. D. M. Graham, M.A., of New York. The congregations were very good. The collections, donations, and proceeds of the tea amounted to nearly £30, and the hallowed influence which pervaded the services will cause the visit of the two brethren who rendered us important aid by preaching on the occasion, to be long remembered by us, and the results will, we trust, be seen after many days.

LOUGHBOROUGH, Wood gate.—The anniversary services in connection with the General Baptist Chapel were held as follows:—On Thursday evening, October 18th, Mr. C. H. Clark, student from the Baptist College, Nottingham, delivered an interesting discourse, at the close of which £5 17s. 6d. was collected towards the liquidation of the chapel debt. On the following Sunday, October 21, the services were continued, when the Rev. J. Lewitt, of Nottingham, delivered two impressive and eloquent sermons, engaging the earnest attention of his hearers on both occasions by the masterly manner in which he handled the subjects brought before them. The total collections amounted to £17 2s. 6d.

MISSIONARY ANNIVERSARY, MELBOURNE.—The Rev. I. Stubbins preached two excellent sermons in behalf of our Mission, on Lord's-day, September 30th. The missionary meeting was held the following evening. Mr. J. Earp presided. Mr. Gill read the report, from which it appeared the collections and contributions for the past year, amounted to the sum of £65 18s. Very effective addresses were delivered by Rev. G. Hobill, Wesleyan, and J. Taylor, of Castle Donington, I. Stubbins and William

Brooks, from India, and T. W. Handford, of Nottingham. All the services were well attended.

ORDINATIONS, &c.

REV. T. LOVEKIN.—The services connected with the ordination of the Rev. T. Lovekin, as pastor over the General Baptist Church, High-street, Old Basford, were held on Tuesday, October 16, 1860. Appropriate portions of Scripture were read, and prayer offered by the Rev. W. R. Stevenson, M.A., Broadstreet, Nottingham. An introductory address, on the nature and constitution of a Christian Church, was delivered by the Rev. W. Underwood, Theological Tutor of the General Baptist College. The questions to the church and the pastor were proposed by the Rev. J. Lewitt, who also offered the dedicatory prayer. The charge to the pastor was given by the Rev. H. Hunter. In the evening, the Rev. E. Stevenson gave an address to the church from the words, 'Encourage him.' W. B.

MISCELLANEOUS.

VALE CHAPEL, NEAR TODMORDEN.—On September 22nd, the People's College in connexion with this place, held its fifth anniversary, when upwards of 200 took tea. The school-room had been decorated for the occasion with maps, and large and beautiful diagrams, on the fulfilment of prophecy. After tea, the president, Rev. T. Horsfield, opened the meeting with a brief glance at the past history and present position of the College. The secretary then read the report, which stated that the different classes had successfully prosecuted their studies during the year—that the average attendance had been forty-two—that another grammar class had been formed, the third from the commencement—that pupil teachers had been employed during the year to a greater extent than formerly, and that this plan had worked well—that a pupil teacher's class met on Wednesday evenings, for the study of English

composition—that eight lectures on interesting and important subjects had been given during the year—and that the finances of the College were in a prosperous state. During the meeting Mr. John Stansfield, on behalf of the students, presented Mr. Jonathan Crabtree, the grammar teacher, with Cassell's Popular Educator, in three double volumes; Cassell's Biblical Educator, in one vol.; and Cassell's Youth's Instructor, in one vol., as a token of appreciation for his valuable services as grammar teacher. Mr. J. Crabtree responded in a short but appropriate speech. The meeting was afterwards addressed by the following students, Mr. John Law, on 'The advantages of education;' Mr. John Stansfield, on 'The study of English grammar;' and Mr. Howorth Greenwood, on 'The science of arithmetic.' Mr. James Crabtree and Jonathan Greenwood, deacons of the church, also spoke with great acceptance and effect. The following recitations were also given during the evening:—'A dialogue between two teachers,' 'The pedant refuted,' 'The Newcastle collier,' 'The farmer and his three sons,' 'The carpet weaver,' 'The half-crown and shilling,' and 'Inventive genius of labour.' The meeting continued, with unabated interest, till after ten o'clock, when, after various votes of thanks, the Doxology was sung, and the friends hastened to their homes.

VALE CHAPEL, NEAR TODMORDEN.—On September 1st, a tea meeting was held commemorative of the minister's settlement over the church five years ago. Minister and deacons addressed the church on its past history and present state. Great cause for gratitude was felt on account of the additions that have been made to the church; and though the past year had not equalled in success some former years, yet we think all present were quickened to pray and labour for the still further enlargement and prosperity of the cause.

BERKHAMPSTEAD. — *New Chapel Bazaar.*—About twelve months ago it was stated in this periodical that the

congregation worshipping in Water-lane chapel intended to erect a more commodious chapel, on a better site, and that as one mode of raising funds they purposed to get up a bazaar. Our Ladies' Committee immediately set to work, and the friends and young people lent their aid in the fabrication of various fancy and useful articles. Some months after these operations had commenced, our New Market House Committee hit upon a similar scheme for the furnishing of the Town Hall. As we were anxious to hold our bazaar in their new room, we decided to let them have the first chance. They succeeded well. Although the above circumstances placed us in a somewhat disadvantageous position, *ours* too has been quite a success. Nearly one thousand articles were exhibited for sale, most of which were made up by our own friends, or contributed by persons in the neighbourhood. Our distance from many of the friends in the Denomination has prevented our eliciting much help from them. Miss Winks, of Leicester, has kindly remembered us, and favoured us with material aid. Several other contributions have also been received from a distance. Our exhibition was held in the Town Hall, on the 12th and 13th of September, and the principal part of the goods were sold. The receipts, including the entrance money, amounted to upwards of £93. Mr. Ward, of Chesham, enlivened the gathering by performing on the pianoforte, a comprehensive selection of sacred and secular music. The visitors were pleased with the exhibition of industry, and our friends were encouraged by their countenance and support. As our first effort has been thus satisfactory, many of our people seem inclined to labour on for the furtherance of our object, remembering at the same time that 'Work done for God, that dieth not.'

JUBILEE OF THE BAPTIST SUNDAY SCHOOL, ST. MARY'S-GATE, DERBY.—On Lord's-day, September 9th, two excellent and impressive sermons were preached by the Rev. D. M. Graham, M.A., of New York, U.S. Collections £25 13s. 7d. In the afternoon of the

same day, the scholars in the school were each presented with a beautiful illuminated lithographed jubilee card, after which they were addressed in the chapel by Messrs. Isaac Hill, James Hill, George Cholerton, Frederick Thompson, and Wm. McIntyre. On the Monday evening following, Sep 10, an old scholars' tea meeting was held in the school-rooms, to which all who had ever been connected with the school, either at Brook-street, or since its removal to St. Mary's-gate, were invited. Nearly 1000 persons sat down to tea. After tea a public meeting was held in the chapel, the pastor of the church in the chair. When a hymn had been sung, Mr. George Dean offered an appropriate prayer. Mr. W. Roome, the secretary, gave a short report of the school from its commencement to that, its jubilee, the following figures from which will show the present state of the school. There are 29 female and 26 male teachers, total 55, of whom 50 are members of the church. The school comprises 335 female and 270 male scholars, total 605, of whom 91 are members of the church, and 222 above above fourteen years of age. 7000 scholars have partaken more or less of the benefits and instructions of the school, and as near as can be ascertained, upwards of 700 have joined the church since its commencement. The meeting was afterwards addressed by Mr. John Etches, superintendent of the boys' school, Messrs. George Ford, Samuel Sharpe, Wm. Hall, and Joseph Hadfield (all of whom are teachers). The Revs. John Cholerton, of Coalville and Wm. Hood, of Ford, both of whom were formerly connected with the school; Revs. Wm. Jones, minister of Sacheverel-street, D. M. Graham, and G. Cheate, of Birmingham, (the last minister occasionally preached at Brook-street more than fifty years ago) The chairman concluded the meeting by prayer. Thus ended one of the most happy and joyous meetings that was ever held. The earnest and impressive addresses delivered by the various speakers made a deep impression upon the minds of all present, and it is hoped that much good to souls will be the result.

FAREWELL SERVICES, AT COVENTRY, *in connexion with the departure of the Rev. Thomas Goadby, B.A., to Canada and the United States.*—On Sunday, September 23rd, 1860, the ordinance of believers' baptism was administered to six persons by our dear minister, previous to which he delivered a powerful and argumentative discourse from John i 31. In the evening, he preached a farewell sermon from Phil. i. 26, 27. The services on both occasions were well attended, and the sermons listened to with the greatest attention. After the sermon, the ordinance of the Lord's Supper was administered to the church, and the newly baptized were received into church fellowship. On Tuesday, the 25th, a farewell tea meeting was held in the school-room, about 150 sat down. After singing and prayer, Mr. Goadby addressed the meeting at some length, stating his object in visiting the United States. Mr. Barker (Independent), said he had come to shew the respect he had for our minister, and hoped that the journey would be beneficial to his health. He was sure he would be much missed in Coventry. The people would do all they could in his absence, for the furtherance of the gospel among them. Mr. Chapman, of Longford; Mr. Rosevear, of Coventry; and Mr. Frazer, of Glasgow, also spoke in strong terms of their personal regard and attachment to Mr. Goadby, and the loss they should individually sustain during his absence; and the heartiness with which they should welcome him on his return. Dr. Sutton's hymn was then sung, and the meeting closed with prayer by our minister. It was a very interesting, and we hope a beneficial meeting.

J. C., C.

LOUTH, North-gate.—The young men's Christian Association connected with this place, has filled up its programme for the season. The first lecture was delivered by the president, the Rev. William Orton, on Thursday, Sep. 20th, on 'Garibaldi.' A sketch was given of his early life, of the dawnings of his patriotism, of his adventures in South America, of the part he took in the revolution of 1848

in Italy, of his subsequent reverses, of his extraordinary successes in Sicily and Naples, and of the probable influence of the hero on Italian and European affairs. The lecture was listened to with deep attention, and was warmly applauded at its close. The Association contains more than sixty members, and is a valuable auxiliary to the church.

BARROWDEN.—On Lord's-day, Oct. 7th, Mr. Charles Clarke, of the College, preached two sermons. We had large congregations. On the following day, there was a public tea-meeting to welcome Mr. Towler to the pastorate of the above church. The upper school-room was very tastefully decorated by the young friends. After tea the friends adjourned to the chapel. Suitable addresses were given by the Revs. Amos, Pinney, and Wilson, (Independents,) Harwood, (Wesleyan,) C. Clark, and G. Towler.

T.B.

SHEFFIELD, Cemetery-road.—Our foreign missionary services were held on Lord's-day, October 14th. Rev. I. Stubbins preached two excellent sermons, and also gave an address in the afternoon, in our school, to about 300 children. On Monday evening, we held our missionary meeting, Rev. H. Ashbery in the chair. Addresses were given by the Secretary, the Rev. J. C. Pike, Revs. James Breaky, (Presbyterian,) and C. Larom, (Particular Baptist) and our dear brother Stubbins. The proceeds were upwards of £23.

BROUGHTON.—On Sunday, Sept. 16, the Rev. W. Underwood preached two excellent sermons, in the General Baptist chapel, Upper Broughton, after which collections were made for the College.

RIPLEX.—Having enlarged our school-rooms at a cost of £130; on September 23, we had opening services, when Mr. C. H. Clarke, of the College, preached. Collections, £14 10s. This sum, with donations, &c., will leave a debt of £80. Considering that our school anniversary had only been re-

cently held, when £19 were collected, we rejoice in the liberality of our friends.

SPECIAL SERVICES FOR THE WORKING CLASSES—Special services for the working classes were held on Sunday, Oct. 7, in the following theatres:—Victoria: Afternoon, Rev. Paxton Hood, minister of the Congregational Church, Offord-road, Islington; evening, Rev. Dr. Lester, minister of St. Luke's, Norwood. Sadler's Wells: Afternoon, Rev. J. Knapp, M.A., minister of St. John's, Portsea; evening, Rev. H. B. Ingram, minister of Pentonville-road Congregational Church. Standard: Evening,

Rev. J. Knapp, M.A., minister of St. John's, Portsea. Pavilion: Evening Rev. J. Fleming, minister of Kentish-town Congregational Church. Britannia, Hoxton: Evening, Rev. W. Landels. It is stated that during the last course instituted by the committee, 161 services were held, which were attended by upwards of 27,000 persons, at a cost of £1,825, being at the rate of one penny for each individual. At St. James's Hall, Piccadilly, two special services were held on Sunday; that in the afternoon being conducted by the Rev. Samuel Martin, of Westminster Chapel, and that in the evening by the Rev. Dr. Spence.

Notes of the Month.

ECCLESIASTICAL.

Two remarkable instances, one of intolerance, the other of liberality, have occurred in connection with the Episcopal Church. Of intolerance, in a certain Miss Morice's declaration to her tenants in Cardiganshire, either to go to the Established church, or to give up their farms. Of liberality, in the Rev. Dr. Lester inviting Wesleyans, Independents, and Baptists to take the Lord's supper together in the large church of Norwood, of which he is incumbent. The first has awakened many strictures, and the second many commendations.

The Congregational Union met recently at Blackburn. More than 500 ministers and numerous visitors were present. The meetings were unusually attractive. The Congregational lecture this year is to be given by Rev. James Kelly, of Liverpool, on the Divine Covenants, their nature and designs;

or the Covenants considered as gradual developments of Divine truth. The Independents have lost their Spurgeon. Rev. H. Gratton Guinness was baptized on Saturday evening, September 29, in the Somerset-street, chapel, Bath, by Lord Congleton. The celebrated candidate gave an address before the administration of the ordinance.

Regent's Park College held its annual meeting, October 9. Dr. Angus was prevented by ill-health from attending. According to the recently issued American Baptist Almanack for 1861, it appears that there are nearly two million Baptists, of every name, in the States and Canada.

The Bradford discussion is over. Barker refused to argue until compelled by the vote of the umpire and the audience. His atheism is the most revolting and determined. Thomas Cooper's caustic rebukes, however irritating to Barker, were

richly merited. It seems to have been Barker's object to make the discussion an opportunity for preaching atheism. The discussion, if such it can be called, will be published in a few days.

The Meetings of the Evangelical Alliance have commenced. Great interest has been excited by them. Dean Close's inaugural address was manly, hearty, and liberal. Father Chiniquy has arrived, and will speak at the public meeting on Friday.

GENERAL.

EVENTS still move with great rapidity in the Italian peninsula. Garibaldi has entered Capua, and Victor Emmanuel is on the road to Naples. The voting for annexation is going on amidst great enthusiasm. Telegrams deceived us when they spoke of irreconcilable differences between Garibaldi and Cavour. It turns out to have been Mazzini's influence that led to the proclamation about the Quirinal. He is now under a cloud. The pope hopes great things from the Warsaw conference of sovereigns. Louis Napoleon has been assured

by the Czar that no menace is intended by that conference against France. Austria has promised great things to her nationalities. We hope the sequel may prove that, for once, the house of Hapsburg may be trusted. The Queen of Spain has been shot at by a young man, but fortunately escaped. Rumour says that some persons of distinction are involved in the affair.

At home, the great event of the month has been the meetings of the Social Science Association at Glasgow. Large crowds assembled to hear the hale old veteran, Brougham. A few days after the meetings terminated, he was again speaking before thousands of Liverpool citizens, on the presentation of the free library to the town, by Mr. W. Brown. This munificent gift cost £40,000. The Queen has returned in safety from Germany. Sir Harry Smith and the Duke of Richmond have died; but the rumour that Sheridan Knowles was lost in the *Arctic*, in the Baltic gale, is, we greatly rejoice to hear, false. He is now staying at Torquay.

Marriages and Deaths.

MARRIAGES.

September 27th, at St. Clement's Chapel, Norwich, by the father of the bride, Mr. James Orissa Peggs, to Sarah, daughter of Rev. Thos. Scott.

October 11th, at the Baptist Chapel, Archdeacon-lane, Leicester, by Rev. H. Hunter, of Nottingham, and Rev. T. Stevenson, of Leicester, Mr. Thomas Ashby, to Ellen Anne, second daughter of Mr. J. F. Winks, Leicester.

DEATHS.

September 20th, at Lower Clapton, Rev. A. Fletcher, D.D., aged 73.

September 26th, Mrs. Eleanor Newman, late of Willoughby, in her 80th year.

September 30th, at Peckham, Surrey, Emily Ellen, granddaughter of the late James Silk Buckingham, Esq., aged 12.

Missionary Observer.

HAS THERE BEEN FAILURE?

Addresses at the Liverpool Missionary Conference, on the Causes of Failure in connection with Missions to the Heathen.

THE Rev. J. B. Whiting, Central Association Secretary of the Church Missionary Society, remarked, that he did not quite like the word "failure" in the programme. It had been his duty, as an advocate of the Church Missionary Society, to plead the cause of missions in various parts of England, and he had endeavoured to acquire some information as to the amount of success with which God had blest missionary efforts. He found that the Bible had been translated during the last sixty years into upwards of 100 languages. There were 100,000 professing Christians in New Zealand; 100,000 in Burmah and Pegu; 112,000 Protestant Christians in India; 5,000 or 6,000 in Mesopotamia; 250,000 in Africa; 40,000 in America; and 250,000 in the islands of the Pacific. There were Christians in China, Madagascar, Mauritius, and many other parts of the world. There were 200,000 or 300,000 Negroes under the care of Christian pastors in the West Indies. There are more than a million and a quarter of living Christians who, but for the labours of the missionaries, would all have remained idolaters. We are apt to compare the missionary successes of the present time, in disparaging terms, with the successes which attended apostolic labour. He had inquired, however, from the most competent authorities, as to how many individuals, in their opinion, were gathered out of heathendom by the labours of the inspired apostles during the first sixty years of mission work, after the Ascension of the Saviour; and he had been assured that, as far as they could judge, not more than one million of living Christians were found after those first sixty years. They must remember also the hundreds of thousands who were

now sleeping in their graves round the mission churches; and how many had gone to their heavenly home from far-distant recesses of heathendom, who were never known to the missionaries, but who had learnt from tracts, Bibles, and other means, of the salvation which is in Christ. Then, again, the 1,600 missionaries who had gone forth from Europe and America were now accompanied by more than 16,000 native ministers, religious catechists, scripture-readers, and schoolmasters, who were evangelising their own fatherlands. The native ministry, moreover, had passed into the second generation; and from our schools and orphan-asylums the native apostles would arise, whose crown of rejoicing would be multitudes of Christian converts. They ought not, therefore, to indulge in a spirit of despondency, but rather lift up their hearts in devout gratitude to Almighty God, for the great success with which he had so far blest missionary labours, and indulge in the joyful hope of still greater blessings in days to come.

The Rev. Dr. Somerville, Secretary of the Foreign Missions of the United Presbyterian Church, trusted that one effort of their proceedings would be to encourage their esteemed brethren labouring in the mission field: and though they produced no other effect than this, they would have to thank God, and be grateful that they had come together. It was most desirable also, that the results of their proceedings should be of a practical character, and influence the whole church. There were various reasons for missionary success as well as for failure, arising from the peculiar habits of the people amongst whom the missions were planted. To these he would not advert. They must all recognize, however, this most important principle, that "it was not by might nor by power, but by the Spirit of the Lord of Hosts," that the work was to be done. It was the province of God to make a new creation as he made the

first; and whatever causes they might assign for success, they were all secondary to the work of the divine and gracious influence. He was forcibly impressed with the thought that there was a most intimate connexion between missionary success and the state of the home church. Missionaries were messengers of the churches: they went to do the work of the home church. Now he was afraid that the home church had satisfied itself too much with the position of merely sending forth the men and giving them support. He had been looking into the Scriptures closely of late, and he was prepared to make this statement—and if his brethren should hesitate about it, he asked them to consider the matter and examine it for themselves. The statement was this, that there is not, in the word of God, an intimation of very rapid success in the extension of the Gospel, that is not preceded by an account of the revival of religion in the home church; and that, on the other hand, there is not, as far as he had been able to ascertain, a statement of the revival of the church of God, of the manifestation of his gracious presence, and of the outpouring of his Spirit, that is not succeeded by an account of the rapid extension of the Gospel. Now, if this be true, how were they to get success abroad? They must begin at home. They must get their own hearts warmed. They must plead with God with the urgency of Jacob for the conversion of the heathen. He was satisfied, that if the home churches were to realise their responsibility, were to plead with God and to give him no rest upon this point, they would hear of the most glorious results in all parts of the earth. Having alluded to the recent revivals, Dr. Somerville said he rejoiced in the movement which had thus spread, believing that from it would go forth an influence which would animate and make more productive all other religious movements. Since this revival movement had taken place, he had not had a letter from a foreign missionary in which joyful reference was not made to the fact, and in which thanks were not given that the home church was holding up the hands of the

missionaries and helping them in their work; and in which anticipations were not expressed that the blessings which God was pouring out over this country would soon reach the most distant lands. Let us impress upon the home church that the salvation of the world is within their reach. There were persons who said that the success of missions had been very limited and very small. Let those persons be told that they were themselves responsible for such comparatively small results; that the fault was their own, and not that of the missionaries; that the missionaries were labouring nobly, zealously, and with great self-denial. Let the home church be told that, if they wanted to see a harvest waving with holy grain, this would only be the result of an increased spirit of prayer and vital godliness manifested by the whole church.

The Rev. Dr. Tidman, Foreign Secretary of the London Missionary Society, said we have heard a great deal about the failure of missions, but I have yet to learn, Sir, where missions have failed. I have yet to learn, that in any region where the great command of Christ to preach the Gospel has been carried out, and where this has been accompanied by humble dependence and earnest prayer, there has been failure. I assent, of course, to all that our friends have said, that there are grievous impediments to success. That is one thing; but, when we saw evil and only evil sown, no wonder that the fruit was bitter and deadly. No wonder that, when our countrymen, calling themselves Christians, went to India, and lived as heathen, they confirmed the heathens in their heathenism, and impeded the progress of better men. But nevertheless, Sir, have we not proved to-day that the carrying of the Gospel to India by our missionaries has done much for our own countrymen? Do we not know that there was a period within the lives of some present, when an eccentric but good man, advertised for a Christian in Calcutta; and do we not know now, have we not heard to-day, that our excellent friends, both military men and civilians in India, are some of the most valuable auxili-

aries the missionaries now have? People from India, no doubt, come to the east of London and see much vice and very little good; but that is not sufficient to prove the failure in missions. Considering the amount of work we have abroad, the limited agency we have employed, and the comparatively recent period in which this great work has been accomplished, we have had a measure of success, that has far exceeded the sanguine expectations of the fathers and founders of modern Protestant missions; and that should make all our hearts rejoice and give thanks to God. If we want more success, our first duty is with ourselves, for we lie under serious responsibility. I agree with Dr. Somerville, that the Church at home has not done its duty to our missionary brethren abroad; that we have not sufficiently considered their difficulties and discouragements; not sufficiently prayed for their prosperity and success; and therefore, Sir, sin lies at our door, which no parade about our liberality and zeal will by any means counter-balance. But as regards the general view of the mission-field, let me remind you that within the last fifty years the Gospel has been carried from England and America, and from a few Protestant Churches of Europe, to almost every region of heathenism. And tell me where it has failed? Why, we heard just now from Mr Whiting, that in the islands of Polynesia more than a quarter of a million of human beings—if they could be regarded as such before the Gospel reached them—cannibals and murderers, have been brought under its influence, and elevated not only to civilisation, but in some instances to the highest forms of Christian excellence. A Christian friend once told me that, when he first went to Polynesia, a man lived near him, who in the days of his heathenism was often seen with a piece of human flesh attached to a hook, and thrown over his shoulder; he knew not how many he had slain; and all, or nearly all, he had destroyed, not from a spirit of revenge, but from a love of human blood. That man lived to be a teacher of the Gospel, and to exhibit it in some of its most refined amenities.

In all the missions of Polynesia—and you will remember, almost every missionary institution has its missionaries there—there has been a greater amount of success than has attended the labourers of our brethren elsewhere.

When we look to India, that most difficult of all missionary fields, especially remembering what it was half a century ago, has there been failure in India? I won't talk about the number of professing Christians,—from 120,000 to 130,000,—but we have had specimens of Christianity among the natives lately that may well make us ashamed. Don't we know that during the mutiny whilst some nominal Christians denied their faith rather than submit to the fearful consequences which a confession involved, there were Christian natives, men of yesterday, mere babes in knowledge and faith, who laid down their lives gladly for the sake of the Lord Jesus Christ? Sir, I admit, many of these heathen converts are very deficient in knowledge and defective in character; but don't I learn from the Epistles of the New Testament that that is one of the inseparable adjuncts of a recent redemption from heathenism? Do our missionaries find in their churches at this day any crimes and weaknesses which are not marked in those inspired letters? But although in some respects they bring with them these early disadvantages, they bring with them also the freshness of that new nature and the vigour of that Divine life which God has imparted to them. Let us not talk about failure, when we have such instances of primitive power and Christian dignity as we have lately seen upon the plains of India.

Look to Africa, and thank God the different parts of Africa are dotted almost everywhere with the results of missionary efforts, and look at those churches which have been under cultivation more than twenty or thirty years. Has there been any failure there? Is it not true that one of our honoured brethren—the friend of my early age, and still my friend, now I am no longer young—Robert Moffatt, when he plunged into the deserts of Africa, did he not find a race of the

most degraded and savage creatures which could possibly be pictured to the imagination? He went amongst them as their friend; lived with them as one of themselves; learned their language from their own lips; then gave it back to them in a written form; and now he has lived to present to them the Word of God, translated, and printed, and published in South Africa, by his own immediate influence. Now, there are hundreds and thousands of those people who were at first astonished at a letter, and thought it a spirit, who can read intelligently—more so, perhaps, than many around us—the Word of God, which they love, and which they honour. I want to know what we ought to have expected, Sir, beyond the success which we have had? Had we done more we should have had a larger reward. If we send more men, the harvest will be greater. I thank God, too, that we have had such agents as He has given to us; that we can point to men of our own country and time with delight and thankfulness, whom God has made not only faithful, but learned, and great; and that he has given us men for every kind of work which the circumstances of the Church demand. Let us persevere in the spirit of cheerfulness, confidence, and gratitude. Don't let us mourn over obstacles and temporary obstructions. These are what we must expect to meet. If this world is to be evangelised, it must be by hard struggling and long-continued toil. But let us toil on, and in twenty years to come we shall find,—at least, those of my young friends who may see twenty years hence, will find—that the seed which is now sowing for the second or third time will bring forth corresponding results; and it may be our happiness to look down from a brighter and better world, and find our joy even there augmented as we witness the growing splendours of the Saviour's kingdom in this lower sphere.

FATHER CHINIQUY AND THE FRENCH CANADIAN MISSION IN ILLINOIS.

THE REV. DR. BAIRD HAS LATELY LAID BE-

fore the Christian public of the United States, an account of a visit to the scene of that most remarkable religious movement which for the last two years has been in progress under Father Chiniquy. The account appeared in this country in the pages of "Evangelical Christendom," from which we have great pleasure in giving the following extracts. We were privileged to listen to the simple, but thrilling statements of Father Chiniquy, at the meetings of the Evangelical Alliance, held at Nottingham last month. On the evening of Thursday, the 25th ult., the spacious Wesley Chapel was crowded by Christians of all denominations, who were specially convened to hear an address from this devoted servant of Christ, who desires no longer to be called "Father" but to be recognized by evangelical Christians as a "Brother" in the Lord.

Dr. Baird writes,—I was previously convinced that this movement was no ordinary one. But I am compelled to acknowledge that, in its nature, extent, importance and promise, it far exceeds the opinion which I had formed of it. Certainly there has been nothing like it in the history of this country, nor, indeed, in any other, since the fourteenth century.

It is widely known, that within the last ten or twelve years extensive colonies of French Canadians (Romanists) have been gradually forming at many points in Northern Illinois, in Southern Wisconsin, and, to some extent, in Michigan and Northern Indiana.

The forming of these colonies was encouraged by the Romish Bishops of Canada, as a part of the great scheme to give to their Church that ascendancy in the "Central Valley" of our country which Rome has so long aimed to accomplish. The Rev. Charles Chiniquy (or Father Chiniquy, as he is more familiarly called), then somewhat more than forty years old, came with the colony of Ste. Anne, some ten years ago.

During several years these colonies continued to increase by reason of accessions from Canada, and much temporal prosperity was enjoyed. The people built houses, reduced their farms

to a state of cultivation, and were gradually paying for them. Indeed, many were enabled to accomplish that desirable object. Father Chiniquy took up his residence at Ste. Anne, erected a church, a parsonage, school, &c., and both he and his people were soon living in a good degree of comfort. A man of blameless life and good character, he was loved as a benevolent and good priest. Various causes, however, began at length to shake his confidence in some of the dogmas as well as the discipline of the Romish Church, and as he gained light he imparted his convictions to his people. Step by step he was led, as Luther was, from one point to another, until at length he has emerged from the errors of Popery, and come to a very clear knowledge of the Gospel. His collision with the late as well as the actual Romish Bishop of Chicago contributed much to enlighten his mind in regard to the dreadful heresies of the Roman Catholic Church as well as the despotism of its hierarchy. With singular judgment and prudence he led the people of Ste. Anne to the true principles of Christianity; and since more than a year very many of them have completely separated from Rome, and resisted all the efforts of the Bishop of Chicago to recall them to his fold.

Nor was the movement confined to Ste. Anne. Gradually it has spread to many places, partly through the visits and preaching of Mr. Chiniquy, partly through the distribution of the Scriptures and the reading of them by the people, and of late by the labours of some colporteurs, and one or two ministers and evangelists. In this way a remarkable spirit of inquiry, and, I may say, work of grace, has been going forward in these Canadian colonies, reaching to at least twelve or thirteen places. To use Mr. Chiniquy's own simple and appropriate words, "The number of French Canadian families which have left the Church of Rome, to receive the Gospel, these last three years, in Kankakee and vicinity, is as follows:—Ste. Anne, 375; Chateauville, 30; Kankakee City, 100; Petites Isles, 30; Momenca, 50; Bourbonnais, 40; Middleport, 35; Ste.

Marie, 20; Erable, 15; Barren, 16; Chicago, 125; Ava, 50; in all, 886 families, comprising near 6,200 persons.

Before I go further, I ought to say that most American Protestants, especially those of Scotch and Scotch-Irish origin, are very liable, as I know from my experience, to make great mistakes when judging of such a movement. Influenced by traditionary prejudices, drawn from the long and bloody struggles of their ancestors for the truth in Scotland and the North of Ireland, they often have little or almost no confidence in the conversion of Roman Catholics, and especially of priests, whom they deem to be at heart, if not in profession, one and all, Jesuits. And yet they should remember that the Saviour caused *their own* ancestors to see and abandon the errors of Rome; and what He did in the 16th and 17th centuries, He is just as able to do in the 19th. This prejudice, or unbelief rather, is as dishonouring to Christ as it is cruel and absurd. On the other hand, many of our American Protestants, having had no experience in such movements, are liable to form a very erroneous opinion respecting their nature. When they hear that hundreds and thousands of people have turned away from the Romish Church, they are very apt to think that they must have become, one and all, truly converted persons. In all such movements in the 16th century, as at present, whilst many became truly converted persons, it often happened—indeed always happened, and now happens—that the majority were for a long time only inquirers after the truth. But even this is a great deal. We are delighted to see people flock to our churches in all this Protestant land, even although the truly pious people often form but a third, a fourth, or a fifth part of the hearers. It is a great thing to have men turned away from error and brought under the influence of the truth.

Such is exactly the nature of this wonderful movement at Ste. Anne and other French Canadian settlements in Northern Illinois. Whilst many, we may well believe, are coming to a clear and saving knowledge of the Gospel, others are only convinced of

the errors of Rome, and are desirous of knowing what the Protestant faith may be. But the effect upon the morals of the people, as shewn in regard for the Sabbath, the abandonment of card-playing, excessive drinking, and of other concomitant vices, is astonishing—as I have been assured on good authority, confirmed to some extent by my own observation.

That this movement will have a vast extent, with the blessing of God, on wisely employed means, and exert an immense influence, we can readily believe. There are in these United States from one hundred to a hundred and fifty thousand French Canadians; to be found chiefly in the northern portions of the States which border on the Canadas; whilst in the Canadas themselves there are, at the lowest estimate, 900,000 people of French origin, the most of them still speaking the French language, and 99 out of 100 are Roman Catholics. There are, then, all of a million of people whom this movement may reach and bless, if it please the Saviour to give His people the grace needed to meet the demand for their co-operation.

LETTER FROM REV. W. BAILEY.

Berhampore, July 27, 1860.

ACCORDING to the latest intelligence received from England, it seems that notwithstanding the exciting scenes that were taking place in Europe the weather, after all, was causing the greatest anxiety. The editor of the "Home News," of the 18th of June, says, "Nothing has occupied men's thoughts so much during the last seven days as the weather. The continued heavy falls of rain, sometimes lasting without intermission during whole days, have raised grave apprehensions with respect to the safety of the crops, prices have risen, and are still rising, and there is every prospect of an unprecedentedly hard summer." We do, I am sure, most sincerely sympathize with you in your present trials, and our earnest prayer is that your gloomy prospects may be soon removed.

While you are sighing for the rain to

cease, and for the sun to warm the earth with his genial rays, we are sighing for the clouds to gather and discharge their fatness on the famished earth. I never remember such a time of drought, our wells are nearly all dry, and should the rain be withheld much longer, I dread to think of the consequences. I wonder what your sanitary commissioners would say could they see the water that is used for drinking and culinary purposes in and around Berhampore just now! I am quite sure they would come to the conclusion that the people must soon be visited by some dire pestilence.

The papers, from all parts of India, speak of the scarcity of rain. One says, the "heat in the Gangetic Valley was never known so great before." A writer in the "Oudh Gazette" says, "in consequence of the dreadfully hot weather several natives have been struck down dead in the streets of Lucknow, and that the hospitals were filled with sick Europeans." The editor of the "Friend of India" says "that we seem to be entering upon a year of famine." What with the state of the weather and the prospect of an income tax, things look anything but hopeful in this country.

Our spiritual progress at Berhampore is not what I could desire, still we have some evidence that God has not forsaken us,—about two months ago a Teligoo Brahmin, his wife, and four children, joined our Christian community, so far we have had cause to rejoice over them. One of the first things the man said after he had broken caste was, "I have not embraced Christianity to be a burden to any one, I will do any kind of work to obtain an honest livelihood."

We have five candidates for baptism, three of them are sons of native preachers. The fathers of two of these youths are, we hope and believe, in heaven, and it is pleasing to see the sons in early life honouring the God of their fathers. Thus the promise is realized, "instead of the fathers shall be the children."

You will be gratified to hear that an effort has been made to improve the temporal condition of our native christians. When Mr. Miller returned to India, a kind friend in Lancashire

sént by him a part of an English "Hand Loom," with drivers, pickers, shuttles, &c. Mr. Goadby, who is possessed of a good deal of mechanical genius, at once saw how the whole thing was worked, so he resolved not to make an English loom, but to put these simple improvements to the rude hand loom of this country. (This is just what the Rev. James Smith did with the looms of the native christians at Chitoura, near Agra). After a good deal of scheming, and several days hard work, our worthy brother succeeded in this attempt. Failures from one cause or another *have taken* place, with praiseworthy efforts that have been made by different brethren to better the temporal condition of our Christian community. This however, is not a failure but a *decided success*.

Mr. Goadby has in contemplation other improvements in connection with the preparation of cotton, &c.

At our 'New Village,' things are progressing favourably, our crops there do not suffer in comparison with any crops in the district. A gentleman in civil employ accompanied us there two or three weeks ago, and he was quite charmed with all he saw.

We have just taken from the Government another large tract of land; this is at present covered with jungle, but when it is brought into cultivation, it will be an immense acquisition. Owing to the increased price of grain, the applications for land are very numerous, and we may consider ourselves highly favoured to have secured the land on such favourable terms.

I mentioned in a former communication how much we had been troubled with bears at our new village. Complaints reached me almost daily of the depredations these creatures had committed. They seemed to have taken a great fancy to our chapel portico, and one night they set to work and tore up the plaister, and scratched two deep holes in search of white ants, and one of them was so daring as to force his way into the Bungalow. When the rains commenced, they began to wander about in the day-time close to the village, so I offered a reward of five rupees to any person who would shoot one. A

few days after the reward had been offered, a bear was seen sleeping in the middle of the day, on a rock about two hundred yards distant from the village, and a native Christian armed with a match-lock and spear, set out with the hope of killing the animal and gaining the reward. He crept up the rock, very near to the bear, but three times his matchlock missed fire, the fourth time he took his aim, and the bear fell into a ravine severely wounded. A second ball was fired through his head, and the next morning it was brought on a cart to Berhampore. The skin I have had tanned, and hope some day to send it to England.

The magazine parcel for June has just come to hand. I very much regret to see, from the circular which has been issued, and which appears in the "Missionary Observer," that there is so large a balance against the society. If more could be done in the way of organization, all your wishes would be realized.

Aug. 17th.—Since I last wrote to you, the hand of God has been heavy upon us. For several days and nights we have been filled with anxious fears, for the safety of our families, our native christians, and the children under our care. Cholera, that dreaded disease, has been very prevalent around us, and the mortality in some parts of the town, has been very alarming. We have had ten or eleven cases in our schools and christian community. Could we instantly call in medical aid, our minds would be relieved of a load of responsibility and care. I have had to prescribe in all the cases, and it is to us a matter of great thankfulness that all, with one exception, have recovered. Some of the patients were so extremely prostrated, that there seemed scarcely a shadow of hope that they would recover, but with constant watchfulness they eventually came round.

The fatal case was a Khond girl in Mrs. Goadby's school, and the poor child died from fear, the alarm which seized her brought on congestion of the brain.

I trust we shall have no more cases, as there is a decided improvement in the state of the atmosphere.

NOTE.—There was an error last month in the spelling of the young Lady's name who is gone out to Piplee, under the auspices of the "Ladies Society for promoting Female Education in the East." It should have been *Guignard*.

Foreign Letters Received.

BERHAMPTON.—W. Bailey, July 27, Aug. 17.	CUTTACK.—W. Hill, Aug. 2. —————W. Miller, Aug. 2. —————G. Taylor, Aug. 2.
CUTTACK.—J. Buckley, Aug. 15. —————Miss Butler, July 26.	

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY

From September 20th, to October 20th, 1860.

ALLERTON.			LEICESTER, FRIAR LANE.		
	£	s. d.		£	s. d.
Mr. Bairstow Mortimer	...	0 5 0	Mr. S. Pochin	...	0 10 0
Mr. Booth Illingworth	...	0 5 0			
		0 10 0			
BARTON, BARLESTONE, &c.			LOUGHBOROUGH, WOOD GATE.		
Public Collections—			Public Collections	...	12 4 3
Barton	...	5 14 9	Less expenses	...	0 10 6
Barlestone	...	4 2 4			
Bagworth	...	3 19 2	NORWICH.		
Bosworth	...	1 2 6	J. J. Colman, Esq., per Rev.	...	5 0 0
Congerstone	...	0 9 2	H. Wilkinson	...	0 10 0
For Orphans, from the Sab-	...	5 0 0			
bath Schools	...	5 0 0	SHEFFIELD, CEMETERY ROAD.		
		20 7 11	Public Collections	...	12 17 3
BROUGHTON.			Collected by the Sabbath	...	8 6 7
Mrs. Thomas Brown	...	0 10 0	School Children	...	0 10 0
			Joseph Wilson, Esq.	...	1 0 0
			Mr. L. Hiller	...	0 10 0
			Mr. G. Hiller	...	0 10 0
			Mr. F. Eberlin	...	0 5 0
					23 8 10
			Less expenses	...	0 14 0

NOTICE.—LIVERPOOL CONFERENCE ON MISSIONS.—A book has been published containing the papers read, a report of the deliberations, and the conclusions reached at the above Conference. It is a remarkably interesting and valuable work. The Stewards have generously forwarded to the Secretary a supply of copies for the Members of the *Missionary Committee, the Missionaries in India, and all Ministers of the Connezion*. A letter addressed to the Rev. J. C. Pike, Quorndon, near Loughborough, enclosing the value of sixpence in postage stamps, will ensure a copy of the work in course of post.

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Treasurer, Derby, and by the Rev. J. C. Pike, Secretary, Quorndon, near Loughborough, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

THE
GENERAL BAPTIST
MAGAZINE.

DECEMBER, 1860.

THE EVILS INCIDENT TO CHRISTIAN WORK.

THIS time is pre-eminent in Christian labour. 1860 will long be marked in the annals of Church history as part of a period of revived, vigorous, and aggressive action. The life-blood of the Church freely and healthily circulates. Every limb is in motion. The Church is robed with the mantle of the ascended apostles, and goes forth with the tread, if not with the spirit, of primitive Christianity. At the sight of these things we feel constrained 'to thank God and take courage.' In themselves they are gladdening: in their significance they are hopeful. But as the cautious sailor watches during the silence and repose of the calm, knowing that a storm *may* arise; as the forecasting mother fears for her son, now standing on the giddy height of prosperity, lest he should fall and be destroyed without remedy; so we fear for the 'household of faith,' lest in this great activity and unwonted excitement, certain evils should enter to disturb the order, cripple the energies, and curtail the successes of the earnest and working members of this sainted 'household.'

A healthy Christianity is always active. She courts no gilded ease or

silken repose. She asks not for the downy pillow or the luxurious couch. Nehemiah-like, she has a *great work* to do, and cannot come down to the plains of indolence and inactivity. Born in a period of great moral movement, introduced to men by the Great Worker of the Universe, having been in the fore-front of all the great battles that have been fought for liberty, truth, and goodness, she yet maintains her character, and proves her heavenly origin by her exhaustless energy and unconquerable spirit. She is not only *life*, but *the* life of the Highest; not only activity, but the outworking of the Almighty Father, through His once rebellious, but now penitent and trusting children. Wherever she is, look for work, enterprise, energy, and divine achievement. Wherever she has been, look back, and you will see her impress and unmistakable signature in improved civilization, elevated thought, purified habits, renovated hearts, and holy lives. Wherever she goes, expect movement; anticipate moral revolution; for, finding the world on the wrong side, she earnestly seeks to 'turn it upside down.' Rather expect to see a healthy forest without leaf for

successive years, a healthy vineyard without fruit, a healthy child without strength, than Christians healthy and inactive. No! the Church that has 'nothing to do,' and sees nothing done—that is not working to save souls, ought at once to alter its name; for it has a closer relationship to Belial than to Christ—more nearly resembling the 'empire of darkness,' than the kingdom of grace. But all Christian labour ought to be performed under those conditions most likely to ensure the greatest and most permanent success.

We are engaged in the holiest enterprise; why should we be hindered? We have the best and boldest Leader: why should we not succeed? We struggle for the most illustrious prizes: why should we not gain them? We have the most thrilling and animating records, memories of departed worth, monuments of heroic fortitude, colossal piety, and unquenchable devotion to the supremest aims: why should we be beneath them? God is *for* us, and *with* us, and *in* us; the Saviour pleads our cause; the Holy Spirit, like John the Baptist, prepares our way, and helps us in the way, and with such a Trinity of helpers, what *ought* to limit our success? And added to all this; we work with an instrumentality the most perfect in its mechanism, and the most harmonious in its operation, honoured by an illustrious history, and destined to have a magnificent future; wherefore, then, shall we not grasp the victor-wreath at every step, and have our whole career marked by the trophies of triumph?

And yet with all this, with all our work, preaching, teaching, praying, giving; with all our institutions, home and foreign, reformatory, and educational; with all our successes, what thoughtful one is there who does not feel shame and confusion, as he compares the labour expended and the results visible? We dare not be content. Satisfaction in such a state of things is sin. Enquiry is demanded. Christians are working; why do they not succeed more? God is willing and able to do more than we can ask or think for this end: why is it not done? Consider! may it not be possible that

our work is frustrated and brought to nought by the penetration of certain insidious evils, which are decreasing the efficiency, impairing the usefulness, and eating out the life of the Christian church? Is it at all probable that our outer and collective movement is carried on at the risk of the internal life? Are we damaging in any degree the 'inner man' by an undue activity, by an unwise expenditure of energy, or by an irregular method of supplying the true nutriment of the soul?

Let us indicate some of the reasons why *success* does not always follow work. We wish it to be conceded however as a preparatory principle, that *when Christ and His Church work the most, then Satan and his servants are the most determined in their opposition.*

If Jehovah make a new order of beings, and place the first man Adam in Eden's garden—now the scholar in Nature's school, and afterwards its deputy lord; happy at once, but not from memory, for that he had not; not from hope, for that he knew not; but because he was made in the image and glory of God; then, coiled underneath yon tree, lurks the insidious serpent, preparing for his first attack on the heart and happiness of man. The enemy of God frustrates the Divine work, and soils the fair earth with the infernal work of sin and death. So when the highest and completest manifestation of God is 'made in the flesh,' when Jehovah appears in Christ Jesus, when dust and Divinity are united in order to give a 'full-orbed' revelation of the heart, and thought, and will of God, then demoniacs rage wildest in the land of peace; men leave the abodes of their brethren to dwell amongst the tombs, and the devil's power reaches its culmination. Equally when the seventy were executing the commands of the Son of the Highest, Satan was seen to 'fall as lightning from heaven.' And from then until the present time, when there has been more activity, greater faith, an increased desire in the Church to accomplish its mission, then there has been greater reason for cautious care, prudent watching, and trying self-culture, because of the increased vigilance of our adversary, who 'goeth about seek-

ing whom he may devour.' If, then, there is more acting now, there ought to be more thoughtful care and self-examination. The more our work, the greater the vigilance of our antagonist. If we are now vigorously defending the fortresses of Christian truth, and endeavouring with more strength to plant the standard of our King in the very centre of the devil's empire, it will be all the more necessary for us to be like those who hourly expect an enemy. Let us endeavour to keep ourselves well guarded against *plausible, but unintelligent zeal, against spiritual pride, applauded but heartless labour, and the fatal neglect of special spiritual culture.*

Wisdom is not always the twin-sister of zeal. Frequently they dwell apart, as though they had no alliance with each other, and were not anxious for communion. Wisdom is seen inhabiting the cold, frosty, but clear region of the lofty mountain; the sky is without cloud and devoid of sleet. In harmony therewith her brow is cold and placid as death, and her eye, like in brightness, but not in warmth, to the sun. She steps forth, but it is with the utmost caution; she speaks, but her words are few and well chosen; she arranges, and her designs show her intelligence; but like a prime minister without an executive, a watch without a mainspring, or a vessel without wind for its sails or steam for its engines, her designs remain close to hand, but ever unachieved. Far different is the atmosphere of ever active zeal; loud is the noise which sounds in her ears; for she dwells in the very centres of excitement; she moves amongst the people, giving injuries to the passers by on this side, and receiving them from those on that; she courts our attention by the lustre which attends her march—applause is gathered from the many, and condemnation only from the few. Far more popular than wisdom, for her energy constrains our admiration; but every shrewd observer, in the very warmth of his eulogy, cannot but wish that she were guided by the safer hand of unerring wisdom; for however good zeal may be as a servant, she always makes a very sorry mistress; and very often we have to mourn over some sincere sons of God,

because they have a zeal which is not according to knowledge. Zeal we see outrunning wisdom, as did that other disciple, and like him to a sepulchre; but alas! not to her Lord's, but to her own, which is never graced by a Divine resurrection. Many are known, not as was Elisha, who craved the spirit and mantle of his glorified master, but as Jehu was for his furious driving. Methods the most ill-adapted have been chosen for achieving ends undoubtedly wise and unmistakeably good. Any time has been selected for making a remark, offering a suggestion, or stating a wish, but the one which prudence would have dictated. Adaptation of means to ends, of words to ears and hearts, of *manner* of address to mould of character and education, have been far more neglected (and with far less reason) than the service of the house was forgotten by Mary, when her Lord came with his words of sympathy and wisdom about the 'one thing needful.' True, there is 'a time for all things;' but such unintelligent zeal proscribes that passage, and says, all times are right for right things, and infers from that, that all are *equally* suitable and advantageous.

Let us be 'wise as serpents,' as well as lion-like in boldness, and thereby we may be 'harmless as doves.' Let wisdom keep pace with zeal, and always act as guide for the soul. Be not deterred from any duty by unworthy considerations of personal comfort or besetting difficulty, but above all things, see to it that you do not, in your multifarious work, debar yourself of the justly anticipated success by a lack of thoughtful preparation, and discreet choice of matters, means, and occasions. The soldier must not only be brave in heart and strong in arm, he must also be wise in head. The ship requires the captain and the helms-man, as well as the sailor; and our holy and happy seed-sowing will not be followed by so rich and good a harvest as we wish, if we do not 'observe the times and seasons.'

But this fault is less hurtful than '*spiritual pride*,' of all evils the most to be feared, hated, and shunned by the Christian church. Having once entered the heart, it expels the Holy

Spirit, saps the foundations of piety, and exposes the soul in its weak and defenceless state, to the fiercest onslaughts of the Evil One. It is bad when a disease seizes a limb; but it is worse when fell consumption attacks the fair and blooming maid, with its deceptive promise, like ocean's calm, but with its sad results, like ocean's storm. It is bad when the insect devours the leaf; but it is far worse when it seizes the root and strikes its destructive fangs into the very fount of life. So it is deplorable to see piety defective in the guardian care of thoughtful wisdom, the grace of brilliant and cheering joy, or the sunshine of all-animating love; but to know that in the heart there lurks that monster, pride, whose possessor the holy God ever repels from His presence with ineffable disdain, is surely a more saddening fact. Oh! weep day and night, proud soul, until thy tears drown the destroyer that is within thee. Neither peace nor growth shalt thou have, so long as thou art thus *possessed*. Such an inmate bars the door to all Divine influence; for He that inhabiteth eternity only dwells with the humble and contrite. But is it within? Let us be cautious. All eyes are needed here. It is the very culmination of pride to question its own being, and to force its possessor to disbelieve its power, till all-girdled in its intricate, ravelled, and infernal meshes, he seeks to know an outlet, and finds his efforts all in vain. Let each worker suspect himself. Those who labour most for God are most exposed to this danger. 'Tis not the indolent who need fear this form of sin. This very want of effort is a screen from temptation. 'Tis Paul, who is 'in labours more abundant,' who is elevated to the third heaven, who seeks by any means to save some, who has an abundance of revelations—'tis this apostle of labour who has the 'thorn in the flesh, lest he should be exalted above measure.' Not John Mark, who is afraid of work, and leaves the first missionaries to pursue their labours without him. He escapes the thorn in the flesh, and we will not forget that he also escapes the cheering communication, 'My grace is sufficient for thee.' Yes, the pulpit has facilities

for the access of this vanity of the heart, which the pew has not. The teacher in the Sabbath-school is more exposed to its influence than those who are doing a work in humbler spheres; for no man is so apt to think of himself more highly than he ought to think, as he who is conscious that he is exercising a moulding energy amongst his fellows, and that God is honouring him as the instrument of leading souls to Himself. To *feel* that all praise belongs to God, and to give it all to Him, when you see that some succeed far less than you do, although using the same plans, is a work our nature can only do when very greatly assisted by the all-sufficient grace of God. That such is our weakness, is well known to our chief antagonist, and therefore the first and last effort of the destroyer of souls is to rob the workers of the grace and power of humility. As was said of the Israelitish king by the opposing army, 'When ye see him, fire at him!' so it seems to be with our foes. *Attack the workers*, is the battle-shout which rallies the hosts of hell. Seize the defenders and propagators of the faith, is the counsel of Belial to his commissioned troops; and in no way does the enemy succeed so well as when he fosters our spiritual pride. This spoils more than half our work. The great curse of the church is the prevalence of this God-banishing evil. Oh then, let us who are engaged for our Master, be on our guard against this; let all our work be holy; let us pray to be always humble, ever sincere. Piety may become a mere covering for selfishness, and religion may be used as the garment of the most unswerving self-service. Motives the most unholy may excite to a work the holiest in itself and its designs. Let God's glory be our great aim, 'our whole eye be single, and the body shall be full of light.'

A further evil to be feared in seasons of great activity, is that of *formal and heartless labour*. The effect of habit is known to every one who has kept a vigilant look-out upon the history of his soul in all its diversified and alternating moods. Such an one has found that the frequent repetition of a devotional act or benevolent deed, has con-

stituted in itself a demand for watchfulness and prayer, so that the suppliant's feeling and faith might be continued through all the suppliant's forms, and that the flame of true love might burn still purely amid elements so likely to mix with it and to destroy it.

Habitual toil may become heartless toil. The mind ceases to have its first joy, and the heart's grasp of eternal and unseen things becomes less tenacious; the routine of duties is still passed through, but it is with mechanical exactness, and almost without spiritual emotion; the tract is given as usual, but with less care about the issue; you forget to invoke the Divine blessing, and to 'watch unto prayer' for some opportunity of leading inquirers to see, know, and love Jesus; your class is still frequented, but you do not go with the same delight you once had; the prayer meeting has lost its charm for your ear and heart, and *trivial* things keep you at home or draw you elsewhere; there is the form of godliness, but not the power; there is the beauty of the rose, but not the fragrance; there is the perfect machine, but not the moving force; religious ritual, but not religious life. Death is fast coming, and unless the balm of Gilead be speedily applied, another will be added to the number of those who cease to walk any more with Jesus. To any one brought into this state by the frequency and intensity of his outer activity, I would suggest, that you need, and must have, *solitude* as your remedy. It is religious quiet that is wanted, so that your soul may commune with God and with its own thoughts, and gain a clear conception of your own condition, and a thorough reviving by the Spirit of God's grace. The soul demands rest from its great labours, so that its exhausted energies may be replenished, and its wasted fires re-kindled at the altar of God. Not more certainly does the body require its times of repose than the soul of the active Christian. Worn out saints are not wanting in Christian biography, and there are not a few who have made shipwreck of faith and a good conscience, for no other reason than that they were *always sailing*.

Worship and work are not life, but the consequences of life. Sabbath-school teaching, visiting, and preaching are not the sap of Christian being, but the fruit of the tree which is full of sap. Even nature demands time to recruit her strength, and that tree which was so abundantly prolific last year, gives you not a single apple this; for our profit, she will exhaust herself one year, but unbidden, she will take her time of repose. Even Jesus, who went about doing good, sought times of solitude, and remained alone to pray, and so ought the servants of Jesus. It is injurious to a Christian man *never* to be alone. Spiritual rest is another form of spiritual life, and is pre-eminently needed by those who, engaged in town businesses, scarcely ever gain time for quiet thought and healthy recollection. Look to this; and if you find yourselves on the verge of a formal and heartless service, resolve to free yourselves from this danger by occasional separations of yourselves from the business of the world and the church, for the grand purpose of devout and prolonged fellowship with Him who is the source of your spiritual life. 'Enter into your closet, and shut your door, and pray to your Father who is in secret, and he who seeth in secret shall reward you openly;' *i.e.*, when you apply yourself afresh to your work.

May it not be feared that there will be comparative neglect of *special spiritual culture*, in consequence of the increased formal activity of the church? When England is engaged in wars abroad, her energies are exhausted on her arsenals, and her soldiers and sailors, and there is less attention paid to the development of the fine arts, to the improvement of commerce, and the elevation of the people. The time of outlying conflict has generally been the time of internal retrogression. When Britain ceased to contend with the first Napoleon, then she took rapid and safe strides in the path of progress and national improvement. As with a nation, so with a church, and so with an individual. If the body exhausts the attention, the mind suffers. If the head be all in all, the heart is starved to make it. And

if the Christian be wholly engaged in the performance of the outward acts of religion, there is reason to expect great neglect of spiritual culture. When there is life in the tree, fruit-bearing is natural, — healthy and reflectively beneficial, providing the gardener supplies all the nutriment required for replenishing its life. And all kinds of Christian enterprise are right and helpful, if there be continuous spiritual culture; but if the former be carried on at the expense of the latter, there is both error and ruin. There is a grander thing than the most earnest Christian toil. Living the Divine Life is far nobler than preaching it. To conquer a besetting sin is more difficult, perhaps, but much more sublime than delivering a sermon; cultivating the spirit of life which was in Christ Jesus, is a Diviner employment than speaking about the Saviour. The highest style of man is to *be* a Christian; the next in order—and be assured it is only the next, and not the first—is to constrain others to become such. Better far neglect your class, your visiting, your tracts, than neglect spiritual culture. Wiser far to forsake the church than to forsake Christ. Not that these need be neglected—by no means; for where there is a daily effort to grow in grace, to discipline the soul in complete self-abandonment to the Divine will, to possess the spirit of Jesus, and to live for the glory of God, there you may confidently expect all the graces of the Spirit to flourish, God's will about work to be performed, Christ's habit of doing good to be imitated, and God's design of saving souls for *His name's* sake to be furthered. But if such culture be neglected, then, though there may be fruit, it will be so sour and unripe that it will not pay for gathering; and though

there may be labour yet since the one condition of largest success is not complied with, that labour will be to a lamentable extent in vain, and for nought.

In all your work then, cultivate piety—deep, fervent, ardent, real piety. Diligently examine yourselves, frequently commune with your own souls. Measure your God-inspired strength with every form of sin in self. Work upon yourselves; carefully discipline the heart, the imagination, the temper, the tongue, and the will. In this self-training despise not *sorrow*, 'tis the best monitor in God's school; through our tears we see most of heaven and its King. Obtain all the help you can from the sanctuary; church life is the nourisher of private religion. Select favourable times and places for sincere, private, and daily prayer. Consult your Bibles daily; let the Word of God be the nutriment of the life divine. Think much; think well. Above all, feed on the 'Bread of Life.' Let the words and deeds of Jesus be garnered in your heart; let the light of Jesus be the guide of your feet. Let the sacrifice of Jesus save, and the Spirit of Jesus sanctify your soul. Let the sympathetic advocacy of Jesus cheer and sustain your spirit in the hour of sorrow. Let the reward which Jesus shall give throw a light and a beauty on the busy path of life, make it like that of the just, to 'shine more and more unto the perfect day.' Sing with Laurenti—

' Jesus, let me seek for nought
But that thou shouldst dwell in me;
Let this only fill my thought,
How I may grow liker Thee :
Through this earthly care and strife,
Through the calm eternal life.'

J. C., L.

CHRISTMAS CONTEMPLATIONS.

“Give heed, my heart, lift up thine eyes!
 Who is it in yon manger lies?
 Who is this child so young and fair?
 The blessed Christ-child lieth there.

Welcome to earth Thou noble guest,
 Through whom e'en wicked men are blest!
 Thou com'st to share our misery,
 What can we render, Lord, to Thee!

Were earth a thousand times as fair,
 Beset with gold and jewels rare,
 She yet were far too poor to be,
 A narrow cradle, Lord, for Thee.

MARTIN LUTHER.

It is coming again—the cheerful, merry season! Coming to kindle the logs of many a happy fireside, to draw by its magnetic power a thousand wanderers to their ever-dear homes, to banish dull care from the weary hearts of mourners whose name is legion. Coming to fan the flame of love in every breast. Coming to put words of tenderness into every mouth. Coming to light up a sunny smile on every countenance. Coming to give us manifold memories of the past. Memories of the old Druid-priest drest in his sacerdotal robes, entering the primeval forest, and lifting his golden, sacrificial knife to cut the mistletoe from the sturdy oak-tree. Memories of brave barons and fair ladies, treading the crisp snow beneath their feet to bestow alms upon the motly crowd waiting near the frowning portals of their castles. Memories of pious monks early awakened to celebrate in matin-song the advent of the Promised One and to chant his praise amid the ‘dim, religious light’ of the monastery. Memories of—‘Well, never mind: don't give us any more memories,’ says a good reader, ‘we can manage those for ourselves. You may spare yourself the trouble of any further attempt at word-painting and leave us to paint our own pictures of the past.’

Very good. So be it. Perhaps the rebuke is merited. Peradventure it would be rather a waste of ink and paper, and an unnecessary demand on the patience of editor, printer, and reader, to write any longer in such a

strain. Therefore, we will observe the well-known Horatian maxim about going at once *in medias res*, and will enter into the heart of our theme.

The simple, quaint lines composed by the great German reformer for his little son Hans, and which we have transcribed at the beginning of our remarks, will serve to indicate the general train of thought to which we now ask attention. Among the memories awakened by Christmas-tide none are more palpable, none more appropriate than those touching the childhood of Christ. Almost involuntarily, we all go, in imagination, to that stable at Bethlehem to look upon the little infant, watched over by the virgin-mother whom an angel pronounced ‘blessed,’ and surrounded by the Magi with their opulent offerings. But the point upon which we wish to fasten the thoughts of our readers more particularly is this; that our Lord was spoken of as a child, not only in infancy, but long after, even after he had ascended to heaven. When the apostles and disciples met together in Jerusalem for prayer, these remarkable words were included in their supplication; ‘For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.’ It will be observed that even when Herod and Pilate conspired against him, Christ, according to the apostolic view, was a child. What does this mean? Is it an anacronism? No. Peter and John were not guilty

of confusions of time like that. On the contrary, we believe that the phrase is true, utterly true, expressing what was actually a fact. Jesus was always a child. We frequently tell each other how that Christ was one of a glorious Trinity. We are right; we have Scripture on our side. But have you ever considered that Christ was not only one of the Trinity but *was* a trinity himself? Yes, he was a Trinity. And in this way; there was always in him a union of the man, the woman, and the child.* He was most manly, womanly, and child-like. How manly! Courage, firmness, strength and all those virtues which make a man worthy of the name shone forth in him, in their brightest lustre. How womanly! Not womanish—for he had none of the frailties and weakness of the sex; only its excellencies. That depth of sympathy, that mighty power of pity, that mysterious, and almost awful fullness of tenderness which constitute the charm of woman were among the prominent characteristics of the Saviour. Equally true is it, that he was child-like. Not childish, for that implies imperfection and impotency. He was always, from the manger to the cross, child-like, in that he possessed all the excellencies of childhood.

Let us try to expand the thought a little. Usually, a note-worthy feature in a little child is its *sincerity*. It has not yet learned the art of concealing. It is no miniature hypocrite. Words, looks, gestures are all employed by it to manifest not to mystify. Its countenance makes known its thoughts, and its language is that of truth. That it often delights in imitation, is certain, but this is only one of its sports; mimicry is not the habit of its life. Utter artlessness and perfect absence of deception, are part and parcel of its existence. The old proverb is correct, that 'children and fools speak the truth.' The child is what it seems to be: it is those of mature years that assume masks and cloke their real character. In this respect was Christ the 'holy

child Jesus.' Sincerity was the grand characteristic of his whole career. From his lips proceeded the truth, and nothing but the truth. You say of that little one playing at your feet,—

'He hath not skill to utter lies,
His very soul is in his eyes;
Single his aim in all and true,
And apt to praise what others do.'

you may say the same of the great Master. In a world abounding in shams and pretences, in an age of social unreality and religious hypocrisy, he stood alone in unimpeachable and absolute sincerity. Did he declare his earnest wish that men should be blessed? Did he make frequent and pathetic professions of pity for the sorrowing and the afflicted? Did he show compassion for the most abandoned and degraded? He proved by his miracles of grace, he proved by his gospel of love, that his philanthropic professions were sincere. He wept when he beheld the city. Guilty Jerusalem drew forth his tears, albeit the bossanahs of the multitude had scarce died away from his ears. But that weeping was proceeded by a working,—those tears only followed toils which showed that his grief was hearty and unaffected.

In the child, as such, you find *impartiality*. He is no respecter of persons. To him rank and *prestige* are nothing. He will associate with any whom he likes whatever their social position. He does not weigh humanity in the scales of a hawk. He has not acquired the popular habit of necessary men by the standard of wealth. Whether his play-mates are rich or poor, he cares not, so long as they are play-mates. He will associate with prince and peasant, aristocrat or democrat. If the juvenile hope of some patrician house offends him, he will as soon show his displeasure as he would against the son of a plebian. An agreeable companion, though meanly clad and meanly fed, is as much to him as one who is arrayed in all the grandeur of plumes and costliness of silks and velvets. And a glorious impartiality distinguished Christ. He paid no heed to the poor barriers

* Lest any of our readers should misunderstand us, we must remind them that we are now speaking of Christ merely in his human capacity. Let none think, from any remark in the text, that we look upon Christ as *only* man. He was 'very God' too.

erected between man and man. He gave no regard to the silly Rubicons which separated class from class, and nation from nation. He was blind to all party badges, blind to every livery of *caste*. Others might form their opinion of a man by feeling of the quality of his raiment, or noticing the sort of house from which he came,—not so he. The gauge by which he measured was a moral one, and be used only spiritual balances. Wherever he found evil he condemned it, wherever he found good he approved it. He receives Joseph the rich ruler, and Nicodemus the learned rabbi into his kingdom, nor does he thereby close its doors against the persecuted Baptist, the tax-gatherer Zaccheus, and 'the woman that was a sinner.'

Humility marks a child. It thinks little of itself compared with what many of mature years think of themselves, alas! Vanity is not its besetting sin. It is no egotist. Free from conceit, it plays none of those 'fantastic tricks' which often disgrace those who should know better than to make themselves talking and walking incarnations of arrogance and pride. So humble is a child that the Saviour made it a symbol of lowliness, and said, 'except ye become as little children, ye cannot enter the kingdom of God.' This is another justification of the epithet applied by the apostles to Christ. Touchingly illustrative of his entire earthly history was the opening scene of his life inasmuch as it indicated so strikingly his lowliness.

* Dost Thou in a manger lie,
Who hast all created,
Stretching infant hands on high,
Saviour long awaited!
If a monarch, where Thy state!
Where Thy court on Thee do wait!
Royal purple wear!
Here no regal pomp we see,
Nought but need and penury;
Why thus cradled here?'

Why! For this reason, surely, to prepare the world for the great fact of His utter condescension. Nothing was more wonderful than his humility. He had everything, and more than everything of which men are usually proud. Some boast of their wealth, assuming looks of self-complacency and a haughty

bearing because they have much of the 'Mammon of unrighteousness. But who had riches like those of Christ? The whole world was His,—nay, 'all things were made by Him, and for Him, and without Him was not anything made that was made.' And yet He was lowly. Others are proud of their intellect. Knowledge has puffed them up and learning has made them vain. But who had intellect like Christ. He was the source of all intelligence, the fountain of wisdom. And yet He was lowly. Others are proud of their power and influence. But who possesses these to half the extent that the Master did, despite opposition and persecution? And yet He was lowly. The humility of the Redeemer is, at this moment, the grand glory and exceeding mystery of His incarnation.

A further characteristic of a child is *power*. Physically so weak that they need the most careful protection from those around them, so impotent that a mere trifle will sometimes suffice to put out the frail, flickering flame of life, they are yet socially strong. Indeed their very helplessness is their power. It gives them power to draw from the fountains of our affection streams of tender sympathy, power to secure our ready aid, power to insure our cheerful and constant attention. Christ was the 'holy child Jesus,' inasmuch as he was possessed of such power,—social and moral power over men. But why should we speak in the past tense? His mighty influence is felt now: yea, felt to a greater extent to-day in this utilitarian, toiling age of ours than it was when He half shrouded His divine grandeur and glory in the frail tabernacle of our flesh. Let the reader reach his Old Testament and turn to that sublime poetry in Isaiah xi. What a beautiful picture of the present triumphs of the gospel! The lamb and the wolf, the bear and the cow, the calf and the young lion, are represented as living peacefully and contentedly together. Is it not so now? Do we not often see men of disposition and character as diverse as that of the lion and the lamb, sweetly at one with each other in the kingdom of God? The church, with all its follies and shortcomings, presents many such scenes.

And remark—for this is the chief point—all this is the result of the little child who 'leads them.' Yes; the 'holy child Jesus,' by His truth and His spirit gets the rule over men, and they become at peace with each other. He is 'the power of God.'

Is this blessed and holy child ruling us? Have you and I, like the eastern visitors in the stable, presented ourselves and our possessions to Him? Are we now feeling His great and gentle power? If not, let us fling away the fetters of unbelief, and humbly take upon us His easy yoke. Let this Christmas be the season of our complete dedication to him. Let us open our eyes to see the way he has

made to the kingdom, and for its sake bid good bye to all vain pursuits and sinful sweets. That good German singer, Paul Gerhart has given us words worthy our lips when he says;—

'Ah now the blessed door
Stands open evermore
To all the joys of this world and the next :
This Babe will be our Friend,
And quickly make an end
Of all that faithful hearts long time hath vexed.

Then, earth, we care no more
To seek thy richest store,
If but this treasure will be still our own ;
And he who holds it fast,
Till all this life is past,
Our Lord will crown with joy before His throne.

T. R. S.

Wayside Gleanings.

THE SPIRIT OF PRAYER.

To be in communication with things not seen, we must pray without ceasing. But how pray? O my God, pray as if seeing thee, speaking to thee, listening to thee, answering thee; as feeling thy presence, and delighting in thy word. And who can teach us to pray if it is not thou, O God of prayer? O God! forgive the manner in which thy Church prays, which alone in the world can pray; forgive the way in which we pray ourselves; forgive our langour, our hesitation, our unbelief, even in the least unfaithful, least unbelieving days of our Christian life,—of our Christian ministry. O God! forgive the sins of our holy offerings! Ah! if we could at this moment overpass by prayer the distance that separates us from thee; if we could pray as Jesus Christ prayed; as prayed a Moses,—a Samuel,—a David,—a St. Paul,—a St. John; if we could pray in a way that might be called prayer—that might be called prayer according to the expression of St. James, speaking of Elias: 'He prayed in praying!'

Alas! how often we pray without praying. We have no idea of the unbelief, of the deadness that often finds place in our prayers, because we do not live with invisible things; and we have no idea of the blessings of the graces of which we thus deprive ourselves. O my friends, let us constantly repeat this prayer, 'Lord, teach us to pray!' When we know how to pray we shall know everything, and what is still better, we shall have everything.—*Monod.*

SATAN AND THE SINNER.

'WHAT, wretch! art thou going to Christ?'

'Ay, that I am, with all my heart!'

'But will he receive thee?'

'Ay, that he will, with all his heart!'

'Truly, thou art a brave talker! Who taught thee this lofty speech?'

'Nay, my speech is lowly, and I learned it of my Lord.'

'But where is thy warrant? None can go to Christ without a warrant.'

'He calleth me—be *that* my warrant!'

'But where is thy fitness?' says Satan, shifting his ground.

'Be my warrant my fitness,—he calleth me,' answers the sinner, keeping his ground, his only ground.

'But listen, soul! Thou art going before a King. He cannot look upon iniquity' (for you see Satan can quote Scripture); 'and thou art but a mass of iniquity' (here the devil affects a great horror of it, to fill the sinner with fear). 'The heavens are not clean in his sight; how then shall thy filthiness appear before him? Look at thy rags, if thy blind eyes will let thee, and say, what a dress is this to take into his presence?'

'It is all true,' says the contrite sinner, 'still I will go, for he calleth me. I will bind this call about me, and it shall be my dress till he give me another. I will hold up this call, written with his own hand, and signed with his own name, and sealed with his own blood, and it shall be my defence and plea. Miserable and unworthy as I am, and deserving, I know, to die, with this I have boldness and access with confidence, saying only, like little Samuel, "Here am I, for thou didst call me!"'—*Blind Bartimeus*.

ON PREACHING.

'No man preaches novelties and discoveries; the object of preaching is to remind mankind of what mankind are constantly forgetting: not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions, to recall mankind from the by-paths where they turn into that broad path of salvation which all know, but few tread. These plain lessons the humblest ministers of the gospel may teach, if they are honest, and the most powerful Christians will ponder, if they are wise.'—*Sydney Smith*.

A HARDENED HEART.

A HARD heart is that which is neither moved with God's mercies, nor scared with his judgments; neither feareth the law nor regardeth the gospel; neither is holpen by threatenings nor softened by chastenings; which is unthankful for God's benefits and disobedient to his counsels; made cruel by his rods and dissolute by his favors; unshameful to filthiness and fearless to perils; uncourteous to men and reckless to God; forgetful of things past, negligent of things present, and improvident of things to come.—*Arthur Dent*, 1590.

THE REMOVAL AND RETURN OF THE UNCLEAN SPIRIT.

Matt. xii., 43-45.

1, *The Residence of the unclean spirit.*—'My house.' 2, *The Removal of the unclean spirit.*—'The unclean spirit is gone out.' 3, *The Restlessness of the unclean spirit.*—'It walketh through dry places, seeking rest and findeth none.' 4, *The Resolution of the unclean spirit.*—'I will return unto my house from whence I came out.' 5, *The Reception of the unclean spirit.*—'It findeth it empty, swept, and garnished.' 6, *The Re-inforcement of the unclean spirit.*—'Then goeth it and taketh with itself seven other spirits more wicked than itself.' 7, *The Result of the removal and return of the unclean spirit.*—'The last state of that man is worse than the first.'

A S K E T C H.

Luke iv. 33-35.

1. A devil in a strange place; 'in the synagogue.' 2. A devil with a strange cry; 'I know thee who thou art; the Holy One of God.' 3. A devil overcome by a word; 'Jesus rebuked him,' &c.

Poetry.

'AND THERE WAS NO MORE SEA.'

Rev. xxi., 1.

THERE shall be no more sea.
 Oh mightiest image of unrest and change,
 That through thy world-wide halls dost darkling range,
 Deep must the calm seem, and the comfort strange,
 Where thou mayst never be!

There shall be no more sea.
 No wistful looks of eyes that look in vain
 Across the white waves of the wasteful main,
 No inconsolable, heart-breaking strain
 Of sea-born misery.

There shall be no more sea.
 No fear wild-fancied, no suspense are there,
 No desperate hope, no panic-passioned prayer,
 No final knell of uttermost despair
 And forlorn agony.

There shall be no more sea.
 No fair aims fickle as an ocean scene,
 No fitful faiths with lapses foul atween,
 But proven love, triumphant trust serene,
 And perfect purity.

There shall be no more sea.
 No sea—no night—no storm—no blind farewell,
 No gloom o'er fond hearts from death-shadows fell,
 No baleful possibilities to quell
 The glory and the glee.

There shall be no more sea.
 No dread of loss, no memory of wrong,
 No crownless brow in all the blood-bought throng,
 No sea-like sadness in the choral song
 Of general jubilee.

J. TRUMAN.

Correspondence.

THE 'POWER' OF THE GOSPEL.

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—I am a young man, and not well versed in theological distinctions and technicalities. I have not been long associated with the General Baptist denomination, and therefore have not had great opportunities to become acquainted with the views held by this section of the Christian church. I am anxious to obtain correct ideas, and 'to come to a knowledge of the truth.' I have just read a somewhat lengthy article in the September number of the Magazine, on 'the Power of the Gospel.' There appears to me to be bewilderment somewhere, either in my own mind, or in the mind of the writer of the article in question. I beg to submit the following passage, which is intended to be a *resumé* of the whole, to the attention of your readers. 'The result of the whole is, that God's power is in the world, but men have refused to give in to it; that that power is vested in the gospel in order to save all who believe; and that what is needed both in the church and in the world, is not that the Holy Spirit should be 'given' in the sense which many people dream of, but that he may open our hearts to let him in, cleanse them, that he may set up his throne therein, and we may have faith in God, who having given us his Son, will not, cannot, withhold anything. Power belongeth unto the Lord, but He has given his power to his church, to use it in the recovery of the world to its allegiance; and if we have not that power, or fail to achieve the conversion of men, we must just go to Him confessing our unfaithfulness, and barrenness, and study the cross, until we are flooded with its light and love, and are thus prepared to bathe all others in the same effusion.' Now, it is evident by this quotation, that the writer believes in the existence of the Holy Spirit, although it would

have been difficult to have gathered the fact from the former part of the article. I have been accustomed to regard the Holy Spirit as the great almighty efficient agent in the conviction, conversion, and sanctification of the soul; and to believe that the 'cross with all its array of love, and majesty, and mercy, would prove a failure, in restoring human nature, if there were no Holy Spirit present to convince the heart of its sins, and make the atonement of Christ a matter of necessity for its forgiveness.' Would J. J., S. be so kind as to give us his views on this, to me, important question? As the matter now stands, it is likely to make, I think, a wrong impression on opening minds. What is the office of the Holy Spirit in the economy of redemption? What relation does he sustain to the gospel on the one hand, and to human sinfulness on the other? Are we to understand the statements of the Bible as they stand, or is some new meaning to be put upon them? If J. J., S. will throw some light on these questions, I, with others, shall feel much obliged, and beg to remain yours, &c.

J. T.

REPLY.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I think my friend J. T., fails to distinguish between things that differ: at all events he attributes to me things which I utterly repudiate. I think also I have a right to complain, that holding as I do, that the Holy Ghost influences every man, with a view to his salvation, and that consequently his agency is a corollary of human accountability under the dispensation of grace, (man's destiny being determinable by his rejection or acceptance of 'the grace bringing salvation, which has appeared unto all men,') I am yet supposed to ignore, or overlook, that universally necessary and only efficient 'power, in sinners' conversion.

Would a similar reticence on the part of the redeemed in glory, call forth the same remark on the part of my friend, for the 'new song' contains no reference to the Spirit's work, but ascribes salvation only to the blood of the Lamb. Yet this is in perfect consistency with the fact that

'All the glorious Persons joined,
To save the ruined creature man.'

Surely there is 'bewilderment' indeed: nevertheless, I am not surprised, for I myself might once have thought similarly, and if I think and write otherwise now, it is as the result of a very protracted enquiry, and one too which has *cost me much*, one therefore which I should not have practically carried out, had it not been rendered obligatory by clear conviction, and a good conscience. I can thus sympathize with all such as, out of regard to the plenary honour, and economical function of the Holy Spirit, are anxious that his name should be constantly introduced, and who, in dread of human self-sufficiency, rush into the opposite extreme, and reduce man to the character of a mere machine, incapable of being moved except by foreign physical force. I love them, for their love to God's word, and still more for their love to God himself; and, as it is solely my love for the same objects which causes me to advocate the propositions enunciated in my article, I trust a little explanation may serve to bring us into nearer union than my friend supposes we are.

First then, I not only believe in the Holy Ghost, but I adore, love, and worship Him, as the Divine Sovereign, and only Lord and Saviour, equally with the Father and the Son. In my heart of hearts, I believe with J. T., that had he not undertaken to act concurrently with Christ, even Christ crucified, and in order to bring sinners to Him, all that incalculably great exhibition of love, and righteousness, and all that boundless profusion of grace, would have been in vain. I go still farther than my friend; that had not the Holy Spirit undertaken to make Christ known to man, and to interpret the character, design, and results of His atonement, the incarnation, and

the crucifixion, with all that they involve, would never have been facts in the moral government of God. Not only should we never have been convinced of sin, so as to feel 'the atonement a necessity for forgiveness,' but we should never have even heard of Christ as a Saviour; never have heard of forgiveness as a possibility. It essentially enters into my conception of the Unity in Trinity, that the three Divine Persons are one in nature, one in love and gracious relations to man, and one in agency. To suppose there can be discord, divergence, or the slightest difference in the Trinity, is to deny the unity, to make the doctrine irrational and incredible. Accordingly I hold, that, as the Father loved and gave his Son to the world, (i.e. all its inhabitants, each unit); and as the Son loved, and vicariously died for precisely the same objects; so also the Holy Spirit, loved and has given Himself (in the way of teaching, enlightening, convincing, persuading, &c.) to the whole world, the universal family of man.

To Father, Son, and Holy Ghost,
One God, in Persons Three,
Who sweetly all agree
To save a world of sinners lost,
Eternal glory be!

The language, 'not having the Spirit,' and the need implied in the injunction to pray for the Spirit, find their solution in this, that unbelief excludes the Spirit from the *interior*, keeps him outside (so to speak) of the soul, while the believer has Him in him, an inhabitant, governor, sanctifying power, pervading the heart's faculties and renewing them after God's own image. We are bound to pray for the Spirit, and at the same time equally to give thanks that He HAS GIVEN us of His Spirit which dwelleth in us. 'Give us this day our daily bread,' does not necessarily imply starvation, or an empty larder; neither does the petition 'that I may know Him,' imply that Paul was ignorant of Christ. Besides, saints need *more* of the Spirit, to be 'filled with the Spirit,' and this blessing is realized in proportion as they 'continue instant in prayer,' opening their mouths wide, and maintain an unceasing waiting upon God, 'looking

to Jesus.' The only scriptural idea of prayer is, that prayer is faith in God vocalized, faith laying hold of God, faith breathing itself out into God's loving ear and heart. In accordance with these sentiments, I ascribe to the Spirit whatever of truth, affection, gratitude, fidelity, excellence, and 'if there be any virtue, or any praise,' in man, any man, and any where. I cannot believe that in fallen, depraved, condemned man, there can exist any good thing, either truth, integrity, honesty, chastity, or amiability of any kind, apart from the agency of the Holy Spirit, and as I know that there are good things, in many unconverted men, [Christ himself beholding one of these 'loved him,' which proves my remark,] and as I find even agricultural and artistic skill in man, ascribed to that Divine agent. Isaiah xxviii. 24-29; Exodus xxxi. 3-6, I am absolutely driven to the conclusion that He works everywhere, even in those who do not yield farther to Him so as to be saved, but most benignly and sovereignly works in men's hearts close up to those limits the overpassing of which would be destructive of man's free agency and subversive of moral Government. I believe Christ would never have made himself a sacrifice for our sins had He not known that 'the Good Spirit' would seek to carry out into saving effect the blessed purpose of that wondrous self-immolation, which indeed Christ himself most unmistakably says, John xii. 32, 'and I, if I be lifted up, will draw all men unto me.' In Scripture what is earnestly attempted, and what *ought*, *considering the laws of mind*, to take effect, is often said to be actually done, e. g. 'The goodness of God leadeth to repentance;' Christ 'the desire of all nations,' enlighteneth every man that cometh into the world,' &c. If the spirit does not operate on all, leading them to repentance and faith, (which is only another and *the positive* phase of repentance, that is, a change of mind), how was it that 'Jesus marvelled at the Jews' unbelief'? on my friend's hypothesis, the wonder was unreasonable, and with Jesus' knowledge of man's depravity, inability, and aversion to God and divine things, he never could have looked for their

believing, since no 'Almighty efficient agency' of the Holy Spirit had been vouchsafed. It would be profane to suppose that Jesus expected men to believe of themselves, i. e., without the Spirit; that would be to hold that the Spirit's agency is *not* necessary in order to conversion; and it would be equally profane to suppose he 'wondered' without a cause. 'Wonder' he did, for the *Spirit* tells us so, and all that wonder connected itself with the unbelief of those whom we have no reason in the world to suppose belonged to the elect. If Christ died for many who after all perish, why count it strange that the Spirit should strive with many, who notwithstanding resist and perish—'daily wooed and never won?' If the one is not derogatory to the Son, neither is the other to the Spirit. In dying for all, the Son must have had a purpose, and yet in respect of many, that purpose is frustrated by their unbelief; and it is an equally lamentable fact, that the purpose of the Spirit is frustrated in the case of those who resist the truth and 'receive not the love of it, (i. e. Christ's dying love), that they may be saved.' The area of the Spirit's agency must be co-equal with that of the Son's mediatorial grace. Yes,

It fills the Church of God, it fills
This death struck-world around;
Only in stubborn heart and wills
No place for it is found.

The way in which some get out of this difficulty is by supposing a double purpose or reference in the atonement, the one that Jesus might become the Saviour of the elect, and the other to 'acquire power over the reprobate to damn them,' and thus glorify God's justice. But this desperate and ineffably horrible way to which some have resorted of extricating themselves from an otherwise insuperable difficulty, is so unscriptural and blasphemous, that even the name of Dr. Candlish, (who blushes not to put it down in black and white), cannot save it from the condemnation of being a fouler libel upon the character and work of God and of His Christ, than ever Voltaire penned.

But, now in conclusion, if I am asked

whether I identify the word and the Spirit, the Gospel and the Holy Ghost, so that they are *one*, I reply, no. Yet I believe that whenever 'the word' is read or heard, then the Spirit takes of the things of Christ and shows them' unto men—that the Gospel is never without or unaccompanied by the Spirit, so that whenever the joyful sound is heard the saving power moves upon the chaos of the human soul, to evolve the new creation, and that no conversion takes place apart from the truth about Christ, every such blessed event being the natural result of that truth believed. I do not deify the truth, yet I conceive of it as never being 'a dead letter,' as never being '*vox et præterea nihil*'—of no more use to quicken souls than talking would be to awaken dead bodies or 'dry bones,' and as never being abandoned by the Spirit, who spake it,—never evacuated of His own almighty power. These are the representations of some, but they are in deadly antagonism to that book which asserts that the Gospel is 'the power of God unto salvation,' and which states, without blame, that certain once '*glorified* the word of the Lord,' an inspired apostle urging the Thessalonians to pray for a like effect, which would have been profane and little less than idolatrous, if that word were only as some say, a 'dead letter,' having no intrinsic, no efficacious connection with the conversion of the soul, and being related to that glorious event only by the link of an *arbitrary* appointment of the Divine will. If I am asked to describe the *modus operandi*—how the Spirit operates on mind through and by the word, and how such a *mediate* operation secures the soul's conversion, I freely reply, I know not. What I read as God's revelation I believe, but what man's theology teaches I accept only so far as it agrees with the former. Despite any difficulties with which I may be pressed, and which I confess meet us on many theological questions as well as in nature, I must believe 'the word of God is quick and powerful,' &c.—that it 'saves those who believe' it, and that it is the embodiment, vehicle or forthputting of God's arm of power, so that he who rejects it rejects God himself, and 'he who dis-

believes will be damned,' a doom which can only be possible under the dominion of a just God, on the principle that in being disobedient to the word they defeat God's *utmost* agency for their salvation, (Is. v. 4.) crucify to themselves afresh the Son of God, and do despite to the Spirit of Grace.

J. J.

UNION OF GENERAL AND PARTICULAR BAPTISTS.

To the Editor of the *General Baptist Magazine*.

DEAR SIR,—Your correspondent, Mr. Hardy, must have written hastily, or he would not have accused me of depreciation of the 'General Baptist Body,' in particular, neither would he, even unintentionally, have seriously misrepresented my reasoning. That 'It (denominationalism) was unknown in the model, the apostolic church, and therefore it should not exist now' is no argument of *mine*, and therefore I am not concerned to defend it. Moreover, to bandy arguments is often an unprofitable occupation, and I would rather seek for points of agreement than difference, as a means of coming to a mutually satisfactory conclusion.

Mr. H. would heartily unite in 'one Lord, one faith, one baptism,' (baptism understood literally of the ordinance), but says he 'Have we all one faith? Is the belief of the two bodies the same?' I reply, broadly, we *have* one faith, the faith of our Lord Jesus Christ, the faith which works by love, and purifies the heart, concentrating the energies of the soul on the one purpose of glorifying God. 'Tis true, we have this unity in diversity, but so it was in the apostolic church. It had that freedom (not absolute, by the way, but relative), for which I contend. It is not diversity, but the wish to compel uniformity, that the apostle condemns. 'Let every man be fully persuaded in his own mind, and not judge his brother.' There was then no squeezing of consciences into shape by ecclesiastical canons, and now, the absence of charity rather than the variety of judgment, hinders our union.

Mr. H. is offended because I refer to the existence of a heresy which seeks to explain away whatever it does not like. Now, here is no imputation of wilful perversion of truth, as your correspondent seems to suppose. I do, however, still believe that amongst us Baptists, as well as others, sectarian prejudices, seriously, though it may be unconsciously, warp the judgment, fetter the mind, and impair the efficiency of our churches, and that therefore their removal would tend to bring us nearer the truth, that truth of Christ of which the apostle wrote 'I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended.'

Based, as we assume the union to be, on Christian principle, surely none can doubt that by the increased fraternization to which it would lead, its *tendency* would be to bring the churches nearer, promote Christian charity, and may be, even shame into compliance with Christian principle, those churches, if such there be, who allow petty jealousy to alienate them from their brethren, of the same body, in the same town.

As to how far the union is to go, let it, if possible, be a *bona fide* amalgamation of the two bodies. But I am not prepared to pronounce dogmatically on the question. Let our leading men, some of whom have expressed their approval and concurrence, take the matter fairly in hand, and ascertain whether the proposal cannot be made to assume a form sufficiently practical for deliberation at our associations. The legal difficulties will have to be considered, but I have the authority of Dr. Evans, of Scarborough, who commenced the discussion of this question some time ago, in the 'Freeman' newspaper, for not regarding them as insurmountable.

I fully agree with Mr. H. that 'any attempt to force a union would be most disastrous.' I put my faith in the power of enlightened Christian principle to lead us to 'walk by the same rule, to mind the same thing.' Let the friends of the union seek to secure oneness of feeling on the subject, and meanwhile take measures according to

their ability, to obtain as early and as large an instalment of the project as the case will admit, and I have no fear of the ultimate result.

I remain, Mr. Editor,
Bona fide,
A BUSINESS MAN.

REPLY OF DELTA TO
'A DEACON.'

To the Editor of the General Baptist Magazine.

DEAR SIR,—Solomon advises to answer a fool according to his folly. This I decline to do in reference to your correspondent, a 'Deacon,' as I think it would be *infra dignitate*, taking into account the ungentlemanly manner in which he has replied to my letter on 'Kissing in the Ring.' An individual who stoops to employ vulgar and abusive language instead (if indeed he is able to do so) of argument, is not worthy of my notice as an opponent. But I imagine from his style that he must be a juvenile 'Deacon' with a soft head and unhallowed heart. He very kindly gives me gratuitous advice for my many infirmities in no very polite language: having, as he imagines, an unhealthy 'moral tone'—being a 'pharisaic religionist'—a 'crabbed misanthrope'—'out of joint with every body, to whom the remembrance of former works of darkness, rioting, and wantonness, cling with such tenacious grasp, that he has come to imagine that every one else must be filled with feelings of a like unhallowed nature to those he once so freely cherished.' Such is the Christian language of a 'Deacon' who says that to 'the pure all things are pure.' It is now about some two thousand years, I believe, since Longinus favoured the world with his treatise 'On the Sublime,' and the subject has occupied the pens of the most able writers that have arisen in every successive century, down from that time to the present, when I vainly imagined the topic had been exhausted by the labours of Burke and Beattie. But I have now found out my mistake, for

after all that has been written, it still remained for your correspondent a 'Deacon,' to furnish the world with a perfect specimen of the Sublime of Nonsense!

In parting with a juvenile 'Deacon' let me offer him a word or two of advice, viz, that he take a journey to Jericho, and tarry there till his beard be grown. Till that shall be the case, he cannot be considered by right-minded and sensible persons as competent to wield successfully the instrument called a pen.

Be assured, Sir, I shall take no further notice of a 'Deacon,' who can employ language so utterly at variance with the character of a gentleman and a Christian.

DELTA.

BAZAAR AT DERBY.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Will you permit me to call the attention of our friends in the CONNEXION to the advertisement respecting the bazaar we intend to hold in the spring of 1861, and to solicit their assistance?

The effort we are making is for the erection of our new chapel now in progress—the foundation stone of which will shortly be laid by Sir Morton Peto, Bart. The chapel will be one worthy of the denomination. It is most admirably situated, and we hope will be open for worship in about fifteen months. I am thankful to say that the whole undertaking has received the warmest approval and support from all classes of Christians in Derby.

I make this appeal to our whole connexion for help in the confident belief I shall not ask in vain. It is well known there are those connected with this undertaking who are generally appealed to when help is required for our denominational institutions or for the

churches of the body, and that help is seldom refused. It is this fact, together with the consciousness of the importance of the undertaking itself, that leads me to hope we shall receive the kindest support.

May I ask that those who are willing to help will *immediately* inform either myself or any one of the ladies whose names are on the advertisement?

I am, my dear Sir,

Truly yours,

WILLIAM JONES.

REV. D. M. GRAHAM AND
NEW YORK.

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—I have received the following sums on account of the Rev. D. M. Graham, M.A., New York, and shall be obliged by your inserting the list in the General Baptist Magazine. I have already remitted to him the sum of £128 11s. 6d.

I am, dear Sir,

Yours very truly,

ROBT. PEGG.

	£	s.	d.
John Heard, Esq., Notting-			
ham,	20	0	0
B. Walker, Esq., do., ...	100	0	0
Friends at Castle Donington,	2	0	0
" at Birch Cliff, ...	2	11	6
" at Dover Street, Lei-			
cester,	2	0	0
Mr. W. White, Bourne, ...	1	0	0
Friend at Nottingham, per			
Mr. Walker,	1	0	0
	£128	11	6

Mr. W. Stevenson, Derby,	1	0	0
Miss Bloom, 8, Fulham			
Place, London, ...	5	0	0
Mary Ann Willis, do., do.,	0	10	0

[For the list of free-will offerings, &c., see advertisement.]

Obituary.

MR. SAMUEL WALE.

'With opening life his early worth began
The boy misleads not, but pre-shows the man.'

The case of Mr. Samuel Wale, of Wymeswold Woulds, Leicestershire, is one in which the truthfulness of these lines is beautifully illustrated. He was born at Oakley Wood, a few miles from Loughborough, June 30, 1797. His parents were consistent and honourable members of the Particular Baptist church in the neighbouring village of Sheepshed. At an early age he was the subject of religious thoughtfulness and impression. Seeing his anxiety to be saved, his father said to him, 'Canst thou not believe in Jesus Christ?' This simple question, put with all the tenderness of parental affection, was the means of leading him to apprehend more clearly the nature and design of the Saviour's work, and just as he was, to cast himself upon Jesus Christ for pardon, acceptance, and eternal life, saying,

'A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all.'

In the fifteenth year of his age Mr. Wale was baptized by the Rev. J. Mills, pastor of the Baptist church, Sheepshed. He was received into the fellowship of the church, and was highly esteemed for the intelligence and assiduity with which he discharged all his duties, — religious, social, and secular.

In the providence of God, Mr. Wale removed from Oakley Wood to Wymeswold, and was married to Miss Pepper, of Woodthorpe, by whom he had one son. He was received into the General Baptist Church, Wymeswold, August 5, 1838. His sterling qualities of order, diligence, integrity, and firmness recommended him to the attention of his brethren, and he was elected to the office of deacon, in which office he continued to his death. Having removed from Wymeswold to the occupation of a farm on the Woulds, about

two miles from the chapel, he was not able to put forth those active efforts for the church which he had been accustomed to do, but he never failed to testify his deep in-wrought interest in its welfare. Notwithstanding the distance of his residence from the chapel, he frequently attended divine service twice on the Sabbath, while his intelligence and piety made him of great service at the prayer and enquirers' meetings. At the last enquirers' meeting he attended, after conversing with the enquirers separately, he then rose and addressed them altogether, relating with much simplicity and feeling his own history and experience. Those present will never forget his address.

The last illness of Mr. Wale was of some months continuance. During the former part of his illness he was very anxious to recover for the sake of his son, whom he earnestly desired to see walk in the truth, and received into the bosom of the church. Many and fervent were the prayers he offered for him—touching and memorable were the counsels he gave him. Nor were they in vain. He is now an accepted candidate for baptism. In the latter part of his illness, Mr. Wale was perfectly resigned to the will of God. His faith and hope were strong and bright. Nothing seemed to mar the continual stream of holy delight his spirit enjoyed from a crucified Saviour. His whole soul was now completely wrapt up in his Saviour. He had no fear of death. He was certain he was going to heaven. He was almost impatient to be gone. Thus triumphantly died, May 31, 1859, our dear brother commending his wife and son to the Almighty and all sufficient care of Him who has promised to be a husband to the widow and a father to the fatherless. He was buried in the graveyard adjoining the General Baptist Chapel, Wymeswold, and his funeral sermon was preached on the following Sabbath, from Matthew xxv., 21.

Now this worthy and exemplary Christian is removed from us to a brighter and better world, for which he was so eminently prepared, our remembrance of him is happy and delightful. He was diligent in his calling. In all the relations of life, as husband, father, master, neighbour, and friend, he was exemplary. He held the cardinal doctrines of the gospel with a firm and tenacious grasp. He was a lover of good men, a friend of peace, kind and sympathizing, and ready for every good work. He walked with God, and was happy in fellowship with Him. Joy was not so much an occasional as his ordinary possession. He rejoiced in life, and he rejoiced in death. May the members of the church which has lost one of its brightest ornaments emulate his virtues. May his son, who has lost a most affectionate parent, walk in his steps. May his bereaved widow find comfort and strength in the God of her husband, and may we all regard Christianity, from the blessed experience of our departed friend, not as a religion of gloom, but of joy; not as sepulchral in its aspect and sorrowful in its tones, but as bright, radiant, full of hope, fitted to cheer, to animate, and to delight. The clouds of despair and darkness may rest around Mount Sinai, but about the cross all is brightness because all is peace. 'We joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

G. S.

Mrs. HUKINS, the subject of this brief memoir, was the wife of Mr. G. Hukins, silversmith, of Tenterden, Kent; and daughter of the Rev. T. Rofe, forty years pastor of the General Baptist Church, Smarden. She was born August 15th, 1822, and baptized July 6th, 1845. Her religious career commenced at the family altar of her paternal home, and the work of grace in her heart was fostered by the vigilant care, prudent advice, and fervent prayers of her devoted and long-afflicted mother, as well as by the public ministry of her beloved father. Her religious life was one of unvarying consistency,

being regulated by fixed principle and uniform purpose, with the soul stayed upon God in Christ, the Rock of Ages. In an eminent degree she possessed a truly 'meek and quiet spirit, which is in the sight of the Lord of great price.' In domestic concerns, good taste and judgment were conspicuous; and home was thereby rendered a place of attraction, and the abode of order and peace. A dislike of everything unbecoming the society of a *Christian* home pervaded her watchful spirit. The origin, duration, and severity of her affliction were circumstances of a peculiarly trying and distressing character, but all was borne with becoming resignation and patience. No complaining word was ever heard to issue from her lips. During the last eight weeks of her protracted affliction, her father, who was much with her, often read short and suitable portions of God's precious word, and interesting hymns; these exercises, accompanied by earnest prayer and pious conversation, were to her seasons of great refreshing and spiritual profit. The visits of beloved Christian friends were frequent and much enjoyed; and these marks of friendship were gratefully appreciated. One endeared friend expressed a hope that she would soon reach a better home, she replied, 'I have a good hope.' To her husband, on one occasion, she said 'It is a good thing I have not religion to seek now,' feeling satisfied with the all-sufficient aid and consolation it then afforded, and being supported by the hope it inspired. Toward her mother-in-law, who was her devoted attendant during the last few weeks of her life, she manifested the warmest affection, and expressed deep gratitude for her unremitting care. To her sorrowing father she said several times with tender emotion, 'My good father!' Noticing with affectionate concern her weeping husband, she said 'Take care of the children,' when on being reminded that only one was living, and that dear Lavinia was gone to heaven, she responded with a cheerful countenance and voice, 'O yes! and she is waiting for me.' Her life and sufferings terminated by a tranquil departure 'to be with Christ, which is far better.' The solemn but happy

change took place August 24th, reminding us of the words of the poet,

'The chamber where the good man meets his fate,
Is privileged beyond the common walks
Of virtuous life,—quite on the verge of heaven.'

'Precious in the sight of the Lord

is the death of his saints.' The death of the departed was improved in the Baptist Chapel, by the Rev. J. Moss, in an impressive discourse from 2 Cor. v. 6-8. Let me die the death of the righteous and may my last end be like hers.

T. R., *Senr.*

Intelligence.

BAPTISMS.

BARTON FABIS, Leicestershire.—We have added to our church by baptism, as follows:—May 13, three; July 8, two; Sept. 2, three; and Oct. 28, two, one of whom was the son of our senior pastor, Mr. Bott. J. W.

LOUGHBOROUGH, Baxter-gate.—On July 1st. we had a baptism of five. On November 4th we anticipated another increase to our number, but our pastor being laid aside it was necessarily postponed to the following Sabbath, when four were baptized. In the afternoon the Lord's Supper was administered, when the newly-baptized were more fully received by the right hand of fellowship. It was felt to be a very good day.

LEICESTER, Friar-lane.—On the first Sabbath in August, five friends were baptized and received into the fellowship of the church. And on the first Sabbath in November, nine friends put on Christ by baptism, one was the grandson of our senior deacon. J. F.

ROCHDALE.—On Sunday, Nov. 4th, in Harriot-street Chapel, Rochdale, four persons were baptized and received into church fellowship.

LOUGHBOROUGH, Wood-gate.—On the first Lord's-day in November, nine friends were baptized. One of these was the youngest son of our late pastor; another a grandson of the late Rev. W. Pickering, of Nottingham; and several others were descendants of old General Baptist families. 'Instead of thy fathers shall be thy children.'

B. B.

ANNIVERSARIES.

HALIFAX, North Parade.—We held our sixth anniversary services on

Lord's-day, October 21st. The Rev. C. H. Clarke, of the College, preached morning and evening, and the Rev. R. Ingram, the pastor, in the afternoon. John Crossley, Esq., presided at the Monday evening's meeting. A financial statement was read by the Rev. R. Ingram. It appears that five years ago, the debt on this chapel (finished just before) was £1,500, and the Messrs. Crossley engaged to pay the interest of the same, if the debt could be cleared off in five years. The congregation made great exertions to do this, and for four years succeeded, last year, however, falling rather short of the required amount, and leaving £350 to be collected this year. Not only have they succeeded in raising this amount, but also an additional sum of £185, expended in cleaning and repainting the edifice inside and outside. At the commencement of the meeting, there was a deficiency of £29, but during its progress a collection was made, when the amount was obtained, and a few pounds over. The assembly then sang with much feeling, 'Praise God from whom all blessings flow,' &c. Addresses were given during the evening by Messrs. Wilson and Oakes, and R. Crossley, Esq., and the Revs. W. Salter, C. Springthorpe, W. Gray, J. Hardy, J. Taylor, B. Wood, and J. Bevers. We trust our friends at a distance, who have kindly aided us, and to whom we could not otherwise so conveniently tender our heartfelt thanks, will accept them through the Magazine.

SMARDEN, KENT.—The anniversary of Zion Chapel, Smarden, was held on Sunday, Oct. 28th. Two sermons were preached by J. Noble, Esq., of Brighton, and an afternoon sermon by the

Rev. T. Rofe, formerly pastor of the church. On Monday afternoon a tea meeting was held, when more than 250 attended; and a large public meeting in the evening, over which W. Jull, Esq., of Staplehurst, presided. Appropriate addresses were delivered by the Revs. T. Rofe, Chamberlain (Warden), Moss (Tenterden), Bally (Staplehurst), Judd (Iden Green), and Messrs. Barling and Twelvetrees (London). A special effort has been made by the friends for the last two years to extinguish the debt of £100, on the chapel, and after the collection at the public meeting, the chairman announced that the requisite amount had been raised. This was one of the largest and best meetings ever held in connection with this cause.

TARPORLEY.—On Lord's-day, Oct. 28th, our excellent missionary Mr. Stubbins preached two sermons, to large and attentive audiences, in the Public Hall, Tarporley. On Monday evening, Oct. 29th, the same spacious edifice was again filled. Our brother, Mr. J. Aston, of Brassey Green, presided. Mr. R. Bate read the report. It appeared that during the year, £100 1s. 6d. had been realized. Mr. Dutton, Hoofield Hall, Revs. J. B. Lockwood, J. C. Pike, and I. Stubbins addressed the meeting. A good feeling pervaded the services, and many felt it good to be there. J. B. L.

MARCH, Cambridgeshire.—On Lord's-day, Oct. 28th, two sermons were preached in our branch chapel, at Chain Bridge, in the afternoon by the Rev. T. T. Wilson, March, in the evening by Mr. Tyars, of Wisbech, in connection with the first anniversary of the erection of the building. The attendance was large and the collections liberal. On the Tuesday following a tea meeting was held, when about 200 persons had tea. The public meeting was presided over by Mr. S. Wherry, of Norwood, and addressed by the Revs. T. Watts, Wisbech; E. Forman, T. T. Wilson, March; Mr. Cooper, secretary to Sunday School Union, Cambridge, besides others. The building, which is neat and commodious and situated in a well peopled neighbourhood, about two and a half miles from March, was erected at a cost of £180, and will seat comfortably 150

persons. To meet this outlay, there have been obtained from subscriptions £70; opening services £15; bazaar £38, and from collections, profits of tea, &c., at anniversary services just held £14; making in all £137, and leaving still unpaid a balance of £43. Since the erection of the chapel, the cause has continued to progress very satisfactorily, and this, with the hearty and liberal way in which the people have responded to our efforts, leaves no room to doubt but that with the blessing of God the remaining deficit will soon be cleared off. The Sunday School, begun in a neighbouring cottage about five years ago, now numbers about sixty children, and has already proved a blessing.

LEEDS, Call-lane.—On Thursday evening, Nov. 9th, at Call Lane Chapel was held the annual juvenile missionary meeting. The chair was ably filled by the Rev. J. Tunncliffe, and addresses delivered by Messrs. Tetley and Steward, of Rawdon College, Revs. J. Stutterd, Wright, and Williams. The children collected £5 5s. 3d. for the mission.

Byron-street.—On Wednesday evening, Nov. 14th, a tea meeting in connection with the Ladies' Sewing Class for the Mission, was held in the school-room under the chapel. After tea the chair was taken by the Rev. R. Horsfield, and interesting addresses delivered by Rev. Isaac Stubbins, Rev. J. Stutterd, and Mr. Woodson. The amount raised would be about £24.

STALYBRIDGE.—The annual sermons for the benefit of the Sunday-school were preached by Rev. J. Lewitt, of Nottingham, on Lord's-day, Nov. 11th. The congregations were very large, the collections amounted to £33 7s. 2½d.

REMOVALS.

MARCH, CAMBS.—On Lord's-day, 23rd Sept., the Rev. T. T. Wilson, late of Edinburgh, commenced his stated labours amongst us, after receiving the unanimous invitation of the church. On Tuesday, the 9th Oct., we held a tea meeting to welcome him amongst us. The public meeting was addressed by the ministers of the Particular Baptist and Wesleyan Societies of the town, and other friends, Mr. Abbot

presiding. The most cordial feeling pervaded the meeting, and the hearty good wishes for the prosperity of the cause under the care of our new minister and pastor were most warmly and cordially responded to by the meeting.

BIRCHCLIFFE.—*Recognition Services.*—On Saturday, the 27th of October, upwards of 300 of the friends of the General Baptist Church, Birchcliffe, took tea together in the school-room, after which they adjourned to the chapel, when a very interesting meeting was held, recognizing the Rev. Wm. Gray, late of Ashby-de-la-Zouch, as pastor of the church. After singing, brother H. Worsick prayed, and Mr. James Lester took the chair. The meeting was addressed by the Rev. R. Ingham, Halifax; W. Bamber, Wainsgate; Rev. W. Foster, Wesleyan; and the Rev. W. Green, Particular Baptist, of Hebden Bridge, all of whom most cordially welcomed our pastor.

MISCELLANEOUS.

STOKE-UPON-TRENT.—*Proposed Ex-tinction of Chapel Debt.*—The friends connected with the Baptist Chapel, Stoke-upon-Trent, having long felt the pressure of the remaining debt of £350

upon their place of worship, are making a strenuous effort for its entire liquidation by Christmas, 1861. Towards the above amount £238 10s. have been promised by friends on the spot, (providing the whole can be raised within the period named,) and they now earnestly solicit the aid of the Christian public, to enable them to accomplish the object so much desired. Donations will be thankfully received by Mr. W. Bembridge, Hill-street, or Mr. C. E. Pratt, The Villas, Stoke-on-Trent.

Mr. E. C. PIKE, an exhibitor on Dr. Ward's Trust, at Regent's Park College, and eldest son of the Secretary of our Foreign Mission, has successfully passed the recent B.A. examinations at the London University. We congratulate our young brother on this fact, not only for his own or his father's sake, but especially for the sake of his revered grandfather, the late Rev. J. G. Pike, of Derby. It is gratifying to see the descendant of so good a man commencing honourably his career as a minister of the glorious gospel. Mr. Pike has our best wishes for his future usefulness in the calling to which he has consecrated his life.

Notes of the Month.

ECCLESIASTICAL.

GARIBALDI is no Papist. 'I love and venerate the religion of Christ, because Christ came into the world to rescue humanity from the slavery for which God has not created it. But the Pope, who wishes that men should be slaves, who asks from the powerful of the earth fetters and chains for the Italians, the Pope-King does not know Christ; he lies against his own religion. Let no one confound Papism with Christianity.' So nobly spoke the foremost man of the times a few days ago to the Hungarians. Garibaldi has also shown his leaning to Protestantism by giving the English Episcopalians in Naples a plot of ground on which to build a church. Popish bishops in

France have been again rebuked by the Emperor. Another ultramontane paper has been suppressed; associations for collecting Peter's pence are interdicted; and all pastoral letters must henceforth steer clear of politics. Some say Louis Napoleon means to play the part of Henry 8th. In Spain, papist intolerance obliges one man to carry his child to France for Christian burial, and sends many others, chiefly about Granada, to prison for their Protestantism.

The Liberation Society has provoked into being a church defence association. Its members will gain no advantage by speaking of the great nonconformist movement as 'a noisy little clique.' Noisy, or not, its influence is felt in

Parliament. Two bishops have been awakening considerable local excitement—one, the late bishop of Madras, by preaching in a mine at Wednesday; the other, the bishop of London, by preaching in a shed at the Derby railway station to the workmen. We question whether any great excitement will follow the announcement by Mr. Bellow, of his intention to read on Sunday evenings sermons from the old divines. By the time he arrives at *thirty-sixthly* he will be left alone with his clerk.

Mr. Arthur Mursell has recommenced his lectures in the Free-trade Hall, Manchester. Great numbers flock to hear him. We are glad to hear that Mrs. Allen, of Bridge Allen, has just founded a Carey-scholarship at Regent's Park College.

GENERAL.

EVENTS of more than passing interest have followed closely upon one another during the month. The Warsaw conference ended in the Pope and Francis Joseph of Austria receiving — good advice. Lord John's despatch to the English ambassador at Turin gave joy to the Italians, a nut to crack for the despots of Europe, and more complete

satisfaction to the liberals of this country than any recent public document. Garibaldi has retired to his island home in Caprera—to feed goats and milk cows till he is wanted again. His self-abnegation is unparalleled in the history of patriotism. The Prince of Wales has returned in safety, after a long and tedious voyage. His arrival created universal joy. Lincoln, the anti-slavery candidate for the American presidential chair, has been elected by a large majority. He enters on his new position next March. The French Treaty is signed at last. Cobden has nearly worn himself out in hastening its completion. The Empress Eugenie is travelling *incog.* in Scotland. The recent loss of an only and beloved sister had so preyed on her health as to make a change of scene and life imperative. The dowager Czarina of Russia, more than twenty years an invalid, has died. Two celebrities in this country, Sir Charles Napier and Lord Dundonald, have also gone the way of all the earth.

The taking of the Taku forts has not ended the war in China. The last telegrams brought word, that the allied armies were on their way to Peking.

Marriages and Deaths.

MARRIAGES.

On Tuesday, Oct. 23rd, by license, at the Baptist Chapel, Tarporley, by Rev. J. B. Lockwood, Mr. Willn, farmer, of Sheepy Magna, Leicestershire, to Frances, fourth daughter of Mr. S. Oakden, of Congerstone.

Oct. 29th, at General Baptist Chapel, Querndon, Mr. B. Barrowcliffe, to Miss E. Paget.

Nov. 1st, at General Baptist Chapel, Boston, Mr. J. T. Sheldon, of Ecclesfield, Yorkshire, to Miss Mary Asherton, of Boston.

Nov. 5th, at General Baptist Chapel, Coningsby, by the Rev. W. Sharman,

brother of the bride, Mr. Edward Wilson, of Boston, to Miss Betsy Sharman, youngest daughter of Mr. Thomas Sharman, Spalding.

DEATHS.

Recently at Calcutta, Dr. Ewart, a distinguished missionary of the Free Church of Scotland.

Oct. 1st, at Calcutta, Dr. Buist, late of Bombay.

Nov. 1st, in London, Rev. J. Whittemore, of Eynsford, Kent.

Nov. 3rd, Sarah Ann, wife of Mr. W. T. Oldham, and eldest daughter of Mr. Robert Clarke, of Wisbech, aged 34.

Missionary Observer.

CONCERT OF PRAYER.

THE following invitation to united and universal prayer throughout the Church of God has been issued by the Calcutta Missionary Conference. The proposal to set apart a WEEK FOR SPECIAL PRAYER in behalf of Missions, in January, 1861, received the warm approval of the Liverpool Missionary Conference. More recently the Council of the Evangelical Alliance having deliberately considered what would be the best time for Christians everywhere, have fixed upon the week commencing with January 6th, 1861, being the Lord's-day. Suggestions to this effect have been printed, and steps taken to have them sent as far as possible to every region of the globe where Christians are known to reside. We presume therefore that the time for this "Concert of Prayer" will be from Lord's-day, January 6th, to Lord's-day, January 13th inclusive, instead of that named in the following paper. It may be further stated that the Liverpool Missionary Conference resolved that on the Lord's-day following the week of prayer, viz: January 13th, the ministers of all the Churches of Christ in every land should be respectfully requested specially to bring the great subject of Christian Missions before the people of their charge.

"To all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

"BELOVED BRETHREN,—A suggestion from a distant land has reached this Conference, which, for the last thirty years, has 'endeavoured to keep the unity of the Spirit in the bond of peace' among all evangelical labourers in this part of India, to the effect that we should venture (in imitation of our dear and faithful fellow-workers at Lodiana last year) to invite the churches of our Lord and Saviour to join in a special service of prayer and supplication with thanksgiving at the commencement of 1861.

"We should have welcomed such an invitation from others; but as it has been requested by some whom we love and honour in the Lord, that it should be issued by us, we desire, in humility, to make the proposal; leaving the result with *Him*, 'of whom, through whom, and to whom are all things.'

"The 'signs of the times' in which our lot is cast;—the wonderful openings for the Gospel in China, Japan, and Central Africa; the restoration of peace to India; the remarkable movements in Italy and Turkey—the seats, respectively, of the Western and Eastern Antichristian tyrannies; the stirrings in many places among the scattered remnants of Israel, 'beloved for the fathers' sake'; the blessed and glorious revivals of religion in the United States of America, in Great Britain and Ireland, in Sweden, and other parts of the continent of Europe;—have all combined in creating, in many hearts, the joyful hope of the gracious Lord's speedily accomplishing mighty works for the Glory of His own great name.

"At 'such a time as this,' it becomes His people devoutly to remember that '*His* ways are higher than their ways, and *His* thoughts than their thoughts'; to stir up themselves to manifest before the world their lively concurrence in the development of *His* designs and purposes, and to look for their full and final consummation in the sure and speedy fulfilment of all his promises.

"But 'for these things *He* will be inquired of' by his believing people; and especially *He* will honour and answer fervent, united, Peniel-like prayer. Yet that prayer must be accompanied with lowly prostration and deep humility of soul, for we are 'not worthy of the least of *His* mercies'; with heartfelt confession of sin,—all sin, private and public, special and general, secret as well as presumptuous,—our personal or individual sins—our sins as families—our sins as nations—our sins as churches; and with ardent thanksgivings for past long-suffering, patience, faithfulness, and

love, amid all our negligence and indifference, our forgetfulness and ingratitude, our provocations and affronts

" Besides special subjects of prayer which may be suggested by local events or peculiar passing emergencies, there are certain great outstanding topics which will readily present themselves to all who are waiting for the full answer to the petition, 'Thy kingdom come, thy will be done on earth, as it is in heaven';—the outpouring of the Holy Spirit on all teachers and ministers of the Gospel in nominally Christian lands, on all evangelical missions and missionaries among the heathen, and on the circulation of the Bible, the indestructible Word of the Living God, with all books and tracts that are fraught with its spirit and its truth; on all means and agencies that have been instituted for the saving instruction of the young, for the revival of true religion in individuals, families, and communities 'professing godliness,' and for the evangelisation of the sunken masses that live 'without God and without Christ,' amid a multiplied exhibition of the ordinances of Gospel grace and salvation; and, finally, on the varied instrumentalities that are employed for the destruction and downfall of the gigantic systems of Pagan idolatry and superstition, of antichristian error and delusion, and for the contemporaneous conversion of Israel and the Gentile nations,—all of which, in the vast aggregate of their transcendent issues and outgoings, shall cause 'the glory of the Lord to be revealed, that all flesh may see it together, as the mouth of the Lord hath spoken.'

" In these and such like exercises of devotion, we humbly and yet fervently desire to join with all that 'fear the Lord and speak often one to another,' in every land; and, in order that the union may be general, we send forth this timely notice, earnestly beseeching that no unworthiness on our part may prevent any of his people from agreeing with us in this proposed season of prayer and supplication, on each day from the 1st of January, 1861, to the 7th inclusive.

" And 'God be merciful unto us, and bless us; and cause his face to

shine upon us; that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him.'

" Even so, come, Lord Jesus; come quickly; Amen."

" Signed by authority and on behalf of the Calcutta Missionary Conference,

" ALEXANDER DUFF, *Chairman*.

" D. F. WART, *Secretary*.

" Calcutta, July, 1860."

LETTER FROM THE REV.
J. BUCKLEY.

Cuttack, October 3rd, 1860.

I AM the Marriage Registrar of the district, and in this capacity have recently married three couples, who belong to our English congregation. Two of the brides were sisters, and were married at the same time; there was a larger attendance of East Indians than I have before seen in the chapel. The other bride was the daughter of a Baptist minister in Kent of the name of Baker. One of the bridegrooms is from Loughborough. His name is Henry Beck. He knew Mr. Goadby and remembers Mr. Edward Stevenson. His parents are still living at Loughborough, and attend, I believe, the Wesleyan Chapel, but occasionally I have heard, at Baxter-gate. He was for a time a scholar in the Wood-gate Sabbath-school, and afterwards in the Wesleyan Sabbath-school. God has been very gracious to this young man, and preserved him from scenes of terrible danger in the mutiny. He was with the 1st Europeans at the taking of Delhi, and also took part in the rescue of the garrison at Lucknow. He saw Cawnpore, the scene of that frightful massacre, the remembrance of which can never pass away; and

afterwards formed part of a flying column that was sent to restore order in other disturbed districts. There were 800 men in his regiment, and 500 were killed or disabled by disease, and the sword of the enemy; but God mercifully shielded him from all danger. And now in the Providence of God he has been brought to Cuttack. Surely it is for some wise and gracious purpose. Oh! that the precious seed sown in Sabbath-schools, at Loughborough, may in this distant heathen land spring up and bring forth fruit unto life everlasting. You will see from these statements, that while our great work is to seek the conversion of the natives, we have opportunities of benefitting those who have been brought, though on a very different errand from ourselves, from the midst of gospel light to a land of heathen darkness; but if the Lord meet with them here what a blessing!

In this country, as well as at home, we have often to weep with them that weep. The affecting death a few days ago, of an interesting young person, who attended our English service will illustrate this. I was with her a good deal the last two days of her life, and hope she found mercy of the Lord. She was in her 19th year, and was on the point of marriage, but now, Oh how changed! Instead of the bridal dress, *which was prepared* she is attired in a shroud; instead of being a happy bride, and receiving the congratulations of all her friends, she is an inhabitant of the dark cold grave. The wedding cards were received by post just as she was breathing her last! A few days before her death she referred to one of the last sermons she heard, Mr. Stubbins preach from the solemn words "Prepare to meet thy God." And in her delirium she sometimes spoke of her future prospects. She supposed it was Sabbath evening, and that she was going with her friend to the chapel. I was present when he saw the lifeless corpse of her whom he expected so soon to welcome as his wife, and as he bent over it and kissed the cold cheek, and wept, till, like David and his men, he "had no more power to weep," and had to be taken away. I could not suppress the gush-

ing tear. It was a very touching scene. I interred her in the Protestant burial ground, and many who heard the words of warning uttered at the mouth of the grave were offering their congratulations the next day to the newly-married (the immediate relatives of course excepted). Such is life. Oh that the affecting changes which we witness may lead us to number our days and apply our hearts unto wisdom.

Another affecting and awful event occurred in Orissa not many days ago. I refer to the death of a public officer, whose magisterial jurisdiction extended over half a million of people. I suppress names for obvious reasons, but the gentleman in question had outraged social decency, and set at naught the law of God, by living with an Englishwoman who was not his wife. His virtuous countrymen were indignant and ashamed on account of his conduct, and the heathen were emboldened in their wicked course by his example, and embarrassed the Missionary and his native associates by pointing at an Englishman holding an important office, as no better than themselves. Death overtook him in his sinful career, and for several days the scene was too awful for words to describe. None who witnessed his indescribable anguish, and who heard the horrid language that he used can ever forget it. Such accounts should be published in detail, that as the Scripture says, others "may hear and fear and do no more presumptuously." I do not feel at liberty to publish a detailed and full account privately communicated to me, but the circumstances as I have mentioned them are no secret here. Those who were present believed that the mercy vouchsafed to the dying thief was not denied to the unhappy man at the last hour, but the lesson such things teach, is that "the wages of sin" are beyond expression, awful. "The short course of vain delight," and in this instance it was a *short* course—has a frightful end.

I must turn from this melancholy but instructive scene to a very different one. Last evening we had a large native christian feast at Societypore. All the arrangements were made by

our native friends, and the expenses were defrayed by subscription. The Mission families and some other friends were invited to unite, and did so. Addresses were delivered on subjects previously selected. Makunda spoke on the worth of the soul. Jagoo on the truth of Christianity, and Mr. Taylor on godliness being profitable for this life and for that which is to come. Many excellent and important remarks were made. Suitable hymns were sung, and I closed the whole with solemn prayer. I thought of the love-feasts of the ancient church, and could not but tell our dear native friends that, as in apostolic times, there were "spots in their feasts of charity," so it was most important that we should all examine ourselves lest there should be such "spots" amongst us.

J. BUCKLEY.

I T A L Y.

PUBLIC SALE OF THE SCRIPTURES IN NAPLES.

From the British and Foreign Bible Society Reporter.

THE great and rapid changes which have occurred in Naples have rendered that city, so long jealously guarded against the introduction of the Scriptures, accessible to the agent of the Society. Writing towards the close of September, the agent thus mentions the strength of the prejudices derived from superstition, but adverts, at the same time, to the toleration recently decreed:—

"I have been waiting for several days, for, owing to one cause or another, the steamer is longer in discharging its goods than was expected. The work of the week, too, has been interrupted by the Feast of St. Januarius, the patron saint of the city of Naples. I felt so sure of success, that I brought a Colporteur with me, provided with a certificate of good conduct, and a regular licence as a book hawker, so as to be in some degree independent, in case of any difficulty about advertising the Bibles. Tomorrow I hope to know whether this attempt to introduce the word of God into this great city is to be successful. Certainly, if one may judge from the outward aspect, no city needs the Bible

more than this; and I trust that, in the good providence of God, it will soon be in the possession of copies. One or two to whom I have spoken give me little hope of success; but, after all, it is not in the hands of man. If there is any serious obstacle in the way, I shall, for the present, return to Tuscany; indeed, in any case, I shall not stay here long, as I know not what may be needed in the north of Italy.

"I went to see the miracle, as it is called, of the blood boiling. It was a painful sight to witness. First, a crowded assemblage of immortal beings clamouring to the saint to perform the miracle; then, when the priest held up the case to show that their prayers had been heard, not merely women with outstretched hands, and tears streaming down their cheeks, were vociferating their thanks, but strong men were sobbing like children.

"I can easily conceive of a priest so working upon the feelings of a Neapolitan mob, that if a Bible Colporteur were found among them, he would not live to tell the tale.

"Here, according to a new decree, the press is free. All existing religions are tolerated, but no Bible, Prayer Book, or Catechism, can be printed without the sanction of the Archbishop."

Very soon, however, it is announced, that during the seven days immediately following the opening of the cases containing the Scriptures, 1,100 copies were sold.

A gentleman who had resided some years in Naples, thus testifies to the marvellous changes which have there been witnessed:—

"A wonderful, I may say, miraculous change has taken place here within the last month, so that, where nothing but gross darkness and superstition prevailed, the truth is now spoken and listened to by thousands of people of all ranks of society. If any one had told me, six months ago, that before the end of September a preacher, in the public square of Naples, would be denouncing Popery and exposing its superstitious, even attacking the gross imposition of the liquefaction of St. Januarius' blood, and that he would not only be permitted to do this, but

that he would be listened to and applauded by the lowest ranks of the population, I could hardly have believed him; yet so it is; Gavazzi has already delivered five discourses, which are enough to make the ears of every one who hears him tingle; and, moreover, he has now obtained two churches belonging to the expelled Jesuits, and has a staff of monks and priests, who, with him, are to preach the gospel every Sunday. I returned to Naples only last week, and have not yet heard Gavazzi preach; but he called on me a few evenings ago, and told me, that on Sunday next, if he were not prevented by his duty to the sick and

wounded, he meant to commence his lectures, either at the church of Gesù Nuovo or at that of St. Sebastian, both of which belonged to the Jesuits.

"I have sent to Leghorn, where there is a depot, for 200 Bibles and New Testaments on my own account; but what are these among so many thousands? Gavazzi said that if he had 2000, he could distribute them in a week among the wounded soldiers alone. It is out of the question to ask these poor men to buy them, for they have scarcely the means of living; but Gavazzi says they would all willingly read, or listen to others who can read."

Foreign Letters Received.

CUTTACK.—J. Buckley, August 28th, October 3rd.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From October 20th, to November 20th, 1860.

AUDLEM.

	£	s.	d.
Public Collection ...	1	19	0
Mr. J. S. Kirkham ...	1	0	0
A Friend ...	0	6	0
Miss Thursfield's box ...	1	8	0
Miss Davies' ditto ...	1	10	11
Master A. Rogers' ditto ...	1	5	0
	7	8	11
Less expenses ...	0	6	6

BRADFORD.—TETLEY-STREET.

Public Collections ...	3	16	7 $\frac{1}{2}$
Juvenile Missionary Society	3	14	5
Rev. B. Wood ...	0	5	0
Miss Jane Wood's box ...	0	12	10
Miss Elizabeth Barker's box	0	3	7 $\frac{1}{2}$
Miss Bowker's ditto ...	0	2	7
Miss Sarah Ann Dixon's ditto	0	8	6 $\frac{1}{2}$
Miss Susannah North's ditto	0	3	10 $\frac{1}{2}$
Miss Seline Fielding's ditto...	0	4	9
Miss Leach's ditto ...	0	4	0
Miss Hannah Barker's ditto	0	16	3
Miss Jane Sarah Sowden's do.	0	2	10 $\frac{1}{2}$
Subscribed by the fourth class of Females in the Sabbath- school ...	2	6	7 $\frac{1}{2}$
Collected by Miss Betty Kellet	0	1	10
United Missionary Meeting...	3	3	3
	16	7	11
Less expenses ...	0	12	9

BRADFORD.—INFIRMARY-STREET.

	£	s.	d.
Public Collection ...	3	9	0
Mr Rhodes ...	1	1	0
Mrs. Rhodes ...	0	10	6
Miss Rhodes ...	0	5	0
Children's Box ...	0	3	0
	5	8	6
Less expenses ...	0	2	6

BOUGHTON.

Public Collections ...	5	0	8
Less expenses ...	0	3	0

BURNLEY.

Public Collections ...	10	0	0
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BURNLEY LANE.

Public Collection ...	4	9	0
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COVENTRY.

Public Collections ...	5	2	8 $\frac{1}{2}$
Girls' School ...	0	17	3 $\frac{1}{2}$
Boys' ditto ...	1	0	3 $\frac{1}{2}$
Missionary Boxes ...	0	19	1 $\frac{1}{2}$
Mr. R. Compton ...	0	10	6 $\frac{1}{2}$
	8	9	11
Less expenses ...	0	19	0

FLEET AND HOLBEACH.

Cash on account ...	1	9	10 $\frac{1}{2}$
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FORNCETT.

	£	s.	d.
Public Collection	1	0	0

LEEDS.—BYRON-STREET.

Offerings on Nov. 11th	14	7	6
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LEICESTER.—FRIAR-LANE.

Mrs. Case, for Orphan	2	10	0
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MANCHESTER.

Miss M. Boardman	0	5	0
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MANSFIELD.

Public Collections	3	6	4
Less expenses	0	3	0

MELBOURNE.

Cash on account	12	0	0
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NORWICH.

Public Collections	11	5	3½
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Rev. H. Wilkinson	1	0	0
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J. Park, Esq.... ..	1	1	0
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Collected by Mrs. Peggs—

Miss Cole	0	10	0
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Mr. Peggs	0	10	6
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Small sums	0	10	4
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Collected by Miss Scott—

The Misses & Master Gooch	0	13	0
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Mr. Brooks	0	10	0
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Small sums	1	12	1½
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Miss Taylor's box	0	10	6
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	18	2	8
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Less expenses

	1	16	8
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NOTTINGHAM.—BROAD-STREET.

H. Mallet, Esq.	10	0	0
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A Friend, by ditto, donation	10	0	0
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	20	0	0
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QUORNDON AND WOODHOUSE.

Public Collections	6	14	11
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Ditto in Sabbath-school	0	5	10
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Collectors, on account	1	15	11
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WOODHOUSE EAVES.

Public Collections	3	2	7
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	11	19	3
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RETFORD AND GAMSTON.

Collections and Subscriptions	23	4	6
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Less expenses

	0	17	1
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WHEELOCK HEATH.

Public Collections	9	0	0
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Rev. R. Pedley	1	0	0
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Mr. R. Pedley, jun.... ..	1	0	0
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Mr. R. Shore	0	10	0
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Smaller sums... ..	1	0	0
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	12	10	0
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TARPORLEY.

	£	s.	d.
Public Collections	19	15	10

Rev. J. B. Lockwood	0	10	0
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Mr. Joseph Aston	3	0	0
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Mrs. Aston, sen.	1	0	0
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Miss Aston	1	0	0
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Mr. John Aston	2	0	0
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Mr. Thos. Walley, sen.	1	0	0
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Mr. Thos. Walley, jun.	1	0	0
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Mr. Thos. Bate, for orphan..	2	10	0
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Mr. Charles Bate, son and			
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daughter, for ditto... ..	2	10	0
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Mr. Thos. Bate, Chester	1	0	0
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Mr. and Mrs. R. Bate	2	0	0
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Mr Stephen Walley	2	0	0
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Mr. Richard Thompson, St.			
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Helens, 2 yrs. subscription	4	0	0
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Mr. Wm. Garnett, Walsall ...	0	5	0
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Mr. and Mrs. Sherlock	0	10	6
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Mr. J. E. Ewen, Chester	1	1	0
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Mrs. Ewen	0	10	0
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Alfred and Nelly Ewen	0	10	0
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Mr. and Mrs. Hassall, Raby	1	0	0
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Mr. and Mrs. Darlington ...	1	0	0
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Mr. Wm. Aston	1	0	0
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Mr. Richard Aston	1	0	0
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Mr. James Dickinson	0	10	6
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Mr. Aldersey	0	5	0
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Miss Dove	0	5	0
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Mr. Thomas Bowers, Chester	1	1	0
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Miss Clifton	0	10	0
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Miss and Miss Ruth Lewis ...	0	10	0
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Miss Mary Collins' box	1	0	0
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Mrs. Dykes' ditto	4	13	6
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Mrs. Smith's Missionary Basket			
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orphan	2	10	0
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Annie and Lizzy Aston's box	1	15	0
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Elizabeth Boams ditto	0	4	8½
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Sabbath-school,—

First class, Girls	0	10	9
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Second ditto, ditto	0	4	1
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Third ditto, ditto	0	7	2
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Fourth ditto, ditto	0	3	1
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First class, Boys	1	0	0
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Second ditto, ditto	0	16	3
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Third ditto, ditto	0	4	6
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Fourth ditto, ditto	0	5	6
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Collected by Scholars,—

Sarah Ann Gill	1	3	3
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Emily Aldersey	0	17	3
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Alice Cooper	0	4	0
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Elizabeth Hodgkinson	0	7	4½
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Selina Young... ..	0	7	8
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Jane Sherlock	0	3	1½
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Crissy Walley	0	10	10½
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	0	11	11
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Less expenses

	2	7	6
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Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Treasurer, Derby, and by the Rev. J. C. Pike, secretary, Quorndon, near Loughborough, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.