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GENERAL BAPTIST  
MAGAZINE,

AND

MISSIONARY OBSERVER,

FOR

1863.

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# INDEX.

ESSAYS, &c.	PAGE.	PAGE
Adversity, The Day of ... ..	1	168
At peace among ourselves... ..	441	41
Annual Association, Our ... ..	281	241
Arminius: a Biographical Sketch—		341
Chapter 1.—His reputation, and the times		84
in which he was born ... ..	10	254
" 2.—His early life and education... ..	49	
" 3.—His ministry and doubts at		
Amsterdam ... ..	89	
" 4.—He pays the penalty of think-		
ing for himself ... ..	131	
" 5.—He is called to the divinity		
professorship at Leyden ... ..	215	
" 6.—New conflicts and calumnies... ..	332	
" 7.—Standing at bay ... ..	373	
" 8.—His last defence, and death ... ..	449	
Basket of Fragments ... ..	343	
Birchcliffe, A brief History of the Church at	321	
Cant, On Æsthetic ... ..	13	
Christ, The Shepherdhood of ... ..	5	
Christ with the Whip ... ..	245	
Clerical Confessions—		
No. 1 ... ..	128	
No. 2 ... ..	164	
Conversation, The Use and Abuse of ... ..	361	
Colonies, The British ... ..	247	
Deacon, Concerning the Office of ... ..	207	
Female Agency in the Christian Church ... ..	401	
Fuller, Andrew ... ..	417	
Gleanings by the Way ... ..	379	
Hunted on the Moors—		
Chapter 1.—In which the reader is in-		
troduced to the Miny, and its		
ordinary and unexpected in-		
habitants ... ..	291	
" 2.—Sabbath rest and week-day		
labour ... ..	324	
" 3.—Eddie the Keelman... ..	328	
" 4.—A run for dear life ... ..	368	
" 5.—The Conventicle at Glenmuir		
Shaw, and what came of it ... ..	370	
" 7.—The Whig's Vault at Dunnotar	410	
" 8.—In which Keel Eddie relates		
his adventures in Crichton		
Castle, and what he heard at		
Sanquhar Kirk ... ..	413	
" 9.—In which is related how		
Arthur Ailan was banished,		
wrecked, and at last murdered..	445	
" 10.—How Geordy Gu' worsted the		
trooper and got valuable infor-		
mation ... ..	447	
Italics, On the use of in Scripture... ..	125	
Jews, Massacre of, in the Synagogue of		
Prague... ..	46	
Labour, Division of, in the Church ... ..	168	
Life, The Tree of... ..	41	
Legge, Rev. Dr. G., of Leicester ... ..	241	
Livingstone, Letter from Rev. Dr. ... ..	341	
Mordecai the Deliverer ... ..	84	
Narrow Escape on the Coast of Normandy... ..	254	
Pious Dead, The present Happiness and		
future Glory of ... ..	81	
Religion, Mystery in ... ..	330	
Sibbes, Dr. Richard ... ..	247	
Sherman, Rev. James ... ..	287	
Sunday-school Labour: its qualification and		
results... ..	337	
Time, Foster on the Improvement of ... ..	286	
Welsh Bunyan and his Contemporaries ... ..	170	
Welsh Preaching and Preachers ... ..	201	
MEMOIRS.		
Hodgson, Mr. James ... ..	121	
Yates, Rev. Thomas, Senr. ... ..	161	
NOTICES OF BOOKS.		
Acts of the Apostles ... ..	67	
Anderson, John, The Story of the Life of ... ..	329	
Baptist Denomination in the North of		
England, The ... ..	453	
Baptist Handbook ... ..	68	
Better Times Coming ... ..	264	
Bessy's Money ... ..	264	
Boomerang, The ... ..	183	
Christian Faith and Practice ... ..	69	
Consolation ... ..	63	
Deacon, The Office of ... ..	230	
Dissenters, The Customs of the ... ..	452	
General Baptist Manual .. ..	264	
Gospel, The Unpreached ... ..	186	
Infant Baptism, Origin and Tendencies of ... ..	185	
Israel, Exodus of ... ..	183	
Journal des Familles ... ..	186	
Marriage Gift Book ... ..	68	
Ministerial Gift, The ... ..	229	
Mother's Perplexity: or Must Baby be		
Baptized? ... ..	186	
Punch in the Pulpit ... ..	227	
True Life and the Object of True Glorifying... ..	185	
Time, Foster on the Improvement of ... ..	264	
Venn, Rev. H., Review of his Account of St.		
Francis Xavier and Christian Missions ... ..	264	
CORRESPONDENCE.		
Association, The ... ..	225, 226	
Æsthetic Cant—		
" Old Mortality on ... ..	56, 59	
" Old Mortality at Bay ... ..	96	
" Old Mortality's Last Words ... ..	139	
" and the Church of England ... ..	143	
Alcorn, Rev. J. Letter from ... ..	28	



CONFERENCES.	
<i>Cheshire, at</i>	
Wheelockheath, April 14, 1863 ...	... 187
Stoke-upon-Trent, Oct. 6 ...	... 425
<i>Derbyshire, at</i>	
Wirksworth, April 3 ...	... 306
Crieh, Aug. 3 ...	... 457
<i>Lincolnshire, at</i>	
Long Sutton, Dec. 4, 1862 ...	... 31
Boston, March 5, 1863 ...	... 149
March, June 14 ...	... 267
Coningsby, Sep. 24 ...	... 425
<i>Midland, at</i>	
Loughborough, Wood-gate, Dec. 2, 1862 ...	... 30
Kegworth, April 7, 1863 ...	... 187
Hugglescote, May 26... ..	... 265
Wymeswold, Sep. 15 ...	... 384
<i>Warwickshire, at</i>	
Birmingham, Jan. 12 ...	... 69
Wolvey, May 11 ...	... 230
Warton, Sep. 14 ...	... 384
<i>Yorkshire, at</i>	
Birchcliffe, Dec. 26, 1862 ...	... 69
Stalybridge, April 3, 1863 ...	... 187
Shore, May 25 ...	... 265
Bradford, Tetley-street, Sep. 8 ...	... 424
RECOGNITIONS, & C.	
Burrows, Rev. C. to Lenton ...	... 189
Chapman, Rev. W. at Melbourne ...	... 427
Clarke, Rev. C., B.A., at Ashby... ..	... 109
Cross, Rev. H. at Coventry ...	... 189
Gill, Rev. T. at Shore... ..	... 189
Yates, Rev. T. at Kegworth ...	231, 428
RE-OPENINGS.	
Bradford, Tetley-street ...	... 32
Coventry ...	... 308
MISCELLANEOUS.	
Alexandra, The Princess ...	71, 72
Archbishop Whately, Last Hours of ...	... 461
"Authorized" Commentary on the Bible ...	... 463
Barton ...	... 231, 308
Burnley ...	... 32
Chellaston ...	... 428
Birkhamstead ...	... 347
Church of England a Persecuting Church ...	... 149
Clerical Bigotry in the Nineteenth Century. ...	462
Coventry ...	... 190
Douglash, Mr. F. ...	... 150
Eccentric Clergyman, An ...	... 460
Established Clergyman on Lay Preaching ...	... 348
Emigration to America, Rapid Increase of ...	... 339
Flockney ...	... 110, 429
Gre, Rev. D. ...	... 110
Guinness, Rev. H. ...	... 343

	PAGE.
Independent Minister, Baptism of ...	... 348
Knowles, Mr. Sheridan ...	... 71
Landels, Rev. W. ...	... 389
London Conference, The ...	... 459
Loughborough, Baxter-gate ...	... 389
Lincoln ...	... 385
Louth, Walker-gate ...	... 32, 458
Old Radford ...	... 388
Pinchbeck ...	... 231
Quorndon and Woodhouse ...	... 71
Re-marriage, Another Case of ...	... 462
Shakespeare's Cliff, The Fall of ...	... 110
Shore ...	425, 468
Sheffield ...	... 429
Stalybridge ...	... 429
Spain, European Deputation to ...	... 232
Sunday-school Teacher's Union, The Cam- bridgeshire and Lincolnshire ...	... 337
South Anstralia, Baptists in ...	... 389
Testimonial to Rev. E. Stevenson, Loughbro'	... 189
Town versus Country Pastorates ...	... 309
Victoria, Queen, and the King of the Sand- wich Islands ...	... 72
"Warily" Dipping ...	... 464
Worcestershire Magistrates and a Baptist Schoolmaster ...	... 462

## NOTES OF THE MONTH.

Ecclesiastical 111, 150, 190, 269, 310, 349, 390,	429, 464
General 111, 151, 191, 271, 311, 351, 391, 431, 465	

## MARRIAGES.

Ashby, Mr. W., to Miss Susan Fanny Winks	312
Benskin, Mr. W., to Miss Hutchinson	... 152
Broadhead, Mr. John, to Miss Emma Russell	312
Bush, Mr. S. A., to Grace Parkinson	... 162
Bullivant John, to Harriet Martiu	... 72
Carver, Mr. James, to Miss Eelsey	... 72
Dean, Mr. J., to Mrs. Jane Robertsbaw	... 466
Fridlington, Daniel, Esq., to Mrs. Wass	... 72
Fowkes, Mr. W., to Miss Barbara Ann Reeve	272
Glendenning, Mr. John, to Miss Mary Scott	312
Heild, Mr. S., to Miss Mary Heaton	... 271
Higgins, Rev. T. A., to Miss Eliza Cramp...	35 <sup>2</sup>
Hutchinson, Mr. John, to Elizabeth Tunnice	232
Kerchen, Mr. H., to Miss E. Bevis	... 362
Lamb, Mr. John, to Miss Helen Sarah Rackham ...	... 362
Memory, Mr. W., to Mary Tait Alcorn	... 72
McMeehan, Rev. W. H., to Miss Octavia Chandler ...	... 312
Oswin, Mr. James, to Mary Horton	... 192
Percival, Mr. F., to Maria Adcock	... 272
Pochin, Mr. S. D., to Miss M. A. Parker	... 232
Rose, Mr. H., to Miss Judith Farrow	... 112
Stevenson, Rev. J. F., to Miss Matilda Boyle Davis ...	... 312
Smith, Mr. James, to Miss Sarah Abbott	... 232
Wells, Mr. R., to Miss Catherine Elizabeth Goadby ...	... 312



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THE DAY OF ADVERSITY.

ENGLISH people are very often complaining of the fickleness of their climate. There is so much uncertainty about it, say they, that you are never sure what weather may turn up. A garish morn may herald a drenching day, and a dawn dark with clouds may precede a sunny noon. Your business demands that you should be out in the fields; but before your plans can be executed, the face of the sky changes, and your arrangements are upset. Or, your love of nature tempts you out for a ramble to some favourite hill; and before you have had time to inhale the sweet upper air, or to dwell with a lover's eye on the beauties of the landscape, you are driven to seek the nearest shelter from the pitiless pelting of the storm.

One such episode as the last the writer will not soon forget. The cloudless sky and bright clear air drew him out to gaze for the hundredth time on the uplifted landscape visible from a well-known hill in the centre of England. The top was reached, and there, sure enough, was the splendid panorama, for a favourable sight of which he had willingly toiled. To the right of the hill, (whose eastern sides were now

covered with purple heather mingling in rich abundance with myriads of feathery ferns,) and at a distance of a few miles, was an irregular wooded ridge, in shape not unlike the humps of a Bactrian camel. The soft velvety masses of foliage of that wood at once arrested the eye. Beyond this wood, far away, and visible for many a mile, rose a dome-like clump of trees. Below the centre of the hill lay a range of broken slate rocks, beyond whose jagged peaks nestled a modern manor-house, embosomed in gigantic oaks of hoary age. Still farther on stretched the line of a straggling village, by which the white smoke of passing trains trailed in curvy lines along the air, like a shadowy serpent. And still on, at the confines of the central view, were grouped large square fields, bright with green tints of every shade. To the left were pleasant hedgerows, snug homesteads nestling by larch spinnies, and near the middle of that part of the landscape a small dull market-town, which now looked cheery and even beautiful. A fringe of woods filled up the space between this town and the stuccoed houses of

a larger one now visible on the very edge of the northern horizon.

Presently the sky grew dark with clouds. The wind moaned in the trees, and down came a heavy shower that drove him to seek refuge in the small coppice of fragrant pines a little below the hill top. The shower was long and heavy; and when a second time the hill was mounted, the whole landscape had vanished. A thick white mist had crept up from the heated ground, now soaked with rain, and had spread itself over the whole plain below. Homesteads, villages, fields, hedgerows, all were invisible. A few trees taller than their fellows peered above the rising banks of cloud, and the irregular shaped wooded hill to the right looked like a green island floating in a sea of milk.

In the varying moods of nature which such scenes reveal, have we not a living and perpetual parable? Is there not in this alternation a picture of human life, with its flashes of broad sunshine, and its darkness of obliterating cloud? Have we not here something akin to their history whose present sufferings have so deeply touched the Christian hearts of England? Time was when their homes laughed with plenty, and their hearts throbbed with praise; when mills whirled in busy life the livelong day, and flashed out through the winter's darkness the fire-flame of a thousand burning eyes. But alas! those mills are dark and silent now. Hearts are sad. Homes are dreary. And but for the generous aid of a nation that weeps with those that weep, grim famine and pestilence would stand twin sentinels at their doors.

*In the day of prosperity, be joyful, says the wise man; but in the day of adversity, consider: God also hath set the one over against the other, to the end that men should find nothing after him.* The day of adversity suggests many appropriate subjects for meditation. And, first and most obviously, we are reminded

of the fading character of worldly prosperity. In the heyday of success men do not think of reverses. The spectral Banquo of a gloomy future rarely disturbs their feast. And even when the thought of possible adversity obtrudes, it finds a heart indisposed for its reception. The present is more suasive than the future. The material, palpable gains of to-day are real, but the probable losses of to-morrow are shadowy and unsubstantial. When, however, the rich become poor, and the poor are clamouring for bread—the lesson pushes itself under our notice, and will not be put off. It is no longer an Oriental figure that riches are swift-winged and fly away. It is a plain, stern, visible, present, crushing, disheartening fact; especially to those who have served only Mammon.

Have we not also suggested the necessity for a life fixed upon the real and permanent, and not upon the seeming only, and the fleeting? Is there not such a life? Does not the Best of Books describe it, invite into it, and with winning love and noble example? A life of faith is neither unknown nor untried. To walk by faith is to walk with heroes. Men have found their strength in it, and women their sublimation. For this living with strong reliance on the unseen, instead of paralyzing our capacity for the world's work, shows how best it may be done, gives a grandeur to the life of every saint, and lifts the poorest out of the dull routine of commonplace to sit in heavenly places in Christ Jesus. With Him all is real and permanent. Riches may melt away. Prosperity may cease. But His love still remains an exhaustless spring. *For the mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.*

Solomon tells us that these alternations of prosperity and adversity are, by Divine Providence, set over against one another. They

are parts of a whole over which no human eye can sweep. It is too vast and too complicated for man's feeble powers. At the best we can but see a few yards in advance. But God's plan moves in a cycle that consumes ages in its evolution, reaching backward over the dark past, and onward over a future which is often forbidding because it is unknown. In all our judgments of the 'operation of God' it behoves us, therefore, to speak with caution and modesty. But in regard to the present reverse we may be certain of one thing. It is the legitimate fruit of sin: not only in America, which has held in bondage four millions of people, but in England, which has helped by her custom to keep them enslaved. Yet we fervently hope that as we have suffered chastisement at the hand of God, the Ever Merciful One will work out a permanent blessing both for ourselves and for the slave. God's love is written on every page of the world's past history, and it will yet be written upon this. The stroke of His judgment is oftentimes the prelude to celestial benediction.

'We cannot go

Where Universal Love not smiles around,  
Sustaining all yon orbs, and all their suns;  
From seeming evil still educing good,  
And better thence again, and better still  
In infinite progression.'

Let us not forget, however, that adversity has its dangers. It may harden the mind. The fearful distress and want against which men have struggled through long weary months, with fortitude and sublime patience, may at last appal by their very greatness. Under the pressure of woes so heavy and protracted, hope may sink into dull stony despair. Sick of hoping against hope, the cold spasm of utter scepticism may change the current of the soul for ever. The danger is great; but to know the danger will in some measure assist in guarding against its approach. Most helpful of all will be the thought of His care and love without whom

not a sparrow falleth to the ground.

Selfishness also grows apace in seasons of great adversity, unless it be checked, especially that form of it which shows itself in envy. The eye scans the better lot of others as compared with its own, and is in danger of overlooking the envious thoughts which may be thus engendered. Once encourage them and you will become their slave. Trample them under your feet, therefore, at their first appearance. Think: you may be envying a lot dashed with a bitterness to which you are a stranger, and the happiness coveted may be only in appearance. Recall the steadfast faith of Him who swerved not from the path of duty, though tempted to create bread out of the stones in the wilderness, and who rebuked the suggestion of evil by the answer—*Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God.*

The day of adversity has a lesson to those who have been blessed with comparative abundance. *In the day of prosperity, be joyful.* But how? By an open-handed liberality in assisting to assuage the want and sorrow of your less favoured brethren. Kindliness of heart is purchased at an easy rate, if it can be thus obtained. A swift sympathy with distress will go far towards producing a kindly spirit. The warlike spirit of England, which the events of recent years has evoked, may perchance give place to a more gracious temper under the universal anxiety awakened for the condition of our distressed fellow-countrymen.

Thankfulness is a further lesson to be learned by those on whom Providence has smiled. The day of adversity should act as an incentive to this. But be sure that the spirit is a thankful one, and not the mere self-congratulation that you are not as other men. True thankfulness is begotten of conscious dependance upon God—and of the unmerited and gracious favours of His hand. It is that spirit which alone can sweeten the enjoyment of

a thousand comforts. The best of us are sadly ungrateful, and much more ready to complain than to give thanks. We are disposed rather to bemoan the absence of things we covet than to acknowledge with gratitude the things we possess. We need again and again to be reminded of His beneficence whose full hand supplies our need; and now, if ever, we are so reminded of it that we may learn the lesson of thankfulness wisely and well.

But the day of adversity not only supplies special subjects for thought. It also affords special facilities for their apprehension. Illness gives many busy men time for serious meditation, and brings them the very season they often sighed for in vain in the days of their healthy activity. And yet how few turn such seasons to any good account. The forced idleness, also, produced by the present distress leaves open a large space of time for reflection. Business does not absorb the mind. Fingers are idle; so that now men can scarcely plead their old excuses: 'I have no time.' 'I am too busy to-day.' 'Serious things to-morrow.' 'I will finish this plan; and then—' There is time for cultivation now; why not for the cultivation of that which is most precious because most enduring?

Prosperity often places things in a false light. That which is of no value in the eyes of the All-seeing is highly esteemed among men; and that which He regards as of priceless worth they despise. But in the day of adversity the glare which thus prevents men from seeing things at their true value is absent. They learn to put that first which God meant to be first; and that second which He intended should occupy a subordinate place. Men get to see,—when the glozing power of prosperity is gone—that truth, goodness, mercy, and love are valuables; and that their worth is above rubies. And the thought slowly dawns on some minds for the first time that those are the true riches whose treasure-house is heaven.

Moreover, adversity marvellously quickens the sensibilities of our nature. The feelings of childhood become wedded with the wisdom of riper years. Hearts now throb with joy over that which in other days would have kindled no emotion. Thankfulness gushes forth for blessings once despised because of their very commonness. Stalwart men are sensitive as delicate women, and long stifled sorrow finds a ready outlet in tears. This is not weakness—nor yet the mere effect of depression and want. It is rather the result of quickened thought and feeling. Prosperity often blinds men. Adversity restores their sight. Prosperity magnifies differences between class and class; Adversity lessens them. Prosperity makes men inhuman. Adversity makes the whole world kin. Here is unquestionably an important auxiliary to those who would win men for truth and for Christ. Many gracious words of Divine invitation may now be pressed with gentle force upon the soul; and many precious words of promise become potent for enduring good.

Christianity, indeed, is pre-eminently the religion of adversity. Her Master beautified everything He touched—poverty among the rest. In sharing the poor man's lot He for ever destroyed the fancied degradation which worldly men dread while they affect only to despise. But His poverty was not forced upon Him. It was willingly and eagerly accepted, that the full blessings of the better life might be co-extensive with the curse. *Though he was rich, for our sakes he became poor, that we through his poverty might be rich.* The most striking instances of His beneficence and miraculous power were shown for those in adversity and distress. The very preaching of the gospel to the poor He himself selected as an evidence of His divine mission equal with the most astounding miracles.

Christianity was cradled in adversity, and may therefore claim to be the truest helper of those who suffer.

The darkest day of her history was the brightest day of her triumph: when the sun set over Calvary the day dawned for a benighted and sorrowful world. Her greatest successes were achieved in circumstances the most adverse, as the annals of the early church abundantly show; and persecution, instead of chasing her disciples out of the world, drove them everywhere as preachers of the everlasting gospel. Practically the most humane religion on earth, Christianity is the fullest of consolation. She reveals to man in his sorrow the *Father of mercies*, and the *God of all comfort*. She points the decrepit and the aged to a resurrection that shall bring them a fadeless beauty and an immortal youth. She pours forth her golden horn of promises in the presence of the weary and heavy laden, and flings back the gates of the celestial city

to the men who would walk with God. She shows her gracious power over the soul by transmuting into her own gladness the hearts of men, and by a subtle and divine chemistry makes the bitterness of sorrow yield the sweet precipitate of heavenly peace. Adversity becomes her handmaid, and chastisement her channel of blessing. Under her guidance

‘Affliction has a taste as sweet  
As any cordial comfort;’

and the woes of life, which crush unbelievers to the earth, bring the trustful soul into closer fellowship with God. Happy are we if this gracious power descend upon us; and thrice happy, if in the day of our adversity—which God grant in His mercy may be *but a day*—we apply our hearts to consider.

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## THE SHEPHERDHOOD OF CHRIST.

SIMONIDES, the ancient lyrist of the bright isle of Cos, when asked by Dionysius, the tyrant, as to the nature and being of God, desired the grant of a day ere he replied. On the second day he requested two more, and on the third he pleaded for a still longer period. He felt all the unfathomable immensity of the subject. Earth, sea, and sky, were they not in some way mightier in response than his own soul? and yet their eloquence was mutest. How then could he be other than awed, mute, passive, humble?

There has always been unfathomable mystery upon these great themes. Man's reason has made her eyrie higher than the eagle's and scorned the sun, and yet answered them not. Epithets, beautiful, terrible, loving, and comprehensive, have been invented; for what the judgment cannot analyze, nor the understanding comprehend, the fancy will pin by an epithet, and paint by a word. Some of these names for the great God are chaste

and even sublime. In the Vedas, God (Brahma) is represented as ‘the great Incomparable Light, which enliveneth all, cheereth all, whence all proceeds, to which all returns, and which alone can illumine our Ideas.’ In the Zendavesta of the Persians, He is called *Zeruane Akhrene*, or Uncreated Time; while in the Edda, He is Surtur, the Flame-Environed. Amongst the Greek people He was Pan the universal God, or nature, and Jove, the cloud-compeller and thunderer; but with their philosophers He was the Absolute Substance, the Infinite, the World-builder, the Thought of Thoughts, the Supreme Intelligence, the One, the All.

It was only amongst those to whom He had more immediately revealed Himself that the truer attributes of Jehovah are expressed. He himself, in the first revelation of His absolute being, has given us the grand and eternal *I am what I am*. But owing to the equivocal *what* here, as Coleridge has well shewn,

and which had been better rendered *in that, or because*, this demonstrative utterance of His absoluteness, seems degraded into the language of reproof to impertinent inquiry. Self-sufficient, Self-existent, the God of Gods, were other Hebrew names of the Supreme; and such reverence had they for the name of Jehovah, or the Eternally Existing that they never wrote it at full length, but pausing and washing their pens, they expressed it by a small hieroglyph, which they pronounced *Admai*, Fountain of Light.

The names of our Saviour have been fewer, but more expressive. Of old he was the Shiloh, the Peacemaker. He was to be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. To the Jews he was the Messiah, or anointed, Jesus, the Saviour, Emmanuel, God with us, the fulness of God's glory, the express image of His Person. And one of the best epithetical expressions to be found out of the New Testament is the precious old Saxon one, All-Healer.

All these are good, suggestive, and reverential. And yet there is one other He himself gave, which David anticipated, and Ezekiel predicted, that is as sweet, homely, and expressive as of any of them. *I am the GOOD SHEPHERD, and know my sheep, and am known of mine.* Yea, devout contemplative John, the bosom disciple, with all his inner revelations of the word and his deep knowledge of divine things, can find no more endearing title than the Lamb of God.

Full of beauty and homeliness was this shepherdhood to the people of the east. To the Egyptians, indeed, as we learn from Joseph's instruction to his brethren, every shepherd was an abomination. Philo Judæus, the Alexandrian allegorizer, explains that this was because of their haughty disdain and boastful ambition, and coupling this with the leading of Jethro's flock by Moses, says in his own way, 'For every man who loves his passions hates

right reason as the governor and guide to good things.' Not so did the Hebrews despise the shepherd and his craft. It was their everyday joy and pleasure. Their flocks were as dear to them as our household memories, our *Lares* and *Penates*. Music, poetry, astronomy, geometry, and chronometry, had their origin in the leisure and musing of the shepherd's life. Such a quiet monotony predisposed them to all kinds of meditation. Without doubt we may consider them as eminently pure, pious, and high-minded, a type of the Jew with all his fire subdued into gentleness and docility, all his rigidity softened into grace and mellowed into ease, all his pride subdued into humility and chastened into meekness, all his ignorance exalted into wisdom, and his privilege sanctified into holiness. The offering of the first of shepherds was graciously accepted of God. Lord Bacon sees in this the marked favour of God upon Abel's calling itself, and Philo will go still farther, and see in the conduct of the two brothers, in the best offering of one, and that of the other, 'who offered everything to himself and his own mind,' a mystic appropriateness in their respective titles, keeper of sheep, and tiller of the earth. To the shepherds, as knowing their calling and character, and symbolic of Christ's mission, came the Angel of the Lord as they watched over their flocks by night, perchance rehearsing to themselves the prophecy of His coming. Unto their ears, first of mortals, was chaunted the new evangel-hymn. Upon them, and round about them, may we not add, within them, shone the glory of the Lord. They of the Jews were first to salute the newborn, first to comprehend His mission, first to glorify and praise.

Who shall say there was no deep pervasive purpose in all this? Shall a Paulus say it was mere chance and accident? shall a Strauss step after him with his intangible mythologies, and say, This too was part of the subtle web-weaving of tradition? Surely not. Rather we accept this

symbolism of the shepherd-king as Hebraic, universal, and metaphysic.

Who can tell the mystery, beauty, and wisdom of this title of our Lord's? One should have the pen of Moses, the vision of Ezekiel, the harp of David, and the wisdom of Solomon. The spiritual fathers and rulers amongst the Jews were shepherds amongst the people and the nations. Ezekiel reproved them for their neglect, selfishness, and carelessness, and Zechariah painted for their behoof the type of the foolish shepherd. But all this was forgiven them. The very office they had sustained so unworthily towards others Christ would hold towards them with beautiful meekness and tenderest love. The shepherd's calling had always been noble and dignified, now it was to be noblier, princelier, divine. Nor was this all. It knit them, as far as they had walled themselves up in towns and cities, once again to the beauty, singleness, and simplicity of pastoral life. It was a breath from fruitful plains, a wave from sacred streams, fusing all the incoherencies and falsities of a rapid civilization into the ancient nobleness of patriarchal government. David, the ruddy youth, the sorrowing, the tempted, the sweet singer of Israel, was re-born to them. Israel was free. The curse of Cain, the Flood, and the fatal consequence of Babel were melted into inoffensiveness and shaded into the back-ground of more blissful conditions. The Gentile was by it embraced into the same provisions as the Jew. It was a soft-breathed *Benedicite* to wool-clad Scythian, flying Parthian, sturdy Greek, and desert Arab. It has come down to us a charm for stern old Time himself; he stays his glass and leans upon his scythe. When we call Him our Shepherd, all the pomp and tumult of the present vanishes like a curled and cloudy panorama, and we are with David and Saul, Amos, Rachel, and Zipporah.

He knoweth our frame. Nothing is ignored by Him that will in any

way conduce to our edification, moral, spiritual, and eternal. All the ideas that have ever vexed the unquiet brain of man, stirred him to war, stayed him to peace, moulded his thinking, grounded his faith, and warmed his heart, are known and registered in the courts of the Supreme. Civilization and progress come not alone by man's aid. Spiritual agencies are around, fighting our battles for us, as at Marathon and thousand other places heathen deities warred in mid air, or clashed in the thickest of the fray. He helpeth our aspirations for the future. He is our very present Helper, and shall He not sanctify our past respirations and our dreamings?

Plato might have been wider from the truth. Man is very microcosmic, very given to reminiscence, very inclined to repeat himself. We have eras in our individual lives very analogous to those in universal history. And this necessarily; for what is history, but the 'essence of innumerable biographies,' as Coleridge said. The very physical traits of men tend to perpetuate themselves. The nose of the Roman, the hair of the Norseman, the chiselled contour of the Greek, the eye of the Asiatic, the bold bronze of the Jew, have each been repeated for ages. They are imperishable. Obscured and lost for a time they will still develop themselves. So with Ideas. They root themselves in our being, like cedars in Lebanon. New ones will spring up, and their fronds may give promise of a green waving forest of fairy lightness and beauty, but these old pre-natal ones are deathless and irrevocable. They may repose in quiet, but it is the quietness of conscious strength and not of weakness. Speak the old charm-word, breathe but the old plaint, or raise the old war-blast, and then, lo! how they tower in proud might, and what a clash of brazen glee and garrulous hum of old-voices is there amongst the boughs. We can hear grave patriarchs, bearded Rabbins, philosophic Athe-

nians, manly Romans, and swart Egyptians.

So with our love and longing for pastoral life. War cannot quench it, plague destroy it, walls build it up, civilization out grow it, or Time rob it of a title of its pristine freshness. We meet with it on all sides. Homer sings of it, Theocritus transports us to it, Virgil reproduces it, even cockney Horace, must needs, like Falstaff, babble a bit of green fields. Our old ballads preserve it fresh for us, as sprigs of lavender in homeliest of clothes-presses. Gentle Spenser hymns it; sickly Pope cannot escape the enthusiasm; even town-immured Phillips struggles in the smoke and brushes his wings by green hedgerows. The more corrupt society the stronger its influences on the pure-minded. We are perpetually dreaming of it. A smell of new-mown hay, and we are no longer masters of ourselves, a bleat of lambs in the street, and we are ankle deep in dewy grass. Art delights us with its pencilings, science gives direction, zest, and marvels to it, Nature herself woos and wins by a thousand sweet enticements; and above all, it breathes upon us in purest fragrance in tenderest pictures from the Holy Word.

In nature we find our Eden again, our desired Arcadia—

—‘For Nature never did betray  
The heart that loved her.’

All the feverish longing that man’s heart has felt these thousands of years for his lost inheritance, comes back afresh and clusters round this pastoral thought. Again will we ‘fleet the time carelessly as in the golden world,’ sadness smoothed from our brows, and sunshine settling like glory upon our eyes. Yes; He knoweth our frame, He remembereth all our desires. He will sanctify all in us that is noble and dignified. And here Christ steps in, softly, not breaking our vision, whispering, ‘I will be thy shepherd.’ Straightway the Eden behind, is

before, and we are in our happy earth-heaven, and the Past is an eternal Now.

Christ our Shepherd. What a train of bright and peaceful images cincture us as we think of the God-man in this aspect. What a crowd of joyous thoughts patter through our brain with simple childish feet. How this begrimed city life of ours dwarfs, dwindles, and dies away from us, like a serpent’s skin. What a rending is there of the Gordian knots of creeds and customs, an overturning of money-tables and all that is unjust and unchristian. How free is the sceptre of this Shepherd-king. The world is our pasture ground. Holy Ganges, glorious Danube, rushing Amazon, mighty Missouri are our watering grounds. Clouds weep for us, winds blow, waters flow. All things are obedient to Him and work together for our good. The very stars and planets sweep in their mystic dance above us to reflect the harmony in which we move beneath His guidance. Yea, even in all this plenty, there is yet manna from heaven, so that we live not by bread alone.

But it is scarcely the greatness or the glory that charms us most in all this title suggests. We see in it Christ’s work begun and completed; we sorrow in the beginning and exult in the ending. For wild waywardness and fierce unrest is exchanged quiet, even, liquid peace, sunshine unclouded, calmness unbroken. He came to seek and save the lost sheep, endured perils and dangers for us, clomb the high mountains our sins had piled up as barriers between Him and us, trod the barren and prickly wilderness, and delivered us from the cloudy and dark day that scattered us abroad. Nor will He rest until we be found. There is no chiding, smiting, nor recrimination; He bringeth us to the fold upon His shoulders rejoicing. High heaven, in pure love to Him and us, breaks into higher raptures and louder hosannas. Our past is brightened and redeemed,

and our future is secured. Henceforth there shall be no want for us. He who fed five thousand with a few loaves and fishes will never suffer us to want so long as we follow Him and trust Him. Green pastures and mossy invite our weary frames by their coolness and beauty. He will lead us beside the still waters. No whirlwinds shall frighten us, no Niagaras boom upon our ears. All shall be clear and placid as Leman with her sweet sister's voice. Still as an Indian prairie, when, as travellers tell us, there is no sound of bird, or beast, or wind, or man to break the stillness. How sweet for the tempest-tossed, the heavy-hearted. We may not hear God's voice, saying, 'It is I; be not afraid,' in the rush and fury of the storm, but we can feel Him when the storm is gone and His bow is set in the cloud. Silence is God's dwelling place. When grief breaks over us, or Death visits us, and we are sorrowful, if we will but be hushed and humble we may see and feel God then in the still waters of the soul. Only when the sea is smooth as glass does there float upon her breast the starry image of heaven.

He will lead gently those who are in travail and sore tribulation, not like our worldly friends, who too often add stripes to our misfortunes. And the young lambs, the pure, innocent treaders out of the sweet wild thyme, He will carry in His arms, warm from rude winds and hungry wolves, safe from thorns, devious wiles, and alluring retreats.

There shall be no absorption of self, no loss of personality. The sorrowing mourner too often doubts whether his lost one will not be lost for ever, nameless, and unknown. But not so. *He calleth his sheep by name.* He has a tender solicitude in them all; they know Him and gather round Him. There is loving mutual trust. For this Good Shepherd is no hireling. Not because He hath His hire careth He for the sheep. He loveth them

tenderly and well, and will lay down His life for them. There shall be no divisions amongst them. All the sheep of other folds shall come into ours. The Greeks who by the sea-shore saw the darkness of the crucifixion, and said, 'Surely the God Pan is dead,' shall find him alive and more beneficent in Christ. The believer in the Sybilline oracles shall come from seven-hilled Rome and yellow Tiber, for to Him it shall truly be *redeunt Saturnia regna*. The rude worshippers of Thor and Woden, the painted Briton, the Persians, Puritans of the old world, and the warm-hearted children of the South—all shall come. *There shall be one fold, and one shepherd.* Fair time! Thrice happy king! bright golden age!

Christ our Shepherd. How it consoled and gladdened the early Christians when fierce persecution scattered them like a flock, they have left us precious memories and testimonies on their rings and seals. And how, when hunted and driven by cruel masters to the catacombs, by faith they could murmur *In pace* as they thought of His guardianship, *Roma Sotteranea*—the underground Rome of the Dead, has revealed in hundreds of paintings and bas-reliefs of the Good Shepherd with his rejoicing burden,—upon roofs beneath which the faithful were wont to worship and on the tombs in which they rested in His arms. How blessed an image to the Waldenses, driven with their *barbes*, or pastors at their heads to wander from their homes and churches into strange lands, climb dangerous rocks, and even take up arms to fight for their happy valleys. To our own Covenanters, hunted, butchered, betrayed, to those in all time who have suffered for the truth, to the martyr at the stake, the victim at the block, the unhappy in the prison; to the missionary in the hot glare of an Indian or African sun, to the poor negro in his servitude and sweltering rice-swamps, to you, to me, to all men.

Christ our Shepherd. Shall we

then look for other guardianship, trust to other friends, desire other companionship? I fear we too often fly to barren earthly wastes where there are naught but prickly cactuses, to thickly-trodden highways, where there is thrown up mire and dirt, to broken cisterns and dried up wells, when we might lie down in green pastures and be led by still waters.

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## ARMINIUS: A BIOGRAPHICAL SKETCH.

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### CHAPTER I.—HIS REPUTATION, AND THE TIMES IN WHICH HE WAS BORN.

AMONG the passions by which the opinions and actions of mankind are swayed, religious hatred holds a marked pre-eminence. It has a character at once singular and unique. There are a bitterness and a perversity about it that are unexampled; a strength and a weakness peculiarly its own. The very worst of men are moved by it, for it always allies itself with more or less of ignorance and prejudice; the very best of men may not be free from it, for it sometimes assumes the form of high conscientiousness and ardent zeal for truth. In tenacity of life it is almost without a parallel among the traditional hatreds of the world. International jealousies linger when the rivalries which instigated them are swept away, political obloquy survives the generation which gave it birth, the severity of churlish criticism may extend beyond the youth of the bard by whose unfledged rashness it is provoked, but sooner or later the virtues of a great people, the sagacity of the statesman, and the genius of the poet are recognised. But the stain of suspected heresy seems to be indelible. The cleansing waters of Time flow on, and leave it untouched. The brand of the so-called schismatic is a mark of infamy, and by no charity of pious hands can we hope to see it removed. To be reputed heterodox in the Protestant church is to commit the unpardonable sin which neither profound learning, nor transcendent virtue, nor life-long endurance of the penal anathemas of the saints can ever be expected to atone.

The bitter intolerance of the age immediately succeeding the Reformation is still remembered, though many of the controversies which inspired it are forgotten. The scholastic jargon about the divine decrees is no longer popular, supralapsarian and sublapsarian schemes of predestination are not our bones of theological strife, but traces of the old fierce spirit are discoverable. Cropping up in some form or other amid the developments of modern religious thought are the yet unsolved problems of fate and freewill, of the sovereignty of God and the liberty of man, of destiny and responsibility, of law and grace; and side by side with them reappears something of the old antagonism. But the *odium theologicum* does not confine itself exclusively to champions in the arena of controversy. Where the vexed questions of theology and metaphysics are held in abeyance, or scarcely apprehended, the ghost of ancient prejudice still haunts the mind. There are persons who, without understanding their principles or even inquiring into their history, never hear the names of certain religious teachers but with an involuntary shudder, and turn away from the advocates of their doctrines with pious horror and holy scorn. The rival divines whose names stand at the head of the two great divisions of the religious world are regarded with a similar and a common injustice. Allusion to Calvin is to some suggestive only of the burning of heretics in the market-place, the

cursing of Anabaptists, and the consigning to perdition of reprobate babes a span long. The name of Arminius is to others the synonyme of a proud and impious self-will that defies our poor fallen human nature, seeks its own praise at the cost of the peace of the church, and attempts in its presumption to darken the glory of the Eternal God.

Possibly no one is entirely free from partiality or prejudice in the estimation in which he holds these great masters of theological science. But a fair and candid interpreter of the systems of faith associated with their names would not, one might think, accept the hasty caricature of the partisan, and the inferences deducible therefrom, as just delineations either of the character of the men or the spirit of their teachings. Yet with respect to Arminius it may be said that he is usually misunderstood and misrepresented, and that not by the ignorant and uninformed alone, but also by those who profess some acquaintance with ecclesiastical history and the progress of religious thought. By some of his own countrymen—amongst whom the prophet looks not for honour—Arminius is known as Holland's unpropitious star, as the great schismatic who convulsed the reformed churches by his heresies, as the ambitious divine who sought to pile up for himself a pathway to fame on the ruins of Dutch Protestantism. Bishop Hall, who attended the synod of Dort, and whose moderation was reputed to be as remarkable as his genius, speaks of Arminius as a wise man who did not know the worth of peace, a noble son of the church who in coming to light ripped the womb of his mother, and he asks; 'What mean these subtle novelties? If they make thee famous and the church miserable who shall gain by them?' The good Bishop, further, conjures Arminius by the most solemn considerations to remember himself, and as if he were a wild beast of some new Apocalyptic vision to remember, also, the poor distracted limbs of the church. The

Puritans were not careful to speak soft words of their opponents, and being zealous Calvinists, they hesitated not to assert that an Arminian 'was the spawn of a Papist, and constructively, yea eminently, a thief, a traitor, a murderer, a heretic, a false prophet, and whatsoever soundeth infamy and reflecteth upon men.' 'Malignant and Arminian' was the only charge the famous Triers recorded against some of the Episcopalian clergy whom they summarily ejected from their livings. A century later, so great was the terror, and so deep the prejudice with which Arminian opinions were regarded, that John Wesley says, 'One might as well cry "mad dog" as to call a man an Arminian.' Nor have the fervent piety of Wesley, and the glowing spiritual impulse given by his ministry to the churches of our land, lessened in the eyes of some the odiousness of his theological opinions. That Arminianism and Popery were twins, that Arminius was a Dutch heretic, that the influence of his views upon the religion of England was prejudicial to spirituality and life, that holiness is scarcely possible with belief in his opinions;—these are charges openly repeated, or gravely insinuated, in the present day by a writer who otherwise is of the most Catholic spirit, and who singularly enough has confessed himself anxious to promote the union into one denomination of all evangelical Baptists.

For the complete vindication of the character of Arminius we must turn to his life and writings. It may be too much to expect that all imputation of deadly heresy will be removed from every mind by an enlarged acquaintance with his personal history, with the times in which he lived, and the works he has left behind. The shadow of suspicion that follows his fame will not vanish before the first breath of dawn. But an impression not unfavourable to the memory of Arminius will certainly be made by the thoughtful study of his life.

The story of his trials, the exhibition of his calm, courteous, and manly spirit will, we may hope, soften down the asperity and mitigate the harshness of his censors. The record of his patient and searching inquiries after truth, of his plain and distinct avowal of his opinions will, we are assured, win for him the sympathy of all earnest men and the respect of even his warmest opponents. Moreover, the attempt he makes, whether successfully or not, to show that the divine plan of salvation is in perfect harmony with the facts of consciousness,—with man's moral freedom and consequent responsibility, we may learn to accept with gratitude as a valuable contribution to theological science. For God has some word of truth to unfold by every distinguished servant of the church, and though we do not 'glory in men,' we still remember that 'all things are ours,' and all religious teachers, 'whether Paul, or Apollos, or Cephas' of the early church, or Luther, Calvin and Arminius of the Reformation.

They were stirring and eventful times in which Arminius was born. It was the year of grace 1560. In that very year Philip Melancthon died. In the same year, also, the Protestant churches of France, at the Conference of Poissy, pleaded for freedom of conscience before Charles the Ninth, Catherine de Medicis, and the princes of the realm, and were defeated by the artifice of the Cardinal of Lorraine, who, dividing in order to conquer, embroiled the Lutherans and Calvinists in a quarrel about the Augustan Confession. Henceforth the tenets of Calvin became the creed of a distinct party. The year previous, Philip the Second, then King of Spain, of the Two Sicilies, of Milan, and of the Netherlands, re-issued a most cruel edict for the entire suppression of heresy and schism. Zwingli had long since expired on the field of battle; Luther, fourteen years before, had died at the town of his birth; Calvin, worn down by excessive toil,

had but four years to live; Knox, in the vigour of his days, was completing the religious reform of his native land; Latimer and Ridley, five years before, had perished at the stake, and by the death of Mary and the accession of Elizabeth to the throne, the hopes of English Protestantism had revived. The spirit of the new era was working in the civilized world, when Arminius was ushered into life. On all sides the Reformation was advancing. The yoke of Rome had already been thrown off in many lands. Everywhere light struggled with darkness. The pure word of God was winning its way through Europe. Close in the track of religions came civil liberty. The human mind, emancipated from priestly thralldom, claimed its sacred and inalienable rights.

Nowhere was the conflict more fierce and strong than on the soil of the Netherlands. Throughout the whole extent of the country the people were leavened with the principles of the Protestant faith. Placed between two nations in both of which the Reformation had taken root they were stimulated to freedom and independence alike by the Lutheranism of Germany, and the Calvinism of France. But the influence of the latter predominated, and with it grew up a bold impatience of the tyranny of Rome. Philip determined to root out this rank element of Protestantism. The most severe measures were adopted. The sovereign who boasted of his clemency before all the world established in his beloved Dutch provinces the worst horrors of the Inquisition. Spanish troops were detained to overawe the populace. The sword of persecution reddened with innocent blood; the fires of martyrdom glared over the land; the earth was heaped over the frail forms of women buried alive. It was inevitable that sooner or later a terrible retribution should arrive. The year that saw the birth of Arminius saw the beginning of the Nemesis of revolt.

## ON ÆSTHETIC CANT.

BY OLD MORTALITY.

'THERE is no doubt of this, that very seldom does any good thing arise, but there comes an ugly phantom of a caricature of it, which sidles up against the reality, mouths its favourite words as a third-rate actor does a great part, under-mimics its wisdom, over-acts its folly, is by half the world taken for it, goes some way to suppress it in its own time, and perhaps, lives for it in history.'—*Friends in Council.*

'The Power incens'd, the pageant will desert:—  
The pompous train, the sacerdotal stole:  
But, haply, in some cottage far apart,  
May hear, well-pleas'd, the language of the soul  
And in His book of life the inmates poor enrol.'  
*Burns.*

WE must be on our guard against a set of people who would transfer religion, wholesale, from the dominion of conscience to the province of taste. It may be true Stiggins is unhappy in collars; Scroggins handles the Bible with dirty fingers which, being duly moistened at the lip, leave their marks upon the pages; Bates bawls, and Yates whines; but still, they are good men. They love God, and serve Him too, heartily; and seek, as their highest reward, His blessing upon their work. To do them justice, also, intellectually, their sermons are judicious, feeling, instructive; sometimes eloquent and powerful. Their simple lives and stainless reputation well support the exhortations they deliver from the pulpit; and were they at any time to be removed from their posts of labour, many a sick bed, many a youthful enquirer, many an aged Christian, and many a household church would feel the 'aching void' of the bereavement. Neither music, nor architecture would make up the loss: the new organ and the gothic window would fall very short in the way of consolation.

'A religion addressed to the taste,' says a high authority\* (in a masterly disquisition upon the religious condition of the Athenians), 'is as weak as one that appeals only to the intellect.' It is perfectly

\*Conybeare and Howson. 'Life of St. Paul.'

idle to preach the beauty of virtue to any except those who are already awake to its charms, and with them the grand difficulty of the new life is over. The straight gate is already past, and they are travelling, cheerful and resolved, in the narrow road with their faces Zionwards. It may, perhaps, be admitted that there is a strong affinity, if not an identity, between moral goodness and moral beauty: but we must remember that in presenting it to the attention of others, *we appeal to two entirely different principles of the mind, accordingly as we represent it under the one aspect, or the other.* As goodness, or right, it challenges the conscience; as beauty, the taste; and it is of infinite moral moment to those we address, whether it affects them under the one form, or the other. If acknowledged in the former, we bow to it, as principle; if recognized only in the latter, it merely pleases the imagination. In the one case, it becomes the master, whom we obey in spite of all the fluctuations of caprice and circumstance; in the other, it is the toy we play with, while its beauty amuses us, and fling by without remorse to-morrow, if we are tired of it. Not but that the imagination, as well as the conscience, should be affected; certainly; but, the proportion of importance due to either, preponderates immeasurably in favour of the latter. *As the life is more than*

ment and the body than raiment, so much more vitally necessary is it for a man's spiritual interests, that his conscience be duly impressed, than that his taste be gratified. That heavenly seedsman would reap a light harvest indeed, which would cheat rather than reward his toil, who, having cast abroad the precious grain, hoping to return laden with regenerated souls for his hire, and accompanied by troops of valiant recruits in the cause of truth, should come back bearing only poppy-bespangled sheaves of captivated fancies, fit only for that predicted fire of tares, in which, it is said, sower and harvest shall burn together.

If this leaven ferments in the pulpit, no wonder that there should be froth in the pews. It ought to be acknowledged that the 'spirit of the age' favours it. The great facilities for superficial education; the early removal of young people from the country into the promiscuous society and exposure to the gaudy fashions of large towns; even our own favourite doctrines of political equality; the substitution of review and magazine literature for solitary and systematic study; the large use of display as a means of 'getting on;' the diminution of home restraints, and the gradual corruption of the language by slang:—these, and many other circumstances, foster the growth of those specious, in place of the genuine and solid, elements of character, which abound in, but do not adorn, our day. Shallowness begets presumption. No people are more impatient of obscurity than those who are fit for it, and for it only. The rivalries of folly and ambition lay waste all the healthful fruits of feeling, trample riotously over the whole order of nature, and achieve prodigies of absurdity. The simple expressions of natural and devout feeling are debauched by 'swells' and would-be artists into such spectacles of vanity, and such triumphs of imposture, as might make angels weep, and make men sick.

Among other illustrations which might be brought forward of the effects of this corrupting process is one closely connected with the last subject handled by Mortality in these pages. It is customary in this country, when any one has lost a relation by death, to wear black clothes. This practice, which, indulged in with such moderation as to serve only as an indication to strangers, and a becoming memento of the loss to the survivor, might be passed over without censure, has now become one of the most terrific incidents of a family bereavement. In those cases where genteel poverty circumscribes the means of a household pretty nearly to the obtainment of the ordinary necessaries and conveniences of life, a death is looked upon, not only as an affliction on account of parting from one loved by them, but as a dreadful misfortune and expense on account of 'the mourning!' It is the harvest of the undertaker, and the ruin of the family. To such an enormity has the fashion grown that every literary weapon in the country has been wielded against it, from the thunderbolts of *The Times* to the goose quill of the *Penny Visitor*. If all this cloud of black actually signified a corresponding depth of grief in the people who wear it, we might respect, though we should regret, the extravagance of their sorrow; but when we consider that under these circumstances the mourners generally prefer to dispense (for a Sunday or two at least) with the consolations of religion; that the intricate details of upholstery and millinery are attended to by them with the most critical exactness; and that they are fastidious to a shade as to the precise degree and style in which the 'sad embroidery' is to portray the 'half' or 'whole' of their affliction, we cannot but reserve our profounder sympathies for less elegant forms of wretchedness. The pedantry of this abomination has been happily satirized by a charming writer:—'Mr. Fitz-adam died and was gathered to his fathers, without

our ever having thought about him at all. And then Mrs. Fitz-adam re-appeared in Cranford ("as bold as a lion," Miss Poole said), a well-to-do widow, dressed in rustling silk, so soon after her husband's death, that poor Miss Jenkins was justified in the remark she made, that "bombazine" would have shown a deeper sense of his loss.\*

Another sphere in which I may point out the mischievous prevalence of that cant, which is the offspring of false taste simulating real emotion is in our congregational psalmody. Where, now, are the simple airs, the full swell of a whole congregation moved by consentaneous devotion lifting up its voice to God, which used to thrill our hearts in days gone by?—Gone; discarded; given up: and for what? For an affectation of culture and refinement in church music, the only pretension of which is that it makes a distant and polite approach to *art*. I borrow words which express my own ideas so forcibly that I can scarcely call them a quotation.† 'It is an evil thing when artificial imitations take the place of genuine expressions of the soul's noblest feelings and ideas. There is always something in an imitation which betrays it. The utmost reach of art is incapable of perfectly imitating the moral emotions in their grandeur and purity. Nothing can compensate to a lover of reality for its absence.

'The artist class are not remarkable for either the possession or the appreciation of genuine feeling. They are ingrained with the spirit of imitation and posture-making, and it is fatal to pure emotion to regard it from a picturesque or æsthetic point of view. Art, therefore, offers little assistance to the true worship of God.

'The church of Christ is the region of reality in a world of "vain shows." Here, whatever it may be elsewhere, thought is to be earnest and sincere; feeling is to be solemn, tender, and profound; language,

whether in prayer, in holy song, or in discourse, is to be the very utterance of the soul: if it be not this, it is nothing.

'Yet this region of reality is now widely abandoned to mere artists. There is, perhaps, one artist in the pulpit, whose heart never "burns within him," and whose tongue has therefore no burning words to utter. There are artists in the pews, who are either devoid of emotions, or have trained themselves to seem as though they had none. And there are artists in the singing desk, at the organ, and in the choir, whose business it is to imitate, at a very respectable distance, the tone and language of joy, adoration, and thanksgiving. To a discerner of spirits nothing is more grimly sad than sometimes to look upon the studied efforts of one of these sacred music machines to catch the trick of a humble tone, or grateful outbreak of godly delight, or a pensive remembrance of Christ's sufferings. The thing is *almost* achieved; the poor wooden-heart strives to conjure up a representation of what it has observed in real Christians; but at one time the exaggeration, at another the vain interlude of musical artifice, shows that it is all a mockery. "One touch of nature makes the whole world kin"—one strain of simple and fervent feeling carries the congregation along with it. When a precentor is a servant of God, and serves Him in the act of leading the temple song, his art will be so incorporated with his piety that it will never appear in its offensive separate individuality. Character, religious character, has everything to do with the efficiency either of a precentor or a choir. Genuine feeling transforms and purifies the human voice; and a poor Methodist congregation filled with the love of Christ, and subdued by the sense of God's presence, will sing more sweetly and affectingly than the most elaborate proficients in the 'arts' of psalmody.

The first requisite for good singing

\* Cranford. By Mrs. Gaskell.

† Christian Spectator. Augst.

is genuine feeling, sincere devotion, Christian character, and this will convert even very humble qualifications into a spiritual gift; while graceless artifice will vainly gesticulate and strain after a feeble representation of those emotions which it can never know. True piety will, since deep feeling is necessarily poetic and musical, *wish* to sing. True piety will not wish to distinguish itself by wonderful altos, tenors, or basses in the midst of the congregation; its great desire will be *harmony*, to lose itself in the body of Christ: so that both God and man shall see that one sound is heard on high. True piety will convert art into the living instrument of the soul, so that the soul shall be no actor, no artist, no imitator, while it sings aloud unto God its Saviour. The 'harps of God' are regenerate hearts, and their 'solemn sounds' are never heard in congregations where the 'singing' is thought to be manufactured in a 'psalmody class,' and the precentor is a knowing fellow who can sing out the 'Union' or the 'Hallelujah' after a week spent without prayer, and a life without penitence or faith. The 'closet' alone can teach the expression, the 'practice' can teach only the form.

In the congregation in which it is my misfortune to worship this apostasy from religion to artifice has reached such a climax, that the great body of the simple-minded Christians are left by the performers in their glorious flight of musical achievement, silent and dumb. In a word, they are excluded from this portion of the service: the only portion in which the whole church is called upon to join 'with one heart and one voice' in praising God. They, as has been before observed, *wish* to sing; but they are either laughed at, or sneeringly told that they must *learn* first; and, till then, must be content with silence. Silent they are, but not in admiration; but inwardly pining in an isolation, which, while it is a bitter grievance

to the sufferers, is a plenary condemnation of the heartless misconduct of those whose office it is to be 'helpers of their joy.' The means by which the exclusion of the unmusical portion of the friends is affected are various. The old and familiar melodies which have been consecrated to devotional uses from our earliest memory, are either taken out of the book used by the choir, or never sung. The chants, as soon as learned by the body of the congregation, are put aside, and new ones introduced. The time in which the tunes are sung is frequently changed, from the most abrupt rapidity, perhaps, to a gliding slowness of movement in which the air cannot be recognized. Whenever it is possible, the tunes selected, are in the minor key: doubtless, because this is impracticable to the bulk of amateur singers, but affords a good opportunity for an overweening force of alto, in which some individual artist may excel. The popular voice of religion speaks with open mouth and in the larger tone. 'Art,' says Kingsley, 'owes to Christianity music in the major key.' But the most efficient dodge by which the unsophisticated attempts of the worshippers to unite in audible praise is balked and frustrated, is a feat of mimetic art by which the meaning of each separate line or word is supposed to be symbolized by the way in which it is sung. Thus, a penitential sentiment, or a Christian consolation, is doled forth in the lackadaisical cadences of a nurse-girl, singing a baby to sleep: every statement in the hymn is made, not in a narrative, but a dramatic tone; light alternates with shade, and thunders with dying whispers, in such unexpected succession, that no one would presume to sing the strain without a rehearsal. A contrast is their delight. This surprises the audience, and effectually strikes dumb any who may have innocently attempted to join in. One illustration of this occurs to me in which they often

shine. In one of our hymns the gospel is described as spreading

'Far as the eagle's pinion,  
Or dove's light wing can soar.'

The first of these lines is given with a *forte* which would delight the heart of the most athletic ranter, while at the commencement of the second, the voices of the whole choir are sunk to such a fainting softness that the people turn round to see if syncope has seized the lot. Of course, the effect upon the congregation is complete paralysis. Of course, too, the faltering lips and stammering tongue of poor Old Mortality cannot keep pace with such histrionic movements, and he resigns himself to a mute and helpless gaze at the performers. *Hinc illic lacrymæ.*

'Twinkle, twinkle, little star,  
How I wonder what you are?'

There is, however, one direction in which the operation of this æsthetic cant is infinitely more mischievous than in any other that has yet been pointed out. There is an institution in the bosom of British society, more fatal to conscientious principle and more destructive to true religion than any contemporary enemy of piety. That institution is the worldly corporation which passes by the style and title of the 'Church of England.' The mode in which the depravation of character we have attempted to describe, favours the ravages of spiritual decay, is obvious. Using every conventional influence, every worldly motive, every fleshly bait, it specially addresses itself to seduce to its embrace the *man of mere taste*. Persons who have allowed imagination to be cultivated at the expense of principle; who have cherished the love of grace and decorum in preference to the control of honesty and sincerity; who dislike being in a minority, who love appearances, who fear persecution, who enjoy ease, and court the 'praise of men rather than the praise of God,' who

cannot bear the spurs that the world always administers to true religion, are its chosen and easy victims. Though it defies the authority of God and insults the reason of man, it gives the show of satisfying both, and offers with siren smiles the crown of fidelity to every disciple, who will betray his Lord and sacrifice himself. To accomplish this immolation it first puts its foot upon the cardinal, the hardest doctrine of the gospel, namely, that religion is a personal thing, and substitutes for the obligations of conscience the *opus operatum* of a sacrament practised in unconscious infancy, in which the subject of it escapes from censure on account of natural incompetency, and the actor, because words cannot be found sufficiently strong to describe his impiety. This sacrifice, awful as it is, is sometimes made from the ranks of those who have been privileged with greater light, who have been brought up in the *nurture and admonition of the Lord*. It is of no use shutting our eyes to facts. The most venerable traditions of families, the most brilliant prestige of illustrious ancestry, the example of fathers, the prayers of mothers, perish as tow in the flame before the consuming infection of this ruthless moral pestilence. I have before my eyes, blinded with tears, the forms of those, once the pride of parents and the hope of friends, who now lie prostrate and defiled in this spiritual prostitution. Lest the rage of disappointed affection should betray me into intemperance of speech, let me describe their destroyer in the words of others, and give to what, if recited in my language might be resented as calumny, the impartiality of criticism, if not the weight of history. Emerson says, 'the established religion of England is part of good breeding. When you see on the Continent the well-dressed Englishman come into his ambassador's chapel, and put his face for silent prayer into his smooth-brushed hat,

one cannot help feeling how much national pride prays with him, and the religion of a gentleman. So far is he from attaching any meaning to the words, that he believes himself to have done almost the generous thing, and that it is very condescending in him to pray to God. The Anglican church is marked by the grace of its forms. The gospel it preaches is, "By taste are ye saved." It keeps the old structures in repair, spends a world of money in music and building; and in buying Pugin and architectural literature. It has a general good name for amenity and mildness. It is perfectly well-bred, and can shut its eyes on all proper occasions.\* A more interested witness, but one who knows far more of his subject, thus testifies. 'Long enjoyment of wealth and dignity has rendered the Church of England the very centre of British fashion, opulence, and respectability. All the the upward-looking flunkeyism of the Empire which is not troubled with religious scruples, gravitates toward that which Archbishop Syngé called the gentleman's religion. The Church of England is the hereditary spiritual home of the prond British aristocracy, and of the landed families. It is the natural religion of nearly all young ladies, and therefore of nearly all young gentlemen; the inevitable resort of all the gay advocates of decorative Christianity. It offers a religion capable of adaptation to all classes; it is an instrument of policy for statesmen; an easy ritual of discipleship for millions who wish for relation with it only at birth, marriage, and death; it has a pompous and dignified ceremonial for the soaring heierarch and for the fashionable church lounge; a plain and homely service for the country farmer and the ploughman; a searching and spiritual piety for the semi-devout and almost Christian; it has learning for the studious; philosophy for the speculative; liberty for the free-thinkers; uni-

\* English Traits.

formity for the rigorist; poetry, music, art, and architecture for the imaginative; and above all, it has social pre-eminence for the whole body of its devotees. Here, if anywhere, you may make the best of both worlds. To be a member of the Church of England is distinctly a recommendation in almost every walk of British life or enterprise, of public dignity or private endeavour; to be a Dissenter is a drawback and a discount upon your value.'

With such a whirlpool of temptation continually eddying within reach of us, who can wonder that the flippant and unprincipled characters amongst us are drawn off as chips and straws into its depths? We form associations; we establish schools; we train up children; we teach, pray, watch, and weep over them till nature faints beneath the toil; we are cheered by signs of promise, and too sanguinely hope that they comprehend and appreciate the value of the principles we have unfolded; we loose the cable, and send them into the world; and when, in a few years, we return and enquire after the fate of our protegees, where do we find them? Gone to church, with Lord Dundreary, Mith Julia and the footman. The baby is sprinkled, the curate calls twice a week to catechise the other children, and their father has (almost) learned how to use the prayer book. If this were true of the vulgar herd merely, whose ignorance or coxcomby render them the natural prey of priestcraft and affectation, we could bear it. But when it happens to those more precious to us than the apple of the eye, over whose nurture we have brooded, whose talents and attainments have already changed our fondness to admiration, who were the solace of our retiring hour, and our hope for prosperity, how shall we hold our peace? We will not. While we mourn over our slain, our fight against the enemy shall bait not one jot of its intensity. We will bury our dead out of our

sight; but, that done, the enemy shall hear that our 'cry is still for war!' The battle shall rage with undiminished fury. Every injury that he has inflicted; every loss that we have sustained; every proselyte that he has perverted, shall go to swell the sum of that grand argument which forms our quarrel. One device shall blaze on every banner in our ranks—'Overturn, overturn, overturn!' For every damage, for every insult, for every cowardly robbery, for every bloody oppression, will we exact penalty and ransom, till we put up our well-fleshed sword in the triumph of outraged justice and religion. The blood of martyrs is in our veins yet. We have burned, and we can burn again; but we will never turn. The spirits of Bunyan and Defoe, of Robinson and Hall,

move invisibly amongst us, and their sacred mandate forbids the conflict to die. If we cannot destroy, we can hate; and as the foe moves nearer, and shows more vividly the hideous front which curdles our blood to gall, we grasp afresh every weapon of attack, and fling ourselves on him in more deadly antagonism, resolved to conquer or to die. It cannot be that this mountainous power of evil is eternal. If there is a Providence, a day must come, when this monster of iniquity shall be hurled by the triumphant Saviour of men to perdition, in the sight of those whom he has wounded or enslaved, and amidst the jubilations of an emancipated world. Even so, come Lord Jesus, and come quickly! So let all thine enemies perish, O Lord!  
O. M.

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## Correspondence.

HELP! BROTHERS, HELP!

To the Editor of the *General Baptist Magazine*.

DEAR SIR,—Through a geographical mistake, many friends suppose that our Committee, and the churches in Leeds, are involved in the cotton distress. I beg to present their thanks for the cordial expression of brotherly sympathy; which, though not needed, is equally precious. Leeds is between thirty and forty miles from the cotton district, and happily is gloomy only with its own smoke, in which the natives exult, as it indicates a state of high prosperity. The very contrast between Leeds and Lancashire awakens the desire on our part to endeavour earnestly to mitigate the sorrows of our suffering brethren.

Since I wrote you last, many enquiries have been kindly made about the district of 30,000, to which I referred, that had not received help from the 'General Fund.' As

the objections presented were not the mere flimsy pretexts of niggardliness, and easily seen through, I have had pleasure in giving an explanation. It was to the district of Todmorden, where we have five churches that I alluded. No such Local Committee as the General Committee would recognize could apparently be formed there. The hindrance was entirely local, and one that our people could not remove. Nevertheless, it made their position most painful. On the day after my letter to you was sent, one church minister in the district published an account of a poor man, and said, 'His death was accelerated, if not actually caused, by two dreary walks in pitiless storms to obtain a miserable pittance called 'parish pay.' Another Todmorden clergymen writes and publishes, on the 20th of November, the following: 'I could tell many a tale of those who had been "laiking" (playing) for weeks and months, who had parted with the furniture, one article after another, until the room

appeared denuded; of some who had been, one day and part of another, without food; and of men who had struggled long, and whom I have seen walking up and down the parsonage yard, crying bitter tears of sorrow at their melancholy lot. One was without fire and light during the bitterly cold weather of the past week. One family of five had only one quilt and two sheets for bed clothing. I saw the bed upon which the three children slept, and they had only a miserable coverlet, and a woman's white cotton petticoat slit open for a sheet—no other bed clothes whatever.' One of our own ministers told me of a family that had eaten nothing one whole day but nettles. Such was the state of the locality where five of our churches were situated, and they largely participated in its awful sorrows. To assist them we were enabled by the handsome sums sent us to make liberal grants; but we speedily found that the difficulties were beyond our grasp. A vast amount of misery was mitigated it is true; but we soon saw that Denominational benevolence must look on hopelessly when set before an evil so gigantic, and we longed for help from the General Fund, and tried to secure it. On the 25th of November the cheering reply of Lord Derby to the question of the Leeds M.P., 'a grant has been made to Todmorden,' raised our hopes. Day after day, however, brought the sickening intelligence, 'nothing has come.' During this most critical season of the whole crisis the liberality of the Connexion was most opportune. We were enabled at once to raise our grants from four to ten pounds, and to make between fifty and sixty grants to all our distressed churches according to their need. God alone knows the relief they must have given, especially to the churches that were not aided from any other source. Not one shilling had been supplied from Manchester or the Mansion House to the whole district of 30,000 until Wednesday, the 10th day of December. So soon as this

came we saw a pencil of light in the dark cloud that had so long overhung the valley.

As far as I know we have now but one church situated where the General Fund does not reach. 'I can scarcely move,' says the pastor of that church, 'but some one is imploring me for a shilling.' 'James,' said a good Christian woman, speaking to him with the beautiful freedom of a sister, 'James, I have been thinking if I could lie down and die it would be a relief, for I am both clammed and starved.' (hungry and cold). 'On calling upon a man I found his wife had just been confined. There were two beds, or what should have been beds, one in each corner of the house for all the eight. Many say they do not know how they must have lived if I had not had the money you sent to give.' With the exception of this small church we may now be assured that as a general rule families *out of employ* can obtain two shillings per head per week, when there are three to five persons; and one shilling and ninepence when there are six and more; two young children being considered as one adult. These are the amounts received by the families connected with our churches. Can they live upon them? The Executive Committee of the General Relief Fund, say, on the 15th of December, 'two shillings per head is regarded by your Committee as the average minimum rate of income on which it is prudent to attempt to sustain the health of this population. This rate of aid requires, in their opinion, a separate provision of clothing, and a supply of coals to each indigent household.' To their judgment it is clear two shillings is insufficient. It 'requires a separate provision.' How, where, and by whom can it be made? Two shillings a week may, perhaps, just keep the life in a man; but on that amount he must be half-starved. A kind friend at Derby forwarded some beef, which we divided and sent. A brother wrote from a district where the Relief Fund is in opera-

tion, 'Some followed the directions given in your letter; others eat it as soon as they could get it cooked; and one poor man, who had not tasted meat for sometime, was so delighted with his bit, that he cut a piece and cat it raw with the greatstrelish.' With two shillings a week in the depth of winter, to pay rent, and find clothes, coals, and food, a man is in a state of destitution too serious to think about. I have seen agricultural labourers, who had small wages, and who seemed to have sufficient food and many comforts. With these the Lancashire operatives cannot be compared. Rents are higher, and the habits of the people are altogether different. They have lived in comparative luxury; whether wisely, I am not, in their troubles, concerned to enquire. 'They ought,' you reasonably say, 'to have saved a little for a dark day.' They did. But now the provident and industrious are as badly off as the spendthrift drunkard. Directly the distress came, *he* rushed to every source of relief, and with whining noise unblushingly exhibited his troubles for pence. *They* kept their sorrows sacred from the world; and even now with a self-respect and pride that we cannot wholly censure will rather quietly suffer than complain. 'I cannot beg,' said one, 'I can starve.' Two shillings a week evidently requires some addition to take off the keen edge of acute want. A few pence more or less make a great difference. A little less means a little more gnawing hunger, and a little more falling in of the cheek; while a trifling addition will greatly increase the comfort of a poor home. The sums we have hitherto sent have aided in sickness or special want; in repairing a pair of clogs for one, and procuring an article of underclothing for another; in sometimes buying coal, and at others food; in now paying a little rent to keep the home together, and then redeeming some needed article from pledge. We are anxious that our Christian brethren should still

have a little more than they can obtain from the parish or the relief fund.

But to this general rule of two shillings per week there are many exceptions. A man has purchased his own cottage, or has invested his earnings, when through the stagnation of trade he receives no interest, and has no power over his investment. He is treated as a little capitalist, and cannot get relief at all. These, and similar cases among the more respectable people, are terrible; they are not rare.

Paradox as it may appear, I found, that the most distressed cases were those of people in *full work*. This can easily be explained. The Surat cotton (all except American goes by that name) is of various qualities. Much of it is bad—full of 'moits,' not unlike a lady's sewing cotton with three knots to each inch. The work is done by the piece. I inquired of a young woman, a member of a Baptist church, 'How much did you earn in prosperous times?' 'Seventeen shillings a week easily.' 'What did you earn last week?' 'I worked the whole of the week and harder than before, and earned ninepence halfpenny.' My host confirmed this statement, and said that from ninepence to two shillings and sixpence is a common wage for those working with 'surat.' I sat at dinner by the side of an occasional preacher, who opened the service for me. Judge of my surprise when that respectable man told me, 'I have a wife and five children, and have been at work during the last six months and my earnings have not averaged six shillings per week; but I have had kind friends.' I preached to a General Baptist congregation last Sunday, at which I was assured, on the best authority, there were not more than ten people that had sufficient food; and that four hundred were not receiving more than one shilling and ninepence per week.

If it would do you any good, and not wound the feelings of many an

honest fellow, I could give you the names and residences, of a family of three having two shillings and sixpence a week; of a family of twelve having one shilling and fourpence halfpenny per head per week; of a family of three, whose bed clothes are old sacks, and the garments worn during the day. These, and a long list of others, are people connected with us, and *are in work*. Hundreds would give up work at once, if they could, and better their condition by throwing themselves upon the parish. There is, I see a suggestion that those at work, whose earnings do not reach the sum allowed by relief, shall have them made up to that amount. I hope this will be done.

On the whole then, while I think that the distress among our people is not so positively frightful as when I wrote last, still, I am sure there is needed all the help the Denomination can afford.

As the last Midland Conference, held at Loughborough, on the 2nd inst., associated my name with those of the Rev. J. Stevenson and Mr. Earp, to receive aid for ministers, I thought it my duty to make inquiry about their wants. I again say, that their toil is unremitting in the midst of the vast mass of sorrow to which they are called to minister. It did not surprise me to hear one of them declare, in the presence of others, 'When I go to bed and think of my own circumstances, and those of my people, I often, instead of sleeping, cry. The scenes I have witnessed follow me in my dreams.' I cannot think that our Connexion will allow ministers of their own—men liberal of mind, and unsparing of labour, and who, even in times of prosperity found the reward of their office as little as its work is great—to suffer loss through this calamity. Will it not be only generous to secure to our ministerial brethren, who have poured out their energies, and health, and money, in this trying season, at least their full salary? I know a minister who gave away

the last shilling he had in the world. One deacon said, 'Our people will pine themselves to help their minister.' In some cases from Lady Hewley's charity, and other sources, stipends will be made up. But in others they cannot from any source, except denominational liberality. Here is part of a letter from one minister. 'I feel it my painful duty to ask if nothing can be done to alleviate the distress of ministers, who are suffering through this great calamity. I have a wife and five children, with a salary of fifty pounds per annum, supplemented at one time with from twelve to sixteen shillings per week from my family. This income from my family has been completely cut off for twelve months. When rent is paid and coals purchased we have barely two shillings per head per week left for food. Nothing at all for clothing or bedding, I can assure you it is hard work to live month after month at this rate, and see our things wear out and no prospect of replacing them. I cannot allow myself to sink and die without raising the cry for help for us poor ministers.' Personally knowing your brethren I implore that liberal aid be rendered them through Messrs. Stevenson and Earp.

Allow me to say, that other parts of Christ's church are still assisting their ministers and people most bountifully. I rejoice to see that the other section of Baptists published, on the 10th instant, their receipts as £3,637; and in the *Freeman*, on the 19th ult. that their distressed churches were only twenty-two. We have fourteen (another application having been made this morning), and these consist mainly of operatives. The amount of our receipts, as our judicious treasurer will publish with this letter, will form, I fear, a painful contrast to the one presented by our Particular Baptist brethren. I speak not, however, in the language of censure or complaint. I have no reason. So soon as it was known that brethren were in distress there was an out-burst of generous Chris-

tian kindness, that far beyond its money value, has carried joy to many desolate hearts and homes. The 'blessed God' must have beheld it with delight. The one hundred pounds a week, that I said was needed has been sent. This amount will be required, I do hope, but a little longer.

As we are fully sensible of the sacrifices our brethren have to make to raise that sum, and the unavoidable hindrances it throws in the way of their churches, and of some of our important institutions, we will not receive a fraction more than is absolutely necessary for the present distress; and as trustees for the suffering poor, it shall still be our anxious concern to alleviate the largest amount of sorrow with the sums placed in our hands.

Yours truly,

RICHARD HORSFIELD,

Hon. Sec. of the Relief Fund.

Newton Grove, Leeds,

Dec. 19, 1862.

P.S.—I have received a kind letter this morning from S. Pewtress, Esq., Secretary, of Camden-road chapel Committee, enclosing cheque for £14 12s. As Camden chapel, under the pastorate of the Rev. F. Tucker, is connected with the other section of Baptists, this handsome expression of fraternal sympathy is very grateful.

*List of Contributions received by the Committee at Leeds, from November 15th to December 17th, 1862, for Distressed General Baptist Christians in the Cotton Districts.*

	£	s.	d.
Magdalen School, per Mr. Jackson ... ..	0	13	0
Wisbech, per R. Wherry, Esq. £10 and £10 ... ..	20	0	0
Derby, (Osmaston-road,) per Rev. W. Jones, £20, £10, £10, £10 ... ..	50	0	0
Chesham, per Rev. J. Preston, £16 19s. 6d. and 10s., also School £3 8s ... ..	20	17	6
Leicester, (Archdeacon-lane,) per Mr. Holmes, £7, £7 5s.	14	5	0

	£	s.	d.
Nottingham, J. Heard, Esq., four remittances £10 each ..	40	0	0
Boughton, per Mr. Robinson	1	10	0
Berkhampstead, Rev. J. Lawton, Congregation £13 11s. 6d. School 13s. 6d. ... ..	14	5	0
Hitchin, R. Johnson, Esq. ...	1	0	0
M.C.E., Wisbech post mark ...	0	10	0
Halifax, per Mr. Wilson ...	7	5	9
Queenshead, per Rev. R. Hardy	3	12	9
Northallaton, per Mr. Stubbings	0	8	0
Nottingham, (Stoney-street,) per Rev. H. Hunter ... ..	15	0	0
Nottingham, (Mansfield-road,) per W. H. Booker, Esq. ...	23	6	0
Knipton, per Rev. R. Pike ...	3	5	0
Colwell, Isle of Wight, per Mr. Robins ... ..	1	10	0
Louth, per Rev. W. Orton ...	4	0	0
Audlem, per Mr. Thursfield ...	2	0	0
London, (Commercial-road,) per Rev. T. Goadby, Congregation £10 17s. 7d. School £2 6s. 1d. ... ..	13	3	8
Barton, per Rev. E. Bott ...	2	10	6
London, Miss Germain ...	5	0	0
Gosberton, per Rev. A. Jones, Congregation £2 7s. 7d. School 12s. 7d. ... ..	3	0	2
Received in a dress in a package of clothing ... ..	0	12	0
Long Sutton, per Mrs. Cartwright ... ..	2	4	0
Sutton St. James' School, per Mr. Musk ... ..	0	7	8
Clayton, per Rev. W. Salter ...	2	6	8
Coalville, per Mr. Cholerton ...	4	15	0
Whitwick, per Mr. Cholerton	1	12	0
Great Yarmouth, per Rev. J. F. Winks ... ..	1	1	0
Loughborough, (Wood-gate School,) per Mr. Baldwin ...	0	12	3
Holbeach, per Rev. J. Cotton	1	8	8
Kirton Linsey, per Rev. J. Stapleton ... ..	1	10	0
Tarpoley, per Mr. Dickenson £1 13s. 4d. £1 15s. 5d. £1 3s. 8d.	4	12	5
Loughborough, (Baxter-gate,) per Mr. E. Stevenson, jun., £1 9s. 7d., £1 19s. 11d., £1 15s. 6d., and School 5s.	5	10	0
Rothley, per E. Stevenson jun.	1	0	0
Birmingham, per G. Cheatele jun. Congregation £16 8s. 4d., Schools £4 6s. 2d. ... ..	20	14	6
Leeds Byron-street chapel ...	7	11	6
Derby, (St. Mary's-gate,) per Rev. J. Stevenson, M.A., Congregation £5 5s., Rose Hill School and friends	7	17	0
£2 12s. 9d, ... ..	7	17	0



Clothing, &c., received up to 19th December, from  
 Derby, St. Mary's Gate, per Mrs. Stevenson.  
 Osmaston Road, Rev. W. Jones.  
 London, Miss Rackam.  
 Leicester, Archdeacon Lane, Rev. T. Stevenson.  
 Peterborough, Rev. T. Barrass.  
 Bourne, Mrs. Wherry.  
 Wisbech, R. Wherry, Esq.  
 Derby, Osmaston Road, Mr. F. Earp.  
 Downham, Mrs. Mawby.  
 Downham, Mrs. Doyle.  
 Louth, Rev. W. Orton.  
 Barton, Rev. E. Bott.  
 Lyddington, Mr. R. Muggleton.  
 Queenshead, Rev. R. Hardy.  
 Bradford, Mr. Bowker.  
 Tarporley, Mrs. Smith.  
 Market Harborough, Rev. D. Gee.  
 Leeds, Byron Street, 12 Donors.  
 Ashby-de-la-Zouch, Mr. Orchard.  
 Nottingham, Mansfield Road, G. B. Trueman, Esq.  
 Fleet, Rev. F. Chamberlain.  
 Askern, Miss Brook.  
 Sheffield.  
 Swinefleet.  
 Wendover, Rev. E. Foster.  
 Birmingham, Rev. J. Harrison.  
 Nottingham, Broad Street, Mr. W. E. Baker.  
 Ripley, Rev. G. Needham.  
 Leicester, Mrs. Cooke.  
 Holbeach, Rev. J. Cotton.  
 Measham, Mrs. Orgill.  
 Hose, Messrs. Stevenson and Mantle.  
 In all making sixty-eight Con-  
 signments.

APPEAL ON BEHALF OF OUR  
 SUFFERING BRETHREN.

To General Baptist Ministers and  
 Congregations.

DEAR CHRISTIAN FRIENDS,—A calamity of this kind falling so suddenly upon thousands, from no fault of their own, calls for deep and earnest sympathy. We are daily witnesses of the extent and severity of the distress, and are sure

that if all our distant friends knew, as we know, the agonizing scenes which abound around us none could then be apathetic. All would feel it their duty to alleviate this unlooked-for and spreading distress, as far as each congregation can, and as every individual is able. The utmost liberality is sure to fall short — far short — of our pressing requirements. It is painful to consider that we represent localities in which hundreds of sufferers are Christian people, and one with ourselves as General Baptists. By the kind sympathy and aid already afforded many have been soothed amidst their sorrows, and we know that the poor recipients are truly grateful. We trust that our Denomination will *more than ever* emulate the praiseworthy doings of other religious bodies in money, clothing, bed covering, provisions, &c. The insuring of sufficient supplies for steady relief, through the Committee appointed at the Leeds Conference, we now earnestly urge and recommend.

RICHARD INGHAM, Todmorden Vale.  
 J. ALCORN, Burnley.  
 W. GRAY, Birchcliffe.  
 O. HARGREAVES, Burnley Lane.  
 THOMAS GILL, Shore.  
 JAMES MADEN, Gambleside.  
 ELIJAH GLADWELL, Edgeside.  
 JAMES DEARDEN, Archview.  
 M. W. FOX, Rochdale.  
 JOHN LORD, } Deacons,  
 JOHN MITCHELL, } Todmorden.  
 JOHN HEAP, } Deacons,  
 THOMAS PRIEST, } Stalybridge.

COTTON DISTRICT DISTRESS.

From the Treasurer of the Leeds Committee  
 to the General Baptist Ministers and  
 Congregations.

DEAR CHRISTIAN FRIENDS, — Our Committee having requested that I, by a few remarks, should supplement the other statements. I hasten to express, as briefly as I can, my present thoughts and impressions.

By the shrewdness, sense, and piety evinced by both donors and

receivers in numerous letters, we are much pleased and encouraged. But some of our worthy correspondents are rather too exacting. Questions and particulars not decidedly important we cannot attend to. We cannot be always writing, nor must we dip into the fund to pay helpers. We have to *fag* ourselves, in addition to other duties and engagements; duties and engagements which, of themselves, are heavy enough for ordinary mortals. We are anxious to act as judiciously and impartially as we possibly can; and we hope that at last our account will be rendered without any grief to either you or ourselves.

The alacrity to relieve distress evinced by so many of our Midland friends deserves commendation, and must be pleasing to our Lord. And as to the poor recipients, we are glad to say that all is very satisfactory as regards religion. By their pious resignation and fortitude, the ministers and others are daily and deeply affected. Every one's testimony is,

'Who can think without admiring?  
Who can see and nothing feel?'

The exemplifications of deep-toned personal piety, in strange alliance with hunger and wretchedness, are really surprising. None but Christian heroes and heroines can suffer thus. The fine gold of precious faith is not concealed by their roughness and simplicity. We know and rejoice that priceless nuggets are there, and that He who as a refiner sits, knows better than we do how His work should be performed.

'Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain.'

But again let me advert to their present sad temporal plight. The woes of their *pinched, hungered, destitute* condition, who can tell? How unlike their former selves. Think of them as they *were*. Look t them *now*. Mothers! mothers!

men don't claim to have such sympathies as you. Whilst you pity the distressed parents, you'll feel acutely for their little ones; they clamour for bread, and you will not withhold it from them. Remember that when your utmost is done, you'll only *partially* alleviate parental pangs.

Sabbath School Superintendents! you, if you will, can lend a helping hand. I, like some of you, am a veteran, and know your power. A number of the Midland schools have done nobly already, and will yet do more. *Why not every one?* State and reiterate to your classes the affecting fact, that a large proportion of our poor sufferers are Sunday School teachers and scholars, such as themselves.

While other communions of God's people are doing as they ought, are we to be less sympathetic? Are we to be less self-denying? Are we to be less energetic than they?

G. T. WOODSON,  
*Treasurer.*

10, Francis-street, Leeds.  
19th December, 1862.

P.S. When packages are forwarded, our friends will please to specify their addresses *inside*. Likewise advise the Committee by post, and also mention whether the carriage is pre-paid or not.

We are sorry to say that the Railway Companies make us pay, *i.e.* from the South to Leeds; but we are treated more liberally in sending from this to the distressed localities. All packages to be directed, Rev. R. Horsfield, Byron-street chapel, Leeds,

Remittances are acknowledged weekly in the *Freeman* newspaper; the fraternal editor thereof is very kind to us. G. T. W.

LETTER FROM REV. T. GILL,  
SHORE.

*To the Editor of the General Baptist  
Magazine.*

DEAR SIR,—AS I have recently removed from the Midland district to

this district, and find myself in the midst of such distress as I never before witnessed, will you oblige me with a small space for a few words concerning it.

Many thanks to the indefatigable Secretary of the Leeds 'General Baptist Relief Committee,' Rev. R. Horsfield for his thrilling letter in your last issue, followed by the facts on which it was based. I first read it in silence until my progress was arrested by blinding tears, then tried to read it aloud to members of our domestic circle, and in that effort was repeatedly interrupted by choking emotions. Some may say, 'that was weak and unmanly,' in reply to which I have only to add, that if they could see what I witness daily, and know what I know, they would change their verdict. The most affecting circumstance connected with Mr. Horsfield's letter is its *truthfulness*, as corroborated by every well-informed minister and reader in these localities. May that timely appeal to their Christian kindness and liberality secure a united and well-sustained response from all the friends in the congregations of the favoured districts of the Denomination. No pen can adequately pourtray, and none but God will ever know, in its wide extent and peculiar severity, the distress from the midst of which I write. Many of the most deserving studiously conceal it, until drawn out by kind and pointed questions from sympathizing friends. This applies both to the cupboard and wardrobe. The calm christian heroism with which it is still borne, by many who have been suffering from nine to twelve months, is as surprising as it is praiseworthy.

Within six miles of Shore are seven General Baptist churches, containing an aggregate of 1080 members, and 1880 Sabbath scholars—and on the Lord's-day in these congregations, the pale faces and emaciated forms of men, women, and children present an appeal which, to use a figure, might ex-

tract tears from stones. Eight months ago these were strong, ruddy, and happy. Alas! how changed!

In our own church and congregation every family is injuriously affected by the failure in the cotton supply. The average condition of the sufferers is getting worse weekly. I believe one half of our members need, and if sufficient assistance could be obtained, should have systematic weekly relief. Among these are several families who, on account of technical difficulties and local usages, can get no help from the parish, nor from local Relief Committees. These, therefore, who are among the most respected and deserving, depend for help entirely on *Christian* friends in London, Lincolnshire, the Midland Counties, and other parts of the Connexion.

A few of our churches, I learn, have divided their contributions between the Leeds 'General Baptist Relief Committee' and the 'Manchester General Relief Committee;' and some have sent all to the latter fund. But now that they have more ample information about our fearful state, we may hope the mistake will not be repeated. The most urgent need in clothing at present is for under garments, such as shirts, stockings, petticoats, shoes, &c., or material for these. But all, and more than all the churches can do, in money, clothing, &c., is required to meet the case.

Were I in a different position I should say a little about the trying circumstances of the pastors of these suffering churches. I am glad that the Midland Conference has thought of this matter, and kindly appointed suitable brethren to attend to it. May their exertions meet with hearty sympathy and complete success!

Permit me, ere I close, to say, after fifteen years of continual intercourse, that there is not in the Connexion a more sincere and earnest 'minister's friend' than Mr. Earp, of Melbourne. The Midland Conference has appointed him and his respected colleagues to a mission worthy of

their best endeavours, and I believe they will attend to it in a spirit of promptness and kind consideration that will comport with its delicate peculiarities. One of those ministers, for whom they will have to plead, said, not twenty-four hours ago, that 'the income of his family the last twelve months had been less per head than is allowed by the board of guardians.'

I remain, dear Sir,  
Yours most truly,  
THOS. GILL.

Shore, Todmorden,  
Manchester, December 16, 1862.

LETTER FROM REV. J. ALCORN  
BURNLEY.

To the Editor of the General Baptist  
Magazine.

MY DEAR SIR,—Will you allow me through the medium of your Magazine to tender my unfeigned thanks to our friends in the Midland district and elsewhere for the valuable assistance they have rendered in money and clothing to the General Baptist church stately assembling in Enon chapel, Burnley? I beg to assure them that the money which they have so generously placed at my disposal, has gladdened the hearts of many of my people who have been thrown into deep and dire distress by the loss of work consequent upon the cotton famine with which Lancashire is visited.

The church at Enon numbers 207 members. Two-thirds of these are at present dependent upon charity for bread. The relief administered by the board of guardians, is one shilling and ninepence per head, per week; and the relief administered by our Relief Committee, is two shillings per head, per week; out of the sums obtained from either of the above sources, rent and taxes have to be paid.

That your readers may be enabled to form some faint conception of the depth of the distress into which my people are plunged, permit me to state the following case:—A.B. has

a wife and one child. He is a skilled artizan, and when trade was good, he could earn £1 14s. per week. He has not had any employment at his own business for more than eighteen months. All the money he had saved is long since exhausted, and he has been obliged to dispose of some of his household furniture. At present he is a pauper on the parish, and although he has to work on the roads, his allowance is only four shillings and sixpence per week. Out of this sum he has first of all to pay two shillings per week for house rent, and then he has two shillings and sixpence left for food, fire, &c. Nor is this a solitary case; for I could give you at once the names of a score who are similarly situated. Now this is the class of persons whom the benevolence of our friends in the Midland district, and in London, has enabled me to relieve. I can conscientiously say that a sight of the suffering which has been alleviated is heart-rending, and the gratitude evinced for the relief tendered would melt a heart of stone.

And permit me to add, that in the midst of all their sufferings, my people entreat me not to leave them, promise to make me comfortable when trade revives, and have resolved by liberal contributions to the institutions of the body, to repay what they have received.

Hoping that our friends whom the Lancashire calamity has not overtaken will continue, and if possible, increase their exertions on our behalf, and that they will not suffer our churches to be scattered, nor our pastors torn from their affectionate flocks.

I am, Mr. Editor,  
Yours most truly,  
J. ALCORN.

LETTER FROM REV. W. SALTER,  
LINEHOLME.

To the Editor of the General Baptist  
Magazine.

DEAR SIR,—I cannot refrain from expressing the warm thanks which

our church feels to the kind friends who have sent us help in the hour of need, and which I know is the feeling also of our sister churches in the neighbourhood. It will please them much, I believe, to learn that the condition of the people is now better, and that the sources of supply have been opened up to the arid desert, and the stream of benevolence turned over the thirsty land.

It was not till December 10th, that any of the nation's bounty through its central fund reached the homes of our district, and only a few weeks before this that a Local Relief Committee (after much delay from local hindrances) commenced operations, so that the nipping frost and the drifting snow of winter, were felt by hundreds living only on the parish pittance; but now, thanks to kind friends and a nation's bounty, our sufferings are mitigated and things wear a better aspect. Still it should be remembered that this calamity is not over, that the sufferings of the past have been long, that we are now dependent mainly on poor rates supplemented by relief, and our churches share with the district in the great suffering. In our church we have 82 members, and 95 of our congregation receiving relief to a greater or less extent; but we are hopeful, patient, and trustful, and think that *All things work together for good to them that love God.* We have never here been pauperized. Not an able-bodied pauper known for years; no union workhouse; no pawn-brokers shop amidst 30,000 people; very few public houses; and no common public female prostitution known to the police. In visiting 300 families consecutively, I found the striking fact that two-thirds who went to any place of worship, went to the General Baptists, about one half of the population go regularly to some place of worship. These people are worth helping, and are thankful for help. Yours truly,

W. SALTER.

*Lineholme, Todmorden,  
December 19th, 1862.*

LETTER FROM REV. R.  
INGHAM.

*To the Editor of the General Baptist  
Magazine.*

MY DEAR BROTHER,—Now that the month is getting nearly to a close, and if this should be in time for the next number of the Magazine, and if it is necessary to add anything to a letter which has been signed by myself, and, I presume, by some others, allow me to express my gratitude to the Denomination for the response which they have given, and are giving to the thrilling letter of our deeply sympathetic and beloved brother, R. Horsfield. It has mitigated in many instances the appalling misery into which entire cessation of employment had plunged many working and deserving families who had become, and many of whom still remain, dependent on parish or other relief. In some instances a small amount of labour is now permitted partly in kindness to the operatives, and partly to save machinery from more rapid deterioration, by which the employed are enabled to earn in some cases the amount they were receiving from the parochial or relief funds, and in other instances a little more. We would not trespass on the kindness of the benevolent, but we are fully convinced that the sympathy of our friends will in these parts be needed for some time longer, at least till a greater improvement has taken place.

In gratitude to the denomination, to the nation at large, and to all who have aided to diminish distress, and especially to the Giver of all good, I remain,

My dear brother,  
Yours sincerely,  
R. INGHAM.

*Vale, near Todmorden,  
December 20th, 1862.*

## MINISTERS' FUND.

To the Editor of the General Baptist Magazine.

DEAR SIR,—The following sums have been contributed for the relief of ministers in the distressed districts:—

	£	s.	d.
Derby, per Rev. W. Jones	5	0	0
T. D. Paul, Esq., Leicester, per Rev. J. J. Goadby	10	0	0
Leeds, Call-lane ... ..	1	0	0
R. Wherry, Esq., Wisbech	5	0	0
Leicester, Dover-street ...	1	0	0
Nottingham, Mansfield-rd.	10	0	0
Boston ... ..	6	14	4
Small Sums ... ..	0	8	6
	£39	2	10

J. EARP, Treasurer.

Melbourne, December 15, 1862.

ABOUT CANDIDATES FOR  
CHURCH FELLOWSHIP.

To the Editor of the General Baptist Magazine.

DEAR SIR,—To the enquirer after truth, I believe it may be safely answered that the practice in our churches is, not to accept a candidate except unanimously. For as church membership is essentially a matter of mutual confidence, if any one were admitted in spite of expressed objections, that confidence would not only be wounded, but annihilated. At the same time, it is the manifest part of charity for some two or three brethren to ascertain, and at the next meeting testify to the church that the objecting brother has reasonable grounds for his objection, and will do his best to have those grounds removed.

T. W. M.

## Intelligence.

## CONFERENCES.

THE MIDLAND CONFERENCE met at Wood-gate, Loughborough, on Tuesday, December 2, 1862. Rev. J. Staddon opening the morning service, and Rev. W. Chapman, of Melbourne, preached from 1 Chron. xii. 32, *And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do.* The attendance at the afternoon meeting was good. Rev. J. Taylor, of Kegworth, prayed, and Rev. Giles Hester presided. From the reports it appeared that fifty-six had been baptized since the last Conference, fifty-nine are now candidates for baptism, and four have been restored to fellowship. After the reading of the Minutes of the previous Conference, the following business was transacted:—

1. *Distress among our brethren in Lancashire.* After a painfully in-

teresting conversation on this subject, heightened by the presence of one ministerial brother who had recently visited the suffering districts, it was unanimously agreed: (1) That this Conference, deeply sympathizing with our brethren in Lancashire, Yorkshire, and Cheshire, now suffering so fearfully, earnestly recommends the churches in the Midland district to contribute by collections or subscriptions, weekly, such sums, according to their several ability, as will allow the Relief Committee, established by the Yorkshire Conference, to give our suffering friends occasional assistance. (2) That Revs. R. Horsfield, of Leeds, J. Stevenson, of Derby, and Mr. J. Earp, of Melbourne, be requested to act as a Committee for receiving and distributing benefactions designed especially to help our brethren in the ministry.

2. *College Bazaar.* The circular issued concerning the College Bazaar at the forthcoming Association was read by Rev. J. Lewitt, the Secretary, and its claims urged upon the Conference.

3. *John Arthur James.* That this Conference disowns any connection with the man calling himself John Arthur James, of Leicester.

4. *Congratulatory address to the Prince of Wales.* That this question be recommended to the attention of the Association.

Collection for incidental expenses of Conference £2 2s.

The next Conference will be held at Kegworth, on Easter Tuesday, April 7, Rev. J. C. Smith, of Leicester, to preach.

A revival meeting was held in the evening.

J. J. GOADBY, *Secretary.*

THE LINCOLNSHIRE CONFERENCE was held at Long Sutton, on Thursday, December 4th, 1862.

The Secretary commenced the morning service with reading and prayer, and brother Watts preached from 1 John iii. part of verse 2. Brother Chamberlain preached in the evening.

In the afternoon, prayer was offered by brethren Cotton and Chamberlain, and the reports from the churches were read, from which we learned that sixteen had been baptized since the last Conference, and seventeen remained candidates for baptism.

The Secretary was requested to prepare a list of the times and places at which the Conferences shall be holden during the next three years, and present it for consideration at the next Conference.

The *Lancashire Distress* having been referred to, it was resolved:—That we rejoice to hear that some of the churches in this neighbourhood have made collections for the relief of the distress in the 'Cotton Districts,' and we sincerely hope the others will follow their example,

and that the help will be continued as long as it is required.

As there was so little business the time was occupied in conversing on subjects of interest and of practical importance.

The next Conference was appointed to be held at Boston, on Thursday, March 5th, 1863; and brother Orton of Louth, was requested to preach in the morning.

THOMAS BARRASS, *Secretary.*

P.S.—The following plan will be submitted for consideration at the next Conference.

1863.	1864.
March	Bourne
Sutterton	Spalding
Wisbech	Whittlesea
	Fleet
1865.	1866.
Pinchbeck	Boston
Peterborough	Long Sutton
Gosberton	
Holbeach	

#### BAPTISMS.

HALIFAX.—On Lord's-day, Nov. 30th, Mr. Clarke baptized seven believers; and again Dec. 14th, six others put on Christ by baptism. We are thankful that the work of the Lord is prospering here.

J. A. R.

LOUTH, *Walker-gate.*—On Lord's-day evening, Dec. 1st, four believers made the good profession of baptism before many witnesses, and thus gave themselves first to the Lord and then to his people, according to his word.

#### ANNIVERSARIES.

MACCLESFIELD.—On Lord's-day, Nov. 9th, 1862, two sermons were preached by the Rev. E. Stevenson, of Loughborough, on behalf of our Foreign Missions; and on Monday evening, Nov. 10th, we held our public Missionary Meeting, when addresses were delivered by the Revs. G. B. Kidd, S. W. McAll, (Independents), J. French, (Wes-

leyan), G. Ramsden, (New Connexion), E. Stevenson, J. Maden. The chair was occupied by J. Walker, of Poynton. Collections were made after each of the above services in aid of the Missions, amounting in all to £9 8s. 2d.

CHATTERIS, *Camb.*—On Sunday, Dec. 14th, 1862, sermons in support of the General Baptist Mission were preached by the Rev. T. Wilson, of March, Rev. — Field, a student from Cheshunt, taking part in the afternoon service. On the following day, the annual missionary tea and public meetings were held in the same place. Addresses were delivered by Mr. James Halford, chairman; Revs. W. Wylie, of Ramsey, H. Wilkinson, of Norwich, in his usually effective manner, and T. Wilson. The meetings were good, but not quite so well attended as usual. The proceeds about £12.

J. L.

#### RE-OPENING.

BRADFORD, *Tetley - street.*—Our chapel having been closed for several months to repair a defect in the south wall, (which rendered the building insecure), and to make extensive alterations and improvements, was re-opened on Sunday, Nov. 16th. Three sermons were preached. In the morning and evening, by the Rev. W. Underwood, president of the college; in the afternoon, by the Rev. J. G. Miall, (Independent), Bradford. On Tuesday evening, Nov. 18th, the Rev. C. Clark, of Halifax, preached. On Sunday, Nov. 23rd, the Revs. J. H. Betts, preached in the morning, H. Dowson, (Baptists), in the afternoon, and J. MacKenney, (Wesleyan), in the evening. All the services were well attended; and all parties unite in commendation of the improvements effected. The Rev. H. Dowson stated that he was at the opening of the chapel, and also on several other occasions when improvements had been made, but he thought the present improvement decidedly the

best, making it at once one of the neatest and most comfortable places of worship in the town. Collections, exclusive of subscriptions, £41 15s. 5½d.

#### MISCELLANEOUS.

LOUTH, *Walker-gate.*—On Monday, the 8th inst., the friends at the above place held their annual tea meeting in the Council Chamber of the Town Hall. About 200 persons sat down to tea. In the evening there was an excellent meeting. Rev. T. Horsfield, minister of the place, presided. The meeting having been opened with prayer, the chairman delivered an appropriate introductory address, and then called upon Mr. W. Newman to give a brief sketch of the progress of the church during the year. Addresses were subsequently delivered by Revs. T. W. Mathews, of Boston; J. Taylor, of Alford; W. Orton, R. Cheesman, and T. Burton, of Louth. Altogether the meeting was of a very interesting and profitable character, and the friends felt much encouraged and delighted by the generous sympathy accorded to them on the occasion.

BURNLEY-VALLEY, *Lineholme Sewing Classes.*—These classes are now in full operation. They meet five times a week, two hours each time, and have an average attendance of thirty-nine. Under the experienced management of Mrs. Salter they present a delightful aspect of order, discipline, and propriety. Pinafores, and petticoats, 'brats' and 'bishops' are here manufactured by the dozen; and while the fingers ply the needle sweet voices sing the Sabbath-school melodies, and the listening ear drinks instruction from the books read. No wages in money are paid, but all will have sixpence per day in garments, reckoning the material at prime cost, till all are decently and warmly clad. The cost, at the present rate, is about £10 per month, supplied hitherto by private benevolence, and not from the Relief Fund.

## Missionary Observer.

### PREACHING IN AND AROUND RUSSELL CONDAH.

We have paid our long anticipated visit to Russell Condah, and fulfilled the promise which we gave to our brethren assembled in last year's Conference, viz., to do all that lay in our power for this new station during the coming rainy season. Our stay was necessarily limited to one month, and the uncertainty of the weather in the month of August still further curtailed our opportunities of preaching to the people. Notwithstanding, however, circumstances were somewhat adverse we were able repeatedly to visit the adjacent villages in the mornings and in the evenings to preach in the bazaar. Our native brethren gave us a hearty welcome as fellow-labourers, and were much encouraged with the prospect of having our co-operation for a few weeks, and even the heathen were anxious to see us again, and had frequently asked them when the sahibs were expected. The name of the first village we visited was "Baungsa Nundi," and although the entrance was knee deep in mud and looked far from inviting, the people received us gladly. Several of the villagers had left their homes and gone to the rice fields before our arrival, consequently our listeners were not very numerous. The few, however, who remained, manifested a readiness to listen and an anxiety to understand, which were very encouraging to the preacher. Remarks were made by several, which evinced a high appreciation of the purity of the religion of Jesus, and an inclination to despise the impurities taught in their own shasters. None of the distinguishing characteristics of christianity arrest the attention of the thoughtful among the heathen more than its absolute holiness, and the pertinacity with

which holiness in life is demanded of its professors. When our heathen congregations ponder over what they hear, and are ready to test the truth of our teachings, we see a spirit of inquiry awaking that brightens our hopes for the future.

In another village we visited, resides a middle aged man, who, in addition to a considerable knowledge of the Scriptures evinces a decided attachment to the truths they inculcate. Being the Pradhan, or head of the village, his affection for our native brethren, whom he often visits, and his new religious sympathies expose him to considerable annoyance from those under his authority. As he requested us to come to his village and preach, we went, but unfortunately that morning he was unavoidably absent. He told the villagers we had promised to come, and they evidently prepared themselves for us, by resolving to exhibit a quiet indifference to us and our message. I passed a weaver who was lazily working, and invited him to come and hear what the Lord had done for him, but he was silent and gave me no answer. On reaching the middle of the village we saw a number of people sitting in front of their houses, apparently ready to go to their work in the fields, but native-like, their *resolution* to move in that direction was inadequate. One man who sat with his "katti," or native billhook in his hand, strove to make himself particularly impracticable, and rather skilfully parried any remark directed to himself. The solemn subjects of death and judgment were advanced, to which he coolly replied, "Such matters may concern sahibs and natives who eat their (the sahib's) rice, but with them I have nothing in common. While I am labouring to procure food to eat and cloths to wear, why should you come, and by preaching about death and the future,

trouble my mind and lead me to attempt to secure that which is far beyond my reach. The responsibility of my present existence, that is procuring food for supporting life, is my own, and I freely accept it, but what lies beyond this world rests with Krishna. This is all I know, and all I care to know about religion." These words and their questionable philosophy furnished our native brother Tama with an excellent text, and his address which teemed with attractive illustrations, for fertility in which he is remarkable, rivetted the attention of his opponent and those sitting near him, and although the former repeatedly said to the latter "I am going, I am going;" he remained until we took our departure, and appeared much pleased with what he had heard. When leaving the village our friend shouted after us—"You may look out, our Pradhan will join you by and by, his heart is with you already."

Duáh Chi, another village we went to rather disappointed us. The people were not so ready to flock around us when we appeared, nor did those who came listen to us with the same eagerness that had characterized them in our previous visit. Unmistakable signs of brahminical influence were apparent. A young man we had often seen when itinerating in the neighbourhood was absent. On inquiring where he was, a brahmin pointing to his house, which was burnt to the ground, said, his wife had been bewitched, and that in consequence he had left the village, and was residing with a relative. The house had been burnt after their departure, to drive out the evil spirit with which it was supposed to be haunted. Our informant did not fail to throw the onus of the calamity upon the influence which our books had excited over the mind of the youth. With this exception, we found brahminical authority far below par in Goomsoor.

The morning we visited Nuá Ghwi, a large village on the

left of the river running to the east of Russell Condah, we found our native brethren had taken time by the forelock and were busily engaged in preaching when we arrived. Among the crowd of listeners was a young man the son of the Poorahet, or village priest, of Bellamootah. He is one of several intelligent young brahmins in that district who evince no inclination whatever to walk in the footsteps of their idolatrous forefathers. While we were preaching this young man showed no backwardness in acknowledging his disbelief in the absurdities of hindooism. His sincerity was not to be questioned, and the readiness with which he anticipated remarks relating to the "true incarnation," showed his familiarity with the leading incidents in the life of Christ. Indolence oftentimes leads a hindoo to give a cold meaningless assent to what he hears, to relieve himself of the exertion necessary in upholding opposition; but, when, with an earnestness which proves his words to be the outgrowth of his belief, he upholds our views and opposes those of his idolatrous brethren, we cannot fail to regard it as indicative of his sterling love for the truth.

The last village visited was Bhigi Puta. As it is near to the Mission bungalow, and we had been to those more distant first, the people were afraid we were going to leave Russell Condah without preaching to them. "When will the sahibs come and preach to us" they inquired of one of our native brethren. "We will promise to hear them if they will come?" Such an invitation was not to be slighted, and accordingly we went. After being listened to very attentively for a considerable time, we were about to leave, when our attention was arrested by some one singing in a building in the middle of the village. On going we found an old man sitting on his heels singing various stanzas from a shaster he was holding in his hands. "Well old gentleman what have you got there?" we asked. "Only a

shaster, sahib." Thensing a verse. This was done. Now for an explanation. After a little hesitation he gave the interpretation of one as follows, "Only touch a Roosi and your sins will disappear, and your happiness be secured." These "Rossias," or hindoo sages are supposed to dwell on the summits of mountains, and are said to be immortal. The ignorant among the heathen manifest great fear of, and respect for them. A brahmin who was present gave his hearty approval of this doctrine, and as an additional evidence of their immortality, affirmed that no tiger would or could eat a Roosi. "I have myself," he said, "seen a tiger come suddenly upon a Roosi, and away it ran into the jungles to hide, terribly alarmed." He was reminded of a line in the brahminical code, forbidding a brahmin to lie; which remark led to a long and warm discussion between one of our native preachers and our poitered friend, in which, the latter being defeated, allowed his wrath to break from restraint, and gave us a liberal share of curses, charging us with being devourers of the riches of others. When leaving, I told him our religion taught us to return good for evil, blessing for cursing, and urging him to forsake his wicked practices, and wishing him everlasting happiness through faith in Jesus, we returned to our homes. While not an advocate for indiscriminate attacks upon either brahmins or their religion, I have often seen a well-supported exposure of an ignorant, arrogant brahmin surrounded by his superstitious admirers, materially damage his long-established religious prestige, and for the time being at least turn the common sense of the people against him.

The reception we met with in the bazaar was full of hope for the future. The shopkeepers near our preaching stand, not only often leave business to listen to the preacher, but have very frequently called to our native brethren when they have been passing, and asking them to

sit down, have wished them to explain several difficulties they (the shopkeepers) have met with while reading our books. When entering the bazaar we often found our native brother Tama sitting in a shop eagerly discussing with its owner the relative merits of hindooism and christianity. While an absence of a fondness for caviling is characteristic of those composing our bazaar congregations at Russell Condah, they could by no means be denominated "a dead sea." Many intelligent questions were asked, and so long as the answers failed to enlighten the inquirer, again and again would the preacher be interrogated. We never returned from our evening labour there with any other feeling than one of gratitude to our Divine Master for the favour he had given us in the eyes of the heathen, and for the gladness with which the common people listened to His Gospel.

The recent baptism of Ram Chundra will always be pleasingly associated with our late visit to Russell Condah. He is the first offering to the Lord in this important part of Goomsoor, and the pledge of yet more liberal gifts to the church of Christ upon earth. For sometime we looked forward to this event with deepening interest. Of his sincerity we have long since dismissed all doubt, and while indications of the increase of Divine light in his soul, and of his steady progress in christian experience were apparent, we have been desirous that precipitancy should in no way characterize his reception into the church. From first to last the work in his heart has been of the Lord; and what He was gradually accomplishing by the agency of his Holy Spirit we dare not seek to hasten, lest our impatience should mar the whole. When we stood by his side on the morning of his baptism and looked upon the people assembled, and knew that such scenes were witnessed by eyes purer than our own, from the fulness of our hearts did we thank that Holy

Saviour who had given us the privilege of bearing the honoured name of missionaries.

Long though I may live and labour in Orissa, and in whatever successes I may be permitted to participate, the day when Ram Chundra confessed his attachment to the Saviour in the presence of his numerous villagers, will be a golden day in my missionary recollections. Years of toil, and prayers and tears are all forgotten on such hallowed occasions as these. May Goomsoor's beautiful valley yield many such fruits of the Holy Spirit.

J. O. GOADBY.

### IDOLATROUS LABELS UPON MANCHESTER CALICOES IN INDIA.

SOME years ago the people of England were shocked at the daring impiety of that wretched trader in Birmingham, who sent out to this country a large quantity of gods and goddesses. It seemed almost incredible that the nation, which had sent forth so many of her sons and daughters in the great missionary enterprize, should contain even one so deeply fallen as to engage in such an iniquitous traffic. This morning a native cloth dealer called at our house, and on his opening his bundle, my attention was drawn to rather a strange looking figure on a pea green label attached to a piece of Manchester calico. I had seen a good many labels attached to goods sent to this country, but not one like this. After a moments examination I was startled to find that the figure was intended for Seeb, the third person in the Hindoo Trinity, the most disgusting of all the Hindoo deities. One wonders whether the firm of D— and Co., who have made their name so conspicuous by having it printed in English, Bengallee, Arabic, and Sanscrit, know anything of the strange character they have not only printed on their labels, but stamped on their

calicoes? The life of Seeb cannot be described to an English audience, but we should like to whisper into the ears of the members of this firm a few of the dark deeds he committed during his supposed residence upon earth. We presume that D— and Co. are not aware that crimes innumerable were heaped upon the head of this god, that he was doomed to dwell amid the ashes of the funereal fires, and that Bysadabe, the first of Hindoo sages, affirmed that "it were better to be devoured by a tiger than take refuge in the temple of such a god!"

We have stamped on this Manchester calico as well as on the very conspicuous label, Seeb, according to the heathen idea, riding on a bull almost in a state of nudity. From his trident a streamer is flying with the following inscription in Sanscrit: "The religion of the ascetic *that* is victorious;" which really means the religion of Seeb is victorious.

Manchester men eager for gain may thus pauder to the superstitions prejudices of the people, but will the end be accomplished? By such degrading acts will they ingratiate themselves into the good wishes of the heathen? Not so. The Hindoos do not believe in proselytism and the Englishman, who becomes Hindooized for the sake of popularity is generally the least respected. Bad as the people are in this land, for the most part they do honor to the man that leads an upright life; and it is an indisputable fact that the men who have ruled in righteousness have been the most popular governors in India.

W. BAILEY.

### THE JUGGERNATH FESTIVAL, 1862.

THIS year the Juggernath festival fell on Sunday, June 29th, and was more numerously attended than for several years past. For four years in succession I have visited this annual festival, but the

present festival was the largest I have seen. As usual a large proportion of the pilgrims—sixty or seventy per cent.—were Bengali women, not a few of whom were widows. The latter are easily distinguished as they wear no ornaments, these being entirely and for ever cast aside on the death of their husband. Of up country pilgrims there appeared to be more than the average number. We met with men from Benares and Delhi, Oude and the Punjaub, so that these had travelled from five to fifteen hundred miles. Hindee was the language which the majority of them spoke, so unfortunately we could not understand much of each other. They knew, however, that we were “padries,” and that our religion was diametrically opposed to idol worship. On several occasions they endeavoured to say a word in favour of the gods, and assigned various reasons to prove that they were true and proper objects of worship. One man said Juggernath was true *because* he had come 800 kos or 1,600 miles to worship him. I reminded him, however, that according to this kind of argument he must be false, because whereas he had come only 1,600 miles, I had come 16,000, and that to tell him Juggernath was false and Jesus the only Saviour. The people admitted that the distance argument was certainly in my favour. Another up country pilgrim, to prove that the gods were true, asserted that a commissioner sahib in the Punjaub offered the gods 5,000 rps. to quiet the mutiny. We expressed our disbelief in this statement, and said that even if it were true it did not prove the gods divine any more than an act of forgery, recently committed by an English attorney in Calcutta, proved forgery to be right. Instances like the above show how the conduct of officials is watched and misconstrued by the natives. The conduct of a collector at Pooree, many, many, years ago, is exerting an influence in favour of idolatry even to this day, and at every festival we are

reminded of the sahib who paid homage to Juggernath.

The moral and spiritual blindness of the people is truly amazing, and anything, with shape or without, they will worship as a god. Take an illustration of the above remark. Several years ago, when a ship was wrecked at Pooree, the figure head, Britannia, was recovered and set up by an officer on some masonry on the beach. The figure, it must be confessed, has a beautiful appearance, as, with composed features, and outstretched hand, it stands erect “ruling the waves.” But sad to relate the poor benighted pilgrims in passing along the beach actually worship this as divine, and I saw droves of them, when coming up to the figure, first raise their eyes and hands towards it, and then bow down their heads to the masonry on which it stands. By the residents it is called the “matra rancee,” or great queen.

Mr. Buckley was not able to join us till afterwards; but for a week prior to the festival, in company with Mr. Taylor, who had spent the hot season at Pooree, and the native brethren, I had the opportunity morning and evening of witnessing for Christ.

In consequence of a very heavy fall of rain we were unable to visit the town on the Sabbath, the day of the festival. Wet or fine, however, out must come the idols on the day appointed, and out they did come, to the great risk of having their faces disfigured and their features washed away. The rain commenced on Saturday, and continued with scarcely any intermission till Monday, when part of the “great road” was under water. The unfavourable weather, in connection with hard and insufficient food, told fearfully upon the pilgrims, and cholera, deadly cholera, was the result. The dead and dying lay together in the streets, and extra men had to be employed to carry the dead to the dogs, the jackalls, and the vultures; and the sick to the hospital. Many cases prove fatal

because they are so far gone before being placed under medical treatment. Not till they are unable to speak are they carried out of the lodging houses and laid in the streets. Were they carried out too soon they would be able to report what property they possessed, and the selfish, cruel, lodging housekeepers be deprived of their booty.

There is another incident which I may as well mention; it relates to a Pooree man of the oil caste, who has broken caste, and is now living in Cuttack. He joined the native brethren several days before the festival, and though he might have cooked his food separately he preferred to break caste and eat with them. His friends came after him and wished him to return, but this he positively refused to do. He has not much knowledge of christianity, but is regular in his attendance at the Sabbath services. He expresses himself willing to work, but for several weeks he has not been at all well, and we have supplied him with food from our school. The other day he came to report himself better, and requested me to try to find him a situation in which he could earn his livelihood. To the best of my knowledge he is the first native of Pooree who has broken caste, left his home and taken up his abode with christians, and this invests his case with not a little interest. He is not, at present, a very bright specimen, or the interest attaching to his case would be tenfold greater. Not the righteous, however, but sinners our Saviour came to call to repentance, and it is our prayer that he may learn the way to heaven, and prove the first-fruits of Pooree to Christ.

W. HILL.

#### A FLOWER GATHERED.

You may have heard that our dear brother and sister Taylor have again been in deep waters owing to the loss of their eldest little boy, George

Buckley, aged five-and-a-half years. He was taken away very suddenly, of congestion of the lungs, and before medical attendance could be procured, the disease had gained too strong a hold. None but those who have tried can fully comprehend what it is to live all alone, twenty-five miles from a European, especially when there are young children. Though the dear little fellow might not be a healthy child he was full of life and activity, and when I saw him a few weeks ago at Pooree he seemed as well as ever. With his parents he has been all over the province, yet always seemed pleased to return to Piplee. Dr. Sutton on his return from Pooree the last time, wrote from Piplee his last letter to the late Secretary, and said, "this station (Piplee) looks very cheering after desolate Pooree, but it is not like the land where everlasting spring abides." Pleased as little George Taylor always was to return to Piplee, he too has doubtless long ere this discovered that Piplee is not like heaven. There may we all meet.

W. H.

#### WISBECH.

THE Rev. H. Wilkinson visited us last month, and delivered a very interesting address, at the Ely Place Chapel, on "the present state of the mission." He exhibited on a large map of India, the Orissa Mission Field, and pointed out the Hill Tracts, where efforts are now being made to evangelize the Khonds. Mr. W. also called attention to the work that had been done, to the men who had laboured, and the prospects of future success. On his telling the congregation he hoped to get £50 in Wisbech to meet the present very unsatisfactory state of the funds, many looked very dubious until they were informed that more than half that sum had been already received, and that several friends had made conditional promises.



*Packington.*

	£	s.	d.
Public Collections ...	5	14	5
Master W. A. Thirlby's box..	1	10	0
Miss S. J. Thirlby's box ...	1	3	6
Miss E. J. Fox's box ...	0	11	1
Miss S. A. Smith's box ...	2	4	0
Miss Ann Wood's box ...	0	7	0
	<hr/>		
	11	10	0
	<hr/>		
Less expenses ...	25	4	10
	0	12	0

*ILKESTON.*

Mr. W. Harrison ...	1	0	0
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*LEICESTER—Dover-street.*

Bicentenary Collection ...	4	6	0
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*LEEDS.—Byron-street.*

Public Collections ...	2	6	10
Collected by Miss Howard—			
G. T. Woodson, Esq. ...	5	0	0
Mrs. Adamson ...	1	0	0
Mrs. Jackson... ..	0	11	0
Mrs. Nicholson ...	0	10	0
Mrs. Howard... ..	0	5	0
Miss Howard... ..	0	2	6
Miss Walker ...	0	2	6
Mrs. Spencer ...	0	2	0
	<hr/>		
	7	13	0

Collected by Mrs. Horsfield—

Rev. R. Horsfield ...	5	0	0
Mr. Beanland ...	0	10	0
Mr. R. Harris... ..	0	10	6
Mr. Cross ...	0	7	6
Mr. Pope ...	0	5	0
Miss Pope ...	0	5	0
Miss J. Pope ...	0	5	0
Mr. Hunter ...	0	5	0
Mrs. Burton ...	0	5	0
Master M. Horsfield... ..	0	5	0
Master H. Horsfield... ..	0	5	0
Mrs. Moxon ...	0	5	0
Mr. Jackson ...	0	5	0
Mr. Wright ...	0	5	0
Mr. Roebuck ...	0	2	6

	£	s.	d.
Miss Webster ...	0	2	6
Mr. Lister ...	0	2	6
Mr. Stearn ...	0	1	0
Mr. Lawton ...	0	1	0
A Friend ...	0	2	6
	<hr/>		
Collected in Sabbath-school...	6	18	8
	<hr/>		
	26	8	6
Less expenses ...	0	9	0

*MALTBY AND ALFORD.*

*Maltby.*

Public Collection ...	9	3	2
Mrs. Scavall's box ...	0	4	0
Rev. J. Taylor's subscription	0	10	6
	<hr/>		
	9	17	8

*Alford.*

Public Collections ...	2	12	3½
	<hr/>		
	12	9	11½
Less expenses ...	0	8	6

*RETTFORD AND GAMSTON.*

Public Collections ...	4	1	9½
Mrs. Hill's donation ..	1	0	0
Collected by Mrs. Lee—			
A Friend ...	0	10	0
Mr. Cottam ...	0	10	0
Mr. Metcalfe ...	0	10	0
Mr. Brown ...	0	10	0
Small sums ...	0	18	2
Missionary Boxes—			
Sarah Ann Barker ...	1	0	3
Mrs. Rogers, junr. ...	0	8	1
Mary Robinson ...	0	5	0½
Mary Denham ...	0	13	6
Mrs. Atkinson ...	0	4	6
	<hr/>		
	10	11	4
Less expenses ...	2	1	4

*WALSALL.*

Collections and Subscriptions	10	10	10½
Less expenses ...	1	10	10½

SPECIAL FUND.

*HAZLEWOOD NEAR KINGSBRIDGE,*

*DEVON.*

Richard Peek, Esq., per J.			
Noble, Esq., Brighton ...	5	0	0

*WISBECH.*

Collected by the Rev. H. Wilkinson—			
Robert Wherry, Esq. ...	25	0	0
Mr. J. Gromitt ...	2	0	0
Mrs. Batterbee ...	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, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

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FEBRUARY, 1863.

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THE TREE OF LIFE.

BY THE REV. J. J. OWEN.

THE title of this article carries us back to the bright morning of the world, and forward to scenes far lovelier than those of Eden.

Rejecting the facts presented in the brief documents which relate to the primal condition and fall of man, we become at once enveloped in impervious darkness. No effort of the intellect can explain the past, or form the slightest satisfactory conjecture as to the future. Scepticism in every form stands in antagonism to the most cherished convictions of the noblest spirits of all ages. Men have ever talked and sung of the good time past and the good time coming. However we may differ in our exposition of some of the biblical details, Eden is the only exponent of both philosophy and history. Without it, the traditions, thoughts, aspirations, and life of our race are inexplicable.

In Eden we trace the first development of that defection from rectitude which has led to all our woe. We meet a prophecy of how Infinite Love intends to restore the fallen. We have no data from which we can form an opinion as to the changes

which the physical creation may have undergone in consequence of man's disobedience. It would be therefore vain to speculate. One thing is evident, that prior to the fall, the whole earth must have been a scene of unsullied beauty. During the progress of untold ages the Divine Architect had been rearing it as a fit habitation for beings but a *little lower than the angels*. New objects of ambition, new forms of thought, and a government distinct from His own, and hostile to it having been introduced,—all these had necessarily to be met by revolutions in the material, as well as in the moral world.

For the present we must confine our attention to man's expulsion from the earthly paradise, and the merciful provision which has been made for his restoration to the Divine favour. The garden, there can be no question, was a natural temple, a sacred enclosure, where God communed with our first parents. *There* were furnished special manifestations of His glory, preparatory, as we conceive, to still brighter manifestations in a higher

sphere to which our race would have been translated had they remained obedient and faithful subjects of the Great King.

The Divine administration is a grand system of agencies and instrumentalities. The whole universe, whether of matter or mind, contributes illustrations of this statement. So in Eden, while life immortal was to be man's heritage, on the conditions proposed, immortality was to be secured by eating of the 'Tree of Life.' Does this arrangement contradict any of the analogies of nature? While man's life is made to depend on the food of which he partakes, and while there are medicaments which have often restored the sinking frame to health and vigour, why may we not suppose that the tree of life possessed properties which had the power of preserving the body from disease, decay, and death? May not the Divine permission to partake of the fruit of this tree have also been a *pledge* to unfallen man of eternal life—and eternal life associated with the noblest development of his faculties and the highest bliss? May he not have eaten of it sacramentally, while holding special fellowship with his Maker, and musing on His unutterable glory and majesty? But the spirit of rebellion crept into the human mind. *How* it is not for us to explain. The fact is patent. They are but shallow reasoners, who insinuate, it is incredible that one act of defection could have led to the ruin of a world. Among all nations the most gigantic events have often sprung from a word, a circumstance. The most dwarfish conception which the soul originates creates a legion of others. It is impossible not to see that the history of the first transgression is the history of every sin. Experience amply testifies that when a sinful thought has once gained dominion over the faculties, no one can prognosticate to what misery it may lead. Sin leaps like flame through all the chambers of the soul. God's government is an embodiment

of His own infinite rectitude, and its laws must be enforced. Therefore *He drove out the man, and He placed at the east of the garden of Eden Cherubims and a flaming sword, which burned every way, to keep the way of the tree of life.* Sin having invaded our world, shame, sorrow, disease, and death followed in its train. Paradise may have retained its loveliness and magnificence for a while, but to man it was lost. It may have been perpetuated as a memento of former happiness, and possibly the scene of over-awing splendour, at its entrance was the *presence of the Lord* from which Cain is said to have departed. From that period until now creation has groaned and travailed in pain. Man has ever wrestled with his bondage, and longed for emancipation. He may not know *Him* who alone can break his fetters; he may spurn the holiness which leads to deliverance; but in all lands and ages the sighing of the prisoner has been heard. Grievously, however, as we have sinned, heaven has not forsaken us. We have to go forth to toil and suffer. We have to carry within us the sentence of death; but God has given us songs in the night. Enigmatical as the first promise was, Adam could not but feel that mercy had come to his help,—that the purposes of the tempter would be frustrated, and that *one mighty to save, travailing in the greatness of His strength,* would bring peace, and joy, and life to the world. The visible image of the invisible God, *the brightness of His Father's glory,* entered on His mediatorial work the moment the promise was made, and during the progress of the ages, we see Him diffusing the light of truth through the minds of men, quickening them into spiritual vitality, making them walk through the earth as pilgrims and sojourners, heirs to an inheritance beyond the stars, and giving them nobility of character corresponding with the grandeur of their destiny.

The Redeemer is now the 'Tree

of Life.' It would not be difficult to show that the existence of all which appertains to this earth is purely owing to the mediatorial scheme; but we have to do with life in its highest form—life allying us to the 'living ones' who are before the throne, and qualifying us for everlasting fellowship with Him who is the grand fountain of all life.

Men in all lands have sought to re-vivify themselves and diffuse vitality through the body politic, but their attempts have been productive of no better results than those which accompany the application of galvanism to a corpse. Man knew not man, knew not God, and as ages moved him further from the disclosures of primitive times, the darkness of his soul grew more and more appalling. Illumination and life were known only, where access could be had to the 'Tree of Life.' The most careful examination of the brightest era of the Roman empire discloses a mere scene of degradation and dark despair. Intellect shone with a brilliancy it had never done before; but this very brilliancy only served to reveal more fully the density of the gloom in which it was morally and spiritually compelled to grope. The Great Prophet of the world came, and light sprung up in darkness. *I am*, said He, *the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.* No earthly pomp marked His coming, but the works of His hands, the love of His heart, the utterances of His lips, proved Him to be the Holy One of God. His voice could not be heard in the streets, but it was the still small voice of the Divinity, announcing truths, which traversing down the ages, have resuscitated millions of souls, and are destined to renovate the world. *I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live.* Brief as this passage is, it contains a universe of thought. While dispelling the gloom of death it throws

its radiance high up as far as the throne of God. It has remanded to their dungeon myriads of perplexing doubts, foreboding fears, and thieving sorrows. It has made the feeble strong, the timid bold. On beds of pain, on the battle field, amid the dashing and the roaring of the ocean waves, on the rack and in the flames, it has inspired the soul with joy unspeakable and full of glory. We cannot now discuss the great question how Christ becomes the life of men. It is sufficient for our purpose to state, that in addition to the heavenly truths He has revealed, He has removed all impediments to our re-union with God—has brought to bear on the human soul an agency by which its dormant powers are quickened into vigorous and holy action, and has presented His own life as the grand model life. When He ascended on high the results of His achievements began more visibly to appear. In the valley of dry bones scenes were witnessed to which no parallel could be found in the history of man. *The word of the Lord was with power. There was a noise, and a shaking, and the bones came together, bone to his bone, and lo! the sinews and the flesh came upon them, and the skin covered them above. And the breath came into them, and they lived, and stood up, upon their feet an exceeding great army.* You, saith the Apostle to the Ephesians, *hath He quickened, who were dead in trespasses and sins. God, who is rich in mercy, for His great love, wherewith He loved us, hath quickened us together with Christ, and hath raised us up together in heavenly places in Christ Jesus.* Society as well as individual man began to feel the pulsations of a new life. *And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. Neither was there any among them that lacked, for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet, and distribution was made to every man according as he had need.*

Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God. Many of the primitive Christians had but crude and partial notions of Divine truth; but the vital power of Christianity entered their hearts, and produced lives so elevated and superhuman as to fill with astonishment the keenest and most fastidious observers. Heaven's Spirit was in them, and it raised them above all earthly sorrows, and made them jubilant in the presence of the most cruel deaths. *They rejoiced that they were counted worthy to suffer for Christ's sake.* To a very large extent the virtues which appeared with such living power, in such men as Paul, were reproduced in hundreds of others. Men of demon-like passions were subdued and made to sit with teachable and loving hearts at the feet of Jesus. Wild barbarians were tamed, raised to the dignity of manhood, adorned with the graces of the Spirit. The history of Christianity in all ages and climes has been the history of power, and power ever opposed by all that is human and infernal, marching silently along and gaining victories, the full magnitude of which as to their moral and spiritual results, the records of eternity alone can unravel. *The glory of the God of Israel has come from the way of the east, and the earth has shined with its effulgence.* The tree of life is in our midst, and all we need is to partake of its fruit. It is this alone which can heal the maladies of the world. The development of intellect is good. Political reform may be good. Organizations for the suppression of vice are good. Nothing, however, but the life of God can emancipate humanity from its fetters. Let the heart beat in unison with God's heart, and selfishness, rapacity,

sensualism, and cruelty will give up the ghost,—but not before.

Very often the complaint is heard in our churches of spiritual deadness. Were this complaint the language of deep humiliation, of penitential sorrow, and devout longing after a higher conformity to the Holy One, the heart would soon be filled with joy and the mouth with praise. Unfortunately (while it is in almost all cases an announcement of personal guilt and shame) it is too frequently the utterance of unhappy, querulous, and disaffected spirits. Churches depend too much for life on mere cordials and stimulants. Christ is our life. If we live on Him we cannot but feel the invigorating power of His grace. Oh when shall we fully recognize this momentous fact? Then and then only shall we be able to march to the conquest of the world. Equipment for the conflict can never be obtained through any mechanism of external appliances; but by the indwelling of the Son of God. *I can do all things through Christ who strengtheneth me.*

The full bearing of the life of God in the soul on the present position and future destiny of man will appear first from the fact that it elevates our entire being. The intellect no longer fixes its eye on the visible, but raises it to the contemplation of Him who is all and in all. He becomes the chief good to the soul. The glory of all else is eclipsed by the inconceivable splendour of His nature. Faith lays hold on Him. Love clings to Him. Hope anticipates a nearer and brighter vision. *God, who commanded the light to shine out of darkness, shines into our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ.* The union of the heart with the attributes of the Most High gives it a power it never felt before—the power of overcoming the world,—of ascending heavenward. *We now yield our members servants to righteousness unto holiness.* Now commences that mighty change in

the body which the resurrection is to consummate. The Redeemer dwelt in human flesh, and with a body hallowed by a life of spotless purity, ascended to His father and our father as the great pattern of what He intends us to be.

The deliverance of the spirit from the deadly power of sin brings freedom to the bodily organization. The connection between body and mind is now so intimate that they necessarily act and re-act on each other. As the body is the medium of our acquaintance with all that is visible, the deliverance of this medium from what demoralizes and sensualizes it, must give clearness and purity to our mental perceptions. To say there are men who bear the Christian name, who know but little of this change, is, in point of fact, simply to say that they know but little of the regenerating power of Christianity. The universe assumes a different aspect to Him in whom the Divine Spirit is enthroned. Nature is the workmanship of His father. Providence is controlled by His father, who worketh all things after the counsel of His own will, and hastens the accomplishment of purposes the mightiest and noblest. The material organs become trained to watch the operations and obey the behests of God, and are gradually prepared for the final transformation, when the corruptible shall put on incorruption, and the mortal shall put on immortality.

*Life in Christ secures His ever constant presence. My presence shall go with thee, is a promise which every moment is being fulfilled. The light of His countenance irradiates the wilderness, and there have been seasons when we have seen heaven opened, and the Son of Man, our friend, our brother, our representative, our forerunner, sitting at the right hand of the Majesty on high. Enemies we must have; but who or what can harm him whose God is the Lord? When He giveth quietness, who can cause trouble? Does He not teach our hands to*

war and our fingers to fight? As our day so our strength is. The world is a scene of perpetual revolutions. Affliction and death are evermore invading our earthly homes; but He in whom we trust lives and changes not. Dark and mysterious as may be some of our sorrows, they are all visitations of mercy. Through suffering we are made perfect like the Captain of our salvation. We rise to a brighter atmosphere through our very trials, and are led to long for our home on high, where an eternity of peace and joy awaits us.

*The full development of spiritual life includes all which the heart and intellect can wish, both present and future. Because I live ye shall live also, is the language of the risen Saviour. We now feel that the problem of our being is to be solved in the upper sanctuary. When the cold hand of death is upon us, and when for a time we put off this our tabernacle, we shall shout the song of triumph, O death, where is thy sting? O grave, where is thy victory? Scenes of surpassing glory will rise on the vision. Beings of resplendent forms will accompany us home. Thoughts which no mortal tongue can utter will enchant the soul. I go to prepare a place for you, that where I am there ye may be also. The budding of the flower but partially reveals its full beauty. It does not yet appear what we shall be. Think of the mental powers rising higher and higher in their contemplation of the Infinite One. Think of the immensity, the magnitude of the objects which will stand before their gaze. Think of the information which beings of higher intelligence may communicate to us. Think of our entire and eternal freedom from sin, and from all which can distress the mind. Think of our associates,—the nobility of the creation. Think of the august presence in which we shall dwell. For ever with the Lord. The last enemy shall have been swallowed up in victory. The mediatorial scheme shall have unfolded its full splendour, and the*

myriads of the redeemed shall have been gathered from all lands and ages. Oh is not the anticipation enough to ravish the mind, and quell every fear! Let us struggle on. The morning star is risen. The day will soon dawn—the bright and cloudless day of eternity!

## MASSACRE OF JEWS IN THEIR SYNAGOGUE AT PRAGUE.\*

### A GLIMPSE AT MIDDLE-AGE PERSECUTIONS.

It happened in the days of Wenceslaus the Slothful, that a Knight was inflamed with lust for a Jewish maiden. She repelled his shameful proposals with virtuous indignation. The arts of seduction were foiled by the maiden's steadfast determination. The Knight, therefore, resolved to attain his purpose by violence. The day of the Feast of the Atonement seemed to him the best suited for the accomplishment of his plan. He knew that Judith—so the maiden was named—would on that day be staying at home with her blind mother, while all the other members of the family were detained by prayer and pious exercises in the house of God. On the evening of that day Judith was softly praying by the bed-side of her slumbering mother. The door of her chamber opened, and her detested persecutor entered with sparkling eyes. Unmoved by her prayers, or tears, he already held Judith fast embraced in his powerful arms, when a lucky chance brought her brother home to enquire after the health of his mother and sister. The terrible unutterable wrath that took possession of the brother gave him, naturally a powerful man, the strength of a giant. He wrenched the sword out of the villian's hand, who had only the women to thank that he did not pay for the attempted infamy with the forfeit of his life. With kicks and grim mockery the outraged brother drove the dissolute fellow from the house. The Knight, exposed to the scorn of the people who had assembled in considerable

numbers, swore a bloody deadly revenge against the Jews. He kept his word.

Long ago expelled from the ranks of the nobility on account of his worthless behaviour, the Knight had cultivated a connexion with some discontented idle burghers of the city, and these he hoped to make the ministers of his cruel vengeance. Some short time afterwards he put himself at the head of a mob, wrought up by frivolous pretexts to a frenzy of fanaticism, to murder the Jews, and plunder their town. The Jews who, frightened out of their peaceful dwellings, went to meet the robbers, were cut down. Determined as they were, the rest were overwhelmed by a superior force, and being unarmed were compelled, after a heroic struggle, to take refuge in the synagogue, which was already crowded with old men, women, and children. Mighty blows sounded heavily on the closed doors of the synagogue. 'Open, and give yourselves up,' yelled the Knight from outside. After a short pause of consultation, answer was made that the Jews would deliver over their property to the mutineers, would draw up a deed of gift of it, and only reserve for themselves absolute necessaries. They also promised to make no complaint to king or states, in exchange for which the honour of their wives and daughters was to be preserved, and

\* The above is given by Dr. Wolf Pascheles, a learned modern Jew of Prague, in his recent work, entitled 'Sippurim.'—ED.

no one compelled to change his religion.

'It is not *your* business,' a voice from outside again resounded, 'it is ours to dictate conditions. If you desire life, and not a wretched death, open at once, and abjure your faith. I grant but short delay for reflection: let the time of grace pass by, and you are one and all given over to destruction.'

No answer followed. Further resistance could not be thought of; and a hope that the king would at length put a stop to this unheard of, unparalleled iniquity, grew every moment less. The battle in the street—if the desperate resistance of a few unarmed men against an armed superior force could be called by that name—had lasted long enough to have enabled King Wenceslaus to send to their assistance. As no help came, the Jews were at length constrained to admit that he did not trouble himself about their fate. A silence as of death reigned in the synagogue. Only here and there a suppressed sobbing, only here and there an infant at the breast that reminded its mother of her sweetest duty, was heard. Once more the voice of the Knight thundered rough and wild, 'I demand of you for the last time, which do you choose—the new faith or death?' There was a momentary silence, then a cry of thousands, 'Death!' broke with a dull sound against the roof of the house that was consecrated to God. The rioters now began to demolish the doors with axes and hatchets. But the besieged, in their deadly agony, lifted up their voice in wonderful accord, and sang in solemn chorus the glorious verse of the Psalmist:—

'Though I walk through the valley of the shadow of death,  
I will not fear the crafty wiliness of the evil-doer;  
For Thou art with me! Thou art in all my ways;  
The firm staff of faith is my confidence.'

The aged Rabbi had sunk upon his knees in prayer upon the steps that led up to the tabernacle.

'Lord,' he implored, 'I suffer infinite sorrow. Yet, oh that we might fall into the hands of the Lord, for His mercy is boundless—only not into the hand of man—Ah! we know not what to do: to Thee alone we look for succour. Call to remembrance Thy mercy and gracious favour, which has been ever of old; in anger be mindful of compassion; let Thy goodness be shown unto us, as we put our trust in Thee.'

But God at this season did not succour His children: in His unsearchable counsels it was otherwise ordained. The first door was burst open; the mob pressed into the vestibule of God's house. A single frail barrier separated oppressed and oppressors. 'Lord,' cried the Rabbi, in accents of deepest despair, 'Lord, grant that the walls of this house, in which we and our fathers with songs of praise have glorified and blessed Thy name, that the walls of this Thy temple may fall together, and that we may find a grave under their ruins! But let us not fall alive into the hands of the barbarians. Let not our wives and maidens become a living prey to the wicked.' 'No!' now exclaimed a powerful voice, 'that shall they not, Rabbi. Wives and maidens, do you prefer death at the hands of your fathers, husbands, brothers, death at your own hands, to shame and dishonour? Would you appear pure and innocent before the throne of the Almighty, instead of falling living victims into the hands of these blood-thirsty, inhuman men outside; would you? Speak! time presses.' And again resounded from a hundred women's lips, *Rather death than dishonour.*

His lovely blooming wife pressed up close to the side of the man who had thus spoken, her baby at her breast. 'Let me be the first; let me receive my death at thy loved hands,' she murmured, softly. With the deepest emotion of which a human soul is capable, he clasped her to his breast. 'It must be done quickly,' he said, with hollow,

trembling voice. 'The separation must be speedy. I never thought to part from you thus. Lord, most merciful, forgive us. We do it for Thy holy name's sake alone. Art thou ready?'

'I am,' she said; 'let me only once more, but once more, for the last time, kiss my sweet, my innocent child. God bless thee, poor orphan; God suffer thee to find compassion in the eyes of our murderers \* \* \* God help thee! We, dear friend, we part but for a short time; thou wilt follow me soon; thou true-hearted.' With the most infinite sorrow that can thrill a man's heart, the husband pressed a fervent parting kiss, a last touch of the hand upon the loved infant, that absolutely refused to leave its mother, and her bared and heaving breast. One stroke of the knife, and a jet of blood sprinkled the child's face, and spouted up against the walls of God's house. The woman sank with a cry of 'Hear, oh Israel, the Everlasting, our God is God alone!' and fell lifeless on the ground.

All the other women, including Judith, followed the brave and gallant example. Many died by their own hands; many received their death-strokes from their husbands, fathers, brothers; but all of them without a murmur, silent and resigned to God's will. They had to tear away tender children, who, weeping and wringing their hands, climbed on to their father's knees, and piteously implored them not to hurt their mothers. It was a scene horrible and heartrending; a scene than which the history of the Jews, the history of mankind, knows none more agonizing. It was accomplished: no woman might fall alive into the hands of the persecutors. The last death-sigh was breathed, and the few stout men, who had desired to defend the inner door only till then, stepped backward. A fearful blow, and the door, the last bulwark, fell in, sending clouds of dust whirling over it. The Knight, brandishing

battle-axe in hand, stood on the steps that led up to the house of prayer. His countenance was disfigured by fury. Behind him crowded an immeasurable mass of people, armed with spits, and clubs, and iron flails. 'Yield your women and children!' he shouted, in a voice of thunder, at length betraying his real intention;—'and abjure your faith!'

'Look at these blood-dripping, steaming corpses,' said a man who stood nearest the door; 'they are women and maidens; they have all preferred death to dishonour . . . Do you think that we men fear death at thy hands and the hands of thy murderous associates? Murder me, monster, and be accursed here and hereafter, in this world and the next, for ever and ever!' A moment afterwards the bold speaker lay on the ground weltering in his blood. At the sight of the countless corpses of the women, the beastly rage of the populace, that saw itself thus cheated, mounted to absolute madness. Hy enas drunk with blood would have behaved with greater humanity. Not a life was spared; and even infants were slaughtered over the bodies of their mothers. Blood flowed in streams. One boy alone was later on dragged still living from under the heaps of dead. As they approached the tabernacle, in order to inflict the death-stroke on the Rabbi, who was kneeling on the steps before it, they found him lifeless, his head turned upwards in the direction of the East, a soft smile upon his death-like features. Death had anticipated them. His pure soul had passed away in fervent prayer.

The mob surveyed the work that had been accomplished; and now that the thirst for blood was stilled, shrunk in terror before the crime that had been perpetrated. The tabernacle remained untouched, the house of God unplundered. Discharging oaths and curses on the Knight, their ringleader, the wild troop dispersed in apprehensive awe of the Divine and human judge.

## ARMINIUS: A BIOGRAPHICAL SKETCH.

## CHAPTER II.—HIS EARLY LIFE AND EDUCATION.

ON the pleasant and fertile plains of South Holland, about half-way between Rotterdam and Utrecht, stands the ancient town of Oudewater. Distinguished by the richness and verdure of the surrounding country, and by the frugality and industry of its inhabitants, it finds a place in history as the scene of one of the many massacres which perpetuate in the Netherlands the infamy of the Spaniard. In this town Arminius first saw the light. He sprang of an honest but not patrician family of the old Batavian stock. His father, who was by trade a cutler, is said to have been an ingenious mechanic, and his mother enjoys the reputation of a worthy Dutch house-wife of thrifty habits and godly disposition. His name in the mother-tongue was Hermann; the pedantry of the times changed it into the Latinized form Arminius. That name was already famous. The son of a German chieftain, trained in the Roman service and invested with Roman honours and citizenship, rendered it memorable in the early days of the Empire. Nine years after the commencement of the Christian era the tidings flew across the Alps to Rome that the army under Varus had been destroyed and the commander had died by his own hand. The city was seized with panic. The Empire was thought to be in danger. Augustus, already in his dotage, wept like a child, tore his garments in frenzy, and called upon Varus to give him back his legions. In the woods of North Germany three brave and disciplined legions had been met by a host of native warriors led by Arminius, and after a three days' battle had been cut to pieces. The prowess of the victorious chief preserved to his country her freedom, her language, her independence.

Of the heroism associated with his name, young James Hermann

of Oudewater, was soon to stand in need. In infancy he was left an orphan, and while yet in early youth he alone of his father's house remained. By the help of God he must carve his way for himself through the world. Nor was that help withheld. His mind was hardly awake to the reality of life before the prayers of the widow were answered. Theodore Æmilius became the guardian of her son, and charged himself with his education. For this he was eminently qualified by his scholarly culture, his Christian principles and life. Bred in the Romish Church, he had renounced her doctrines and worship, and embraced with enthusiasm the purer faith of the Reformation. To escape persecution, and to enjoy in peace his newly-adopted religion, he had resided occasionally at Paris, Louvain, Cologne, Utrecht, and elsewhere, as the shifting humour of the times render expedient. For those were days of most severe suffering and trial for Protestants, both in the Netherlands and in France. Flocks of foul harpies, hatched in Spain, haunted the sky, and with bloody beak and talons sought a living banquet by turns in every land. Now this city and now that furnished the horrid feast as it was given up to the greed and lust of soldiers, or the cold-blooded cruelty of the Holy Office.

When the father of Arminius died, Æmilius was at Oudewater. As soon as his young charge was of fit age he began to imbue his mind with the principles of religion, and to instruct him in the elements of the classical tongues. Discovering in his pupil a singular aptness for learning, and indications of the force of genius, Æmilius took occasion frequently to advise him to disregard in his plan of life worldly honour and advancement, and to devote himself to God and his conscience. 'The life we live here,' said the good man,

'is short and vain, but that which follows is measured not by a brief period of servitude or freedom, but by an eternity of blessedness or death.' Solemn words like these impressed the heart of the orphan scholar, and led him to devout meditation and the diligent study of the Scriptures. If the panegyric of his friend Bert may be trusted, Arminius as a boy was thoughtful and studious beyond his years, and already evinced an amiable and gracious temper, and traits of unusual mental power.

While residing at Utrecht this kind benefactor died, and Arminius was again thrown upon the providence of God. But scarcely had *Æmilius* been consigned to his grave when a new patron appeared. *Rudolph Snell*, a native of *Oudewater*, driven from the Netherlands by the Inquisition, had taken refuge at *Marburg*, in *Hesse-Cassel*. In an interval of repose he returned on a visit to his fatherland. Finding at Utrecht a youth from the place of his own birth destitute and friendless, he offered him a home at *Marburg*. *Arminius* gladly accepted the offer. He was in his fifteenth year, and the university of that town was an attraction. To this providential interposition he probably owed his life. Soon after his arrival at *Marburg* the news came that *Oudewater* had been besieged by the Spaniards, the garrison slain, the inhabitants butchered, and the town itself burnt to the ground. The intelligence overwhelmed him with grief. In an agony of suspense he waited fourteen days, and at length determined with characteristic boldness to go at once to *Oudewater*, test the truth of the report, and learn the fate of his mother, or die. His worst fears were true. The rage of the Spaniard had spared neither the widow nor the orphan. Mother, sister, brothers, and all his nearest relatives had been cruelly and brutally massacred. His home was a heap of ashes. He turned away mournfully from the blackened ruins, and went back to *Marburg* on foot, sad, desolate, alone.

So sanguinary a massacre was not, however, an extraordinary event under the benign sway of the husband of *Mary Tudor*. *Arminius* must have been familiar with such revolting details from a child. The children cried in the streets when the Prince of *Orange* died; the children must have shuddered in the nursery at the names of *Philip* and *Alva*. When *Philip* left the Netherlands for Spain, in 1559, he gave, as his farewell counsel, commands for the extirpation of heresy. He repudiated in particular the false charity which interpreted the edicts as intended only against *Anabaptists*, and enjoined their strict enforcement without distinction or mercy, against all sectaries, in any way 'spotted with the errors of *Luther*.' Saved from shipwreck on his voyage, he recognized the hand of God anointing him to the holy work of destroying heresy throughout his dominions. As a pledge of his fidelity to his mission, and a pious thank-offering to God, he celebrated his escape from the storm, and his marriage soon after with *Isabella* of France, with the solemnity of burning before his own eyes sixty-three living heretics, and the bones of one long since dead.

To *Margaret* of *Parma* was left the administration of the affairs of the Netherlands. Until universal detestation caused his retirement, *Anthony Perrenot*, Bishop of *Arras*, afterwards *Cardinal Granville*, was the chief adviser of the *Duchess*. The warmest sympathy in the work of death subsisted between this subtle, wily, smooth-tongued, plotting ecclesiastic and his royal master. The bishop filled gaol, gibbet, and scaffold with victims; men, women, and children alike suffered at the stake. The popular discontent that broke out in 1560 had led to the removal of the Spanish soldiers. But image-breaking riots, the league of the nobles against the Inquisition, the general attitude of revolt, the alarm of the *Duchess*, furnished a pretext for their return. The Duke of *Alva*, the most accomplished soldier in

Europe, with an army of ten thousand picked veterans, entered the provinces, and inaugurated a reign of terror. The infamous 'Blood Council' was established. Count Egmont, the hero of St. Quentin, Count Horn, and others, though good Catholics, were arrested, imprisoned, and beheaded. Executions took place by wholesale. Why should there be stint or delay, selection or trial? The ban of excommunication had fallen upon the whole land. A sentence of the Holy Office, in 1568, condemned to death as heretics all the inhabitants of the Netherlands, except a few persons specially named. Alva boasted that he had caused eighteen thousand six hundred persons to be executed during the six years of his government. He had made a desert, but he could not call it peace.

The people of the Netherlands would not be pacified by the sword. But they were slow to unite their forces and organize the revolution. William the Silent, Prince of Orange, ancestor of our own William the Third, exhausted his private resources and drew upon his friends in Germany in vain. The levies of undisciplined mercenaries hastily collected in the field were unequal to the stern crisis. They were scattered before the terrible energy of the Spaniard like chaff before the storm. The league of the nobles accomplished but little. But their name became a watchword. Some one stigmatized them as 'beggars.' They accepted the designation, and for more than a century afterwards 'Long live the beggars,' was the rallying cry in many a battle on land and sea. The 'beggars of the sea' laid the foundation-stone of the Dutch republic, established freedom at home, obtained the mastery of the ocean, and girdled the world with a zone of dependencies, comprising some of the fairest portions of the earth. It was to these brave seamen that the first successes of the revolution were due. When Leyden was besieged a second time, they affected a marvel-

ous deliverance. The stout burghers had held out four months, and were starving by hundreds, but would not surrender. The bold sea-rovers of Zealand determined to break down the dykes, let in the ocean, and float their ships up to the walls of the city. 'Go up to the tower, ye beggars,' was the taunting cry of the Spaniard, 'go up to the tower, and tell us if ye can see the ocean coming over dry land to your relief.' After long delay the ocean came. The dykes were opened, a succession of tempests swept the waters over the land, the fleet sailed to within two hundred yards of the city, and the foe fled in amazement or perished in the flood. In commemoration of this heroic defence and relief, a university was founded in the city by the Prince of Orange. It was a far more worthy memorial of gratitude to God than a pile of blazing faggots consuming for heresy the bodies of the living and the bones of the dead.

Upon the opening of the university, the year after the massacre of Oude-water, Arminius came to Leyden. He did not come alone. From Marburg he had gone to Rotterdam, where Taffin, the French chaplain to the Prince of Orange, and Bert, an exiled pastor from Amsterdam, delighted with his talents and scholarship, received him with hospitality; and the son of the Dutch pastor, recalled from England for the purpose, accompanied him to the university. The friendship thus formed continued through life. The funeral oration, in memory of Arminius, delivered in the hall of the university, thirty-three years afterwards, was delivered by Peter Bert. Arminius pursued his studies at Leyden with extraordinary ardour and success. He penetrated into almost every department of learning, and left nothing unfinished that he took in hand. He gave his days and nights to theology and philosophy, but he found time for the Hebrew and classical tongues, was very proficient in the mathematics, and wrote Latin

verses with the vigour and fancy of a poet. He was soon the first man of the college. Whether for accurate scholarship, for sound judgment, for correct taste, or for unremitting industry, he was distinguished above his fellows. The professors commended his diligence and applauded his gifts, and the students appealed to him in every difficulty as an adviser and a friend. The orphan of Oudewater, it was clear, gave promise of future eminence.

After six years' residence at Leyden, he was recommended to the notice of the merchants' guild of Amsterdam by the burgomasters and ministers of that city. The corporation received the application favourably. The necessary funds for the completion of his studies at some foreign university were granted out of the revenues of the guild, and Arminius, in an autograph document, pledged himself to the service of the city, and to the acceptance of no pastoral charge without the consent of the burgomasters.

In 1582 he set out for Geneva. Calvin had now passed away, and Beza taught in his stead. He was at that time expounding the Epistle to the Romans. Arminius at once commenced attendance upon the lectures of this learned and eloquent divine. Here he met John Uitenbogardt, of Utrecht, afterwards so warmly to befriend him. Here he heard the sermons and lectures of Anthony Faye and Charles Perrot. Here, also, in a very short time, as if future events were already casting their shadows upon his path, he experienced his first rebuff in free inquiry. The logic and philosophy of Aristotle reigned supreme at Geneva. Arminius had learned to question the infallibility of the Stagirite, and he publicly defended and privately taught the newer system of Ramus. Aristotle was a heathen, and Luther had strongly denounced him; Ramus was a Christian and a Protestant, and had perished ten years before in the St. Bartholomew massacre. To prefer Ramus to Aristotle was surely

a venal offence. Not so thought the faculty of Geneva. The Ramean logic was in their estimation a deadly heresy. The teaching of that system by a student in his own rooms to a private class was a scandal and an impertinence. The professor of philosophy, a Spaniard by birth and a violent champion of Aristotle, waxed hot against the Dutch scholar. By his efforts an edict was passed interdicting Arminius from teaching at Geneva in public or in private the heresy of the logic of Ramus. Placed under the ban of this edict, he was driven from the university. Was there not a prophecy here of the coming theological strife?

Arminius removed to Basle. The atmosphere of exclusiveness and intolerance that seemed to pervade Geneva was exchanged for a more congenial clime. Golden opinions again were gained, and unexpected laurels won. It was the custom for the more advanced students, during the autumnal recess, to deliver public lectures. Arminius, without reluctance, undertook this task. He selected as his theme the Epistle to the Romans. His expositions were marked by unusual ability and success. The professor of sacred literature occasionally honoured him with his attendance and thanked him for his efforts. Other distinctions were also conferred upon him. In public disputations when a serious objection was raised, or a knotty question brought forward, the professor would sometimes single out Arminius from the crowd, and say, 'Let my Hollander answer for me.' On his leaving Basle to return to Geneva he was furnished with a written testimonial, commending his piety and his 'gift of the spirit of discernment.' Moreover, the Faculty of Theology proposed to award him the diploma of Doctor at the public expense. Arminius, who was then but three and twenty years of age, modestly declined the proffered title as an honour he was yet too young to wear.

Either from change of feeling at

Geneva, or change of policy on the part of Arminius, the opposition towards him gradually softened down on his return. Beza thought highly of him, and wrote a letter of commendation in reply to inquiries from Amsterdam. The venerable divine says:—'Both his acquirements in learning and his manner of life have been so approved by us that we form the highest hopes respecting him.' 'For the Lord has conferred upon him, among other endowments, a happy genius for clearly perceiving the nature of things and forming a correct judgment upon them, which, if it be henceforward brought under the governance of piety, of which he shows himself most studious, will undoubtedly cause his powerful genius, after it has been matured by years and confirmed by his acquaintance with things, to produce a rich and most abundant harvest.' Beza scarcely imagined, when he penned these words, that the fruits of his pupil's genius would be a system of theology which would deny the favourite tenets of Calvin, and divide the religious world for ages.

The studies of Arminius at Geneva were continued for four years with but one serious interruption. In 1586 he made an excursion into Italy. The chief object he had in

view was to attend the lectures of Zarabella, a celebrated professor of philosophy, at the university of Padua. He went in the company and at the intreaty of a college friend from whom during the tour he was inseparable. They had all things common, sharing food and lodgings, and reading together from a Greek Testament and a Hebrew Psalter. The journey was of service to Arminius. At Rome he saw, he said, the mystery of iniquity fouler and more detestable than he had ever dreamed. All that he had heard or read seemed trifles compared with what he witnessed with his own eyes. But he purchased his knowledge of Antichrist at a great risk. His talents and reputation had already made him the mark of envy. Detraction and insinuation now renewed their wretched work. It was whispered that he had abjured the orthodox religion, that he had become intimate with Cardinal Bellarmine, that he had frequented the assemblies of the Jesuits, that he had bowed down before the Pope and even kissed his shoe. These were baseless and absurd calumnies, but they gained currency at Amsterdam. The burgomasters were displeased. Arminius was summoned to return, and his student life abruptly closed.

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## Obituary.

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HANNAH WEST.—As years advance and experience deepens, the chastened memories of the past become an important element in the education of our moral nature. Ripened affection delights to linger and revel amid the hallowed scenes and fragrant recollections of departed hours. The dear old home of childhood and youth, the sacred names of father and mother, brother and sister, the chamber of sickness, the wasted form, the nightly watching, the dying moan, the parting hour, the opening grave, all pass in review,

and the sorrowing heart longs for some humble and abiding memento of the loved ones gone before. To aid in this ministry of love to the surviving members of a once happy and unbroken family is the design of the following brief memoirs:—

Hannah West was one of those worthy, conscientious, and strong-minded women found in many homes of the village life of old England. I have often admired her stately mien and portly bearing, and imagined that she was a fair representative of those females

heroines, who in Puritan times bore faithful testimony to the kingship of Christ, the authority of the Bible, and the rights of conscience. Little Hallam, a small hamlet about a mile south of Ilkeston, was the birthplace of this good Christian woman. She was born on the 12th of August, 1784. Adam Taylor records in history (vol. 2, p. 156) that in this same year 'the meeting house at Little Hallam was taken down, and a more substantial and commodious one erected in its stead at Ilkeston.' The little girl, Hannah Twells, it may be was the child of parents, who in that age of ecclesiastical domination and corruption, met for pure spiritual worship in the small unpretending sanctuary, where in the fervour and piety of his youth, John Goddard held forth the word of life, with power and success. It would seem that the family followed the ark of God to its resting place, for before fifteen summers had passed, the village maiden had yielded to the drawings of a Saviour's love; submitted to the initiatory rite of the New Testament church; joined the communion of saints at Ilkeston; and commenced the pilgrim's journey to the skies. A pupil in the school of Christ thus early, her mind grew in the highest wisdom, her character was shaped after the holiest models, and her long life became an epistle of commendation in honour of her Lord. Called by the progress of time and its events to take her position in the social economy of life, the subject of this notice resolved that the counsels of holy writ should guide her steps. William Barnes West and Hannah Twells were one in faith, in baptism, and in fellowship, anterior to the formation of the connubial bond. Unlike many young men and maidens in these days who appear to be wise above what is written, they preceded on that sound philosophic maxim: *How can two walk together except they be agreed?* The benedictions of heaven fell in rich abundance on the pious and loving pair. United in

counsel, effort, and purpose, they soon rose to a position of comfort and respectability. Secular prosperity advanced with the growing responsibilities of home. Their children grew up as olive plants round about their table. They were a family whom the Lord greatly blessed. The swelling tide of domestic bliss now reached its utmost limit, and the retreating wave bore on its heaving breast the husband and the father into the ocean of the great unseen. And now the stricken one begins to think, who can tell; it may be the Lord has been preparing me for a time like this, and brushing away her tears she entered on the cares and toils of widowhood with a brave and trusting heart, feeling the inspiration of that animating promise: *God is a husband to the widow and a father to the fatherless in his holy habitation.* How nobly she did her duty in this crisis of her social life the children who still survive can testify; for they praise her in the walks of life, and in the gates of Zion. For their welfare as occupants of earth and as heirs of immortality she laboured and prayed night and day with tears, and as one by one they rose to virgin or manly prime, entered the fold of the Good Shepherd, or took their place in the great thoroughfares of life, she rejoiced over them with a widowed mother's joy. Once and again have I been in that family group, and when in those quiet evening hours, we have sung one of the songs of Zion, and the voice of prayer has gone up to the holy hills, I have felt, is not this the church in the house? is it not the gate of heaven? When first I knew our venerated friend she was descending the vale of life. Planted early in the garden of the Lord she grew like a cedar in Lebanon, and brought forth fruit in old age. For the long space of more than three score years this 'wise virgin' trimmed her lamp, walked with God, honoured the Saviour, and prepared for heaven. To such an one death could have

no terror. The conviction with her was deep and strong, the growth of years, *I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.* Her dying chamber was the vestibule of heaven. Calm and serene, her everlasting hopes being founded on the rock of ages, she breathed her spirit away on May 2nd, 1861, in the 76th year of her age.

It will be evident from the above sketch that the late Mrs. West was characterized by many virtues. She was a person of high integrity, sound religious principle, and blameless life. Not forgetful to entertain strangers, and thereby ministering to 'angels unawares,' she received a 'prophet in the name of a prophet and obtained a prophet's reward.' A ministerial brother in his letter to a daughter of the deceased thus writes: 'Your mother was one of the best women I ever met, so far as I knew. My intercourse with her was confined to what could be maintained in her dwelling. I have a lively recollection of her kindness to me when a student, and of her devotion to the interests of the church at that time. O for more of such mothers in Israel.' Thus was our venerated friend highly esteemed by all who knew her, and it will be long ere her name, virtues, and memory are forgotten. *Blessed are the dead who die in the Lord. They rest from their labours, and their works do follow them.* C. S. H.

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GEORGE SMALL WEST, son of the above, also departed this life January 8th, 1862, in the 48th year of his age. Blessed with wise and pious parents, traces of their judicious training marked his character and course through life. His morals were nurtured, his habits formed, and his tastes corrected amid the genial influences of a well ordered home. The principles of integrity, industry, virtue, and piety were instilled into his youth-

ful mind, and illustrated in the daily life of his revered father and mother. From a child he knew the Holy Scriptures, and grew up attached to the house of God. Not, however, until his nineteenth year did the blessed ministries of home culture, Sabbath service, and heavenly grace, mature the spiritual germ in the soul, win the homage of the heart, and command the obedience of life. Constrained by the love of Christ, the son of many prayers now gave himself to the Lord, and his service to the church. He was baptized by the late Rev. W. Hogg, in the year 1833. Henceforth the Sunday-school was his chosen field of labour. His energy, constancy, and perseverance were regarded with admiration, and by the request of the teachers he filled the office of superintendent for many years. Eminently gifted with a musical taste, the service of song in the house of the Lord became his favourite study and ever fresh delight. In the free and generous use of this seraphic talent, he rendered efficient aid, not only to the church and congregation of which he was a member, but also to other sections of the Christian world. In process of time the worthy character and exemplary deportment of our late brother pointed him out as a fit and proper person to take office in the church. Elected to the honoured position of deacon he discharged its duties with fidelity and zeal. The assiduity with which he wrought in the varied departments of his master's employ, secured for him the unique designation of 'the man that lives at the chapel.' From six years observation and intercourse I can honestly testify that my lamented friend was one of that select order in the church who devote themselves heart and soul to the work of the Lord. To say that his wisdom and prudence were sometimes at fault, is simply to say that he was mortal. Taking a full and charitable survey of his life and character, my verdict is: He was a good and faithful servant of

the Lord Jesus Christ. Towards the close of his earthly sojourn, the loss of his maternal parent, to whom he was devotedly attached, combined with other painful and unexpected trials, impaired his already weakened constitution, and smote his heart with pangs of grief. His appetite failed, his sleep forsook him, and his strength declined. Business was now given up, the familiar scenes of his past history were abandoned, and rest and a recovery were earnestly sought by residence in the pleasant village of Sawley. Kind heaven granted the deceased a brief space in the quietude and retirement of rural life to gather up the forces of his spiritual nature by reading, meditation, and prayer. Of late he had sown in tears, but it soon became evident that the discipline of earth was fitting the tenant, pent in mortality, for a more congenial clime. During the last evening passed with the

family no symptoms of his approaching end appeared. In those dark and silent hours that followed no voice, or moan, or sound was heard; but when morning light returned, the startling fact was revealed, that the angel of death had entered the chamber of the good man, and borne his immortal spirit to the house not made with hands. His work was done. The recent quickened pulsations of his heart for ever grew still. The jaded frame calmly passed into the sleep of death. Beneath the shadows of the village sanctuary, where he had heard of Jesus and of heaven, he reposes in hope of a joyful resurrection at the last day. My prayer is that each surviving member of the bereaved family may share in the

'Blissful hope which Jesus' grace has given;  
The hope when days and years are past,  
We all shall meet in heaven.'

C. S. H.

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## Correspondence.

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### OLD MORTALITY ON ÆSTHETIC CANT.

'Is it among the excellencies of a mind of taste, that it loses, when the religion of Christ is concerned, all the value of its discrimination?'

JOHN FOSTER.

'I trust none in the present assembly will do me the injustice of supposing that any reflection is intended upon the liturgy: though a Protestant Dissenter, I am by no means insensible to its merits. I believe that the evangelical purity of its sentiments, the chastised fervour of its devotion, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions.'

ROBERT HALL.

DEAR MR. EDITOR,—I have a word or two to say to 'Old Mortality' concerning his essay entitled '*Æsthetic Cant*,' though I have no intention of *seriously* noticing the whole of it, for it glows so fiercely with the un-suppressed fire of personal excite-

ment, and rolls on with such a passionate fluency, that I cannot conclude it to be finally declaratory of the well-weighed, sober, Christian opinions of the gifted and respected writer. Surely he must himself see, now that the 'fine frenzy' of his eloquent rage is over, that there is in what he has written very much of overstatement, invective, uncharity, and unwarrantable imputation, of which it behoves him to be heartily repentant.

1. 'Old Mortality' is very wroth with what he denominates 'the religion of taste,' and appears to believe that the lovely and the good are incompatible—that conscience and imagination are not reciprocally helpful attributes of one and the same finely adjusted nature, a nature which the Almighty has made as full of differing yet supplemental faculties as is a perfect musical instrument of diverse but harmonious

tones. To me, on the other hand, it seems quite likely that in that striking Scriptural phrase *the beauty of holiness* something more may be meant than a single reference to the abstract excellence of faith and virtue—that if to be holy is to be beautiful, it must needs be that beauty is the congenial tribute and revenue of holiness; and that whatsoever is fair and rich in thought and work—in the fruits of benevolence, the flowers of art, the pearls of song may well and fitly be offered in His service who is the God of Beauty as well as Truth, and at the cradle-shrine of whose well-beloved and only begotten Son, *wise men*, in the pure enthusiasm of a pious instinct, once laid their gifts of gold and frankincense and myrrh. Therefore, (with becoming deference to 'Old Mortality,') I cannot see that increase of refinement is symptomatic of waning spirituality, and I demur to the insinuation that prayer is more accepted from a barn than from a building of greater architectural pretensions, or that praise is comelier when presented with unskilled uncouthness, than in forms of symmetric melody. I have no scorn—I have no feeling but of respect for the homely methods in which a humble and unlettered piety seeks to express itself; but I must acknowledge that I do not think 'Yates' would be a less godly person without his 'whining,' nor do I consider that 'Bates' would preach the gospel with less impressiveness if he did not 'bawl.' Is there, I would ask, no indication in Divine Revelation of the office and function of the *Æsthetic faculty*? Is there no warrant for the consecration of the choicest developments of intellectual activity—of art and architecture, and poetry, and music, to the service of the sanctuary? Is there nothing of the sort inherent in the very idea of sacrifice—sacrifice, the soul and virtue of all religion—the surrender of our dearest, fairest, best to Him who has given us all? Is there no lesson for Christian hearts and hands in

the costly furniture of the Mosaic tabernacle—in the splendid vestments of the Levitical priesthood—in the gorgeous decorations and solemn ritual of Solomon's temple—in the lutes and cymbals and ordered service of Hebrew song? Were all these offensive to the Most High? and if not, will He look with disfavour on the like things made sacred by an earnest and pious spirit now? Is it wrong that where we have given our love and adoration, we should give tokens of them, the rarest and the richest that we can—that where our heart is, should our treasure be? In truth I venture to think not, and to hope that He who looks more to the inward motive than to the outward manifestation, and who accepts alike the widow's mite, and Mary's alabaster box of precious ointment, will scorn nothing that is offered and done with love and in the grace of gratitude.

2. Concerning the special allusion to the services of a particular congregation which is so racily written, and bears on the surface of it such numerous characteristic marks of rhetorical exuberance, I have simply to say that I have gathered from trustworthy sources, (and occasional personal observation enables me to corroborate the statement,) that the representations of 'Old Mortality' are not in this instance borne out by the facts of the case. I find it difficult to believe that there is such a complete and supercilious monopoly of the musical part of the service as is asserted by this writer. It seems incredible that any who desire to join in the psalmody are 'either laughed at, or sneeringly told that they must *learn* first, and till then must be content with silence;' or that with a kind of systematic and gratuitous mockery 'the chants as soon as learned by the body of the congregation are put aside and new ones introduced.' The 'old familiar melodies' over whose desuetude 'Old Mortality' is eloquently pathetic, are I suppose the *Lydias* and *Cranbrooks* of blessed memory—full of unexpected shakes and 'vain

repetitions'—combinations for the most part of jerky inharmonious notes which loudly emitted in concert with wind instruments and fiddles, our venerable friend finds more conducive to a praiseful mood than the simpler airs bequeathed by formalists like Gregory and Luther, or the purer modern melodies culled from the treasures of sacred German song. 'Old Mortality' denounces and ridicules the endeavour to express the fluctuations of thought and emotion in a hymn by correspondent changes of time and tone, and complains bitterly that the music is made reflective of the meaning. Does he wish for perfect uniformity of sound and time? Would he insist on all hymns, no matter how various in character, on every verse of the same hymn, no matter how contrasted soever in sentiment one verse may be with another, being sung with equal volume and in identical time? Does he consider that physical ability and the current mood alone conditionate the function of the individual in congregational psalmody? If so, the introduction of music into divine service is a mistake, and the hymn had better be simply recited—said, not sung; for the theory of musical expression implies a presumed correlation of sense and sound, and the highest office of musical art consists in the attempt to interpret dramatically the incommunicable sympathies of man; to translate into what Beethoven has finely called a 'higher revelation than words,' those inarticulate but most real and earnest yearnings of his nature that unite him with an infinite life—that mysterious spiritual interior melody that is never silent within his soul, but murmurs for ever, like the ocean-tone inside the shell, a lingering echo from the half-remembered dialect of a far-off home.

3. I pass on to the concluding portion of 'Old Mortality's' remarks wherein he expresses his opinions and feelings concerning the Established Church of the country with a vehemence which reminds me of a

certain Baptist deacon whom I know, who in his unreasoning aversion to anything liturgical, declared most earnestly that he objected to the Lord's Prayer *in toto*. And in this onslaught on the Church, (whose writers, by the way, he has not scrupled to cite with seeming approval,) he has not disdained to call in the suspicious aid of an American Pantheist. 'There is,' he says, 'an institution in the bosom of British society more fatal to conscientious principle, and more destructive to true religion than any contemporary enemy of piety. That institution is the worldly corporation which passes by the style and title of the Church of England.' Now of course I am fully sensible of many and grave defects existing in the National Church of these realms, and I no more claim for her an unmixed excellence than for our political constitution theoretic perfection and administrative purity. I am conscious of the prodigious difficulties involved in the alliance of the secular and spiritual powers. I am aware of the unjust distribution of the patronage and emoluments of the Church. I lament the incommensurate pay of the working clergy. I see that there are relics of superstition still lingering in the Book of Common Prayer. I acknowledge that the doctrine of Baptismal Regeneration is the first, the obvious, the honest deduction from the service used in the 'ministration of public baptism of infants.' I object to priestly absolution and to the damnable clauses of the creed incorrectly ascribed to Athanasius. I allow the urgent need of liturgical revision. And yet, with all these admissions, I am bound to observe that the Anglican Church represents the religious convictions and rivets the earnest allegiance of a very large body of devout, intelligent and cultivated people, and that continually a vast myriad of worshipping hearts pour themselves forth through her incomparable forms of praise and prayer. I cannot myself help remembering, I cannot help reminding

'Old Mortality' that for this Church martyrs have perished, — saints have laboured, whose names are sacred and dear to every section of God's large family. This is the Church of Latimer and Leighton; of Hooker and Butler; of William Wilberforce and Henry Martyn. It was as a faithful minister of this Church that the brave old Ken charged upon the dying Stuart the vices of his life; and it was within its hallowed precincts that Herbert chanted his devout and thoughtful verse. Can such a Church be fitly described as a 'mountainous power of evil?' Can that Church be 'a monster of iniquity' out of whose bosom Keble has poured forth the music of the 'Christian Year;' in whose communion Arnold lived and toiled, teaching alike by life and lip the nobleness of duty and reverence, the priceless worth of truth in word and work—Arnold, to whom the Rugby boys said it was too bad to tell a lie, he always believed them—Arnold, the footprints of whose intellectual pathway are luminous over all England now? Are we well-advised when we are invited to 'fling ourselves with deadly antagonism' on a Church in which a Whately is yet enforcing Christian logic—a Milman still writing Christian history—a Stanley, an Alford, an Ellicott, devoting to the use and comfort of the universal Church the fruits of Christian scholarship? I shall be told that the adhesion of men pious and gifted does not of itself constitute a cause or an institution righteous and true; but it presents at least presumptive proof that it contains elements of good; that it is not an engine of sheer mischief and unmitigated evil; and if on this ground only, I will take emphatic exception to the sweeping assertions of a writer who has sufficient temerity to announce that the Established Church of England is 'using every conventional motive, every worldly motive, every fleshly bait \* \* \* \* to seduce to its embrace the man of mere taste?' Will thoughtful, broad-

minded, large-hearted Dissenters, endorse these severe and passionate words? Can 'Old Mortality' look fairly round him and honestly say that the character and efforts of the majority of the clergy are not maligned and parodied in the picture which he offers for our approbation? 'Old Mortality' mistakes violence for strength, declamatory intemperance for the genuine afflatus, and in closing his diatribe has with consistent perversity 'preferred a prayer in the spirit of an indictment,' (as Robert Hall once wrote of Bishop Horsley), and inscribed on his schismatic banner the names of some of the most illustrious chiefs of British Nonconformity, irrelevantly as it seems to me, and vainly; for I cannot but believe that those saintly spirits in their catholic sympathy would have waved a deprecating hand above these testy ebullitions of sectarian bitterness, and earnestly conjured us to look through accidental divergencies of verbal creed and ecclesiastical polity to the substantial affinities of faith and feeling—to those fundamental needs and instinctive aspirations of a common nature which impel us to the same all-merciful Saviour, and point us to the same eternal home.

I remain, dear Sir,

Very faithfully yours,  
OLD MORTALITY'S NEPHEW.

#### OLD MORTALITY ON ÆSTHETIC CANT.

*To the Editor of the General Baptist Magazine.*

DEAR MR. EDITOR,—I am a General Baptist, a liberal, a working Nonconformist, and a regular reader of your Magazine, and cannot but take exception to some portions of 'Old Mortality's' paper on *Æsthetic Cant* in the current number.

Against the system 'of that worldly corporation that passes by the style and title of the Church of England,' I could feel as strongly as 'Old

Mortality' himself. But in the face of Christ's injunction, *Love your enemies*, and Paul's advice in 2 Cor. xiii, I could not feel, much less write, in the strain which is indulged in by your generally very acceptable contributor, 'Old Mortality.' It is this fighting churchmen, and not the system of an establishment, that I complain of.

'Old Mortality,' speaking through 'a more interested witness,' says:—'All the upward looking flunkeyism of the empire, which is not troubled with religious scruples, gravitates toward that which Archbishop Syngé called the gentleman's religion. The Church of England is the hereditary spiritual house of the proud British aristocracy and of the landed families.' Further on in his own words he says, . . .

. . . 'If this were true of the *vulgar herd* merely, whose *ignorance* or *coxcombry* render them the natural prey of priestcraft and affectation, *we could bear it.*' Why this importation into the 'argument which forms our quarrel.' This is not argument, but inflammatory personality, barely applicable to the worst sections of the members of the Church of Rome. This will not 'gain' our brethren, and especially if we tell them if we 'cannot destroy we must hate.'

If 'Old Mortality' had been giving us a picture from life of the effects from this 'system' of church and state religion, I should have been silent. I could even have understood his 'crying still for war;' but I cannot think with him, that 'for every damage, every insult, every cowardly robbery, every bloody oppression we would exact penalty and ransom.'

Our church brethren were born into this 'system.' This 'system' existed, as we had shewn so well last year, two hundred years ago. Again, I say, as a young working Nonconformist I regret this fighting at the church, beating the air, or worse. Let us rather quietly, but not the less surely, and as loving brethren, knowing that one is our

Lord, even Christ, educate our young men to be Christian, 'Free-churchman,' our aim being *not* to 'overturn, overturn, overturn,' but to work, work, work, till the Establishment itself becomes a church 'free indeed.'

Yours truly,  
YOUNG MORTALITY.

#### LANCASHIRE DISTRESS.

[The following circular, sent to every church and subscriber to the 'Leeds Relief Committee,' explains itself. We entirely sympathize with the course recommended by the Yorkshire Conference, and greatly rejoice at the truly fraternal feeling exhibited by our brethren of the Particular Baptist Body.—Ed.]

DEAR SIR,

At the Yorkshire Conference, held at Birchcliffe, the following Resolution, moved by the Rev. R. Horsfield, Leeds, seconded by the Rev. T. Gill, Shore, and supported by the Rev. J. Tunnicliffe and G. T. Woodson, Esq., Leeds, was unanimously passed:—

'Having heard with great pleasure, that the Baptist Relief Committee do not recognize, in their distribution of Money and Clothing, any distinction between the different sections of the Baptist Denomination, and that all Baptist Churches within the distressed districts are equally eligible to receive relief from their funds; this Conference instructs the "Leeds Relief Committee," on ascertaining that these statements are correct, to request that all the churches in the connexion, forward in future their contributions to the "Baptist Union," to be transmitted to the Lancashire Baptist Relief Fund.'

This Resolution was submitted to the Lancashire Committee, whose Secretary replied as follows:—'The information received by your Committee is correct. No difference has been or will be made with

respect to any section of the Baptist Denomination. All are alike cheerfully aided, and I should be exceedingly delighted if our closer and more manifest union be the result.'

On receiving such an answer, it did appear most undesirable that two Committees should exist, when one, so efficient and laborious, was already assisting all needy Baptist Churches.

Moreover, we found on further inquiry, that while our resources were daily diminishing, the distress was more intense and wide-spread than we had described or imagined. Intimations, also, were given us, that the liberal sums that had been promised, and had been so cheerfully sent (amounting to between £800 and £900), *could not* be continued. For these reasons, we hailed with unfeigned admiration and joy the noble generosity of our Particular Baptist Brethren.

We now affectionately and earnestly urge continued and large liberality, not only because of the terrible distress of our churches, but for the sake of our Denominational honour.

All grants will in future be made by the Lancashire Committee, and all Contributions should be sent for them to the REV. J. H. MILLARD, Mission House, 33, Moorgate Street, London, E.C.

Yours truly,

RICHARD HORSFIELD, Secretary,  
*Leeds Committee.*

G. T. WOODSON, Treasurer, *Leeds Committee.*

LEEDS, January 14th, 1863.

#### TREASURER'S ACCOUNT.

*Contributions received by the Committee at Leeds from December 17th, 1862, to January 17th, 1863, for the Relief of Distressed General Baptist Christians in the Cotton Districts.*

	£	s.	d.
Wisbech, R. Wherry, Esq.	10	0	0
Loughborough, Wood-gate, per Mr. Timms, £5 3s. 2d., £4 0s. 4d., £7 1s. 6d. ...	16	5	0

	£	s.	d.
Wendover, per Rev. E. Foster, Congregation, £5 1s., School, £1 14s. ...	6	15	0
Billesdon, per Rev. E. J. Jackson ... ..	0	14	6
Killinghome, per Rev. G. Crooks ... ..	0	12	6
Ashby-de-la-Zouch, per Mr. Orchard ... ..	4	10	6
Bourne, per W. Wherry, Esq. ... ..	5	14	11
Dyke, per W. Wherry, Esq.	1	0	6
Coningsby, per Rev. W. Sharman ... ..	2	18	6
Smarden, per Rev. J. H. Wood, £1 6s. 3. and £1	2	6	3
London, Camden - road Chapel, Rev. F. Tucker's, per S. Pewtress, Esq. ...	14	12	0
Hitchin, per R. Johnson, Esq. ... ..	1	0	0
Nottingham, per Mrs. Beverley ... ..	0	12	0
Berkhamstead, per Rev. J. Lawton, £2 17s. 3d. and £2 2s. ... ..	4	19	3
Derby, Osmaston-road, per Rev. W. Jones, 6th, 7th, and 8th donations, £30, 9th donation, £10 4s. 6d.	40	4	6
Stoke, per Mr. Taylor ...	6	15	0
Leicester, Dover-street, per Rev. J. J. Goadby, £3 and £3 ... ..	6	0	0
Nottingham, J. Heard, Esq., 5th, 6th, 7th, and 8th donation ... ..	37	0	0
Loughborough, Baxter-gate per E. Stevenson, junr., £1 2s. 9d., £1 11s. 2d., £1 8s., and £1 9 11d. ....	5	11	10
Kirkby and Woodhouse, per Mr. Cotes ... ..	1	9	0
Kegworth, per Rev. R. Ingham ... ..	1	7	0
Measham, ditto	7	12	6
Low Moor ditto	1	0	0
Bradford, Tetley - street, per Rev. B. Wood ...	2	10	0
Queniborough, per T. W. Marshall, Esq. ... ..	1	13	1
Thurcaston, per Mr. Timms	0	14	6
Sutton Bonington, do.	0	3	0
Hose, per Mr. Mantle, £1 and 18s. ... ..	1	18	0
Bourne, Mr. White ...	1	0	0

	£	s.	d.
Kegworth, per Rev. W. Jarrom ... ..	0	15	0
Barton, per Rev. E. Bott, £3 and £4 10s. ... ..	7	10	0
Barrowden, per Rev. G. Towler ... ..	1	0	0
Derby, St. Mary's - gate Chapel, Vestibule Boxes, four Sabbaths, £4 6s. 10½d., Chellaston, per Mr. Gregory, 10s. 0½d., Duffield, per Mr. McIntyre, 11s. 1d., Rose Hill, per Mr. Dean, 10s.	5	18	0
A.F. Landport, Portsmouth Post Mark ... ..	5	0	0
March, per Rev. T. T. Wilson ... ..	5	12	4
Audlem, per Mr. Thursfield... ..	0	2	0
Leicester, Friar-lane, per Rev. J. C. Pike ... ..	3	6	7
Tarporley, per Mr. Dickinson ... ..	1	14	10
Ripley, per Rev. G. Needham... ..	5	4	1
Liddington, per Mr. Muggleton ... ..	1	10	0
Hull, from a friend... ..	3	0	0
London, Commercial-road, per Rev. T. Goadby, Congregation, £5, School, £1 6s. ... ..	6	6	0
Loughborough, Wood-gate, Christmas Entertainment in School-room, per Mr. Baldwin ... ..	2	2	0
London, Borough-road, per J. R. Gover, Esq. ... ..	13	14	8
Nottingham, Broad-street, per Mr. Baker ... ..	1	0	0
Melbourne, per John Earp, Esq... ..	5	0	0
	255	14	4
Amount previously advertised ... ..	594	18	11
	850	13	3

SUMMARY OF THE TREASURER'S CASH ACCOUNT.

January 17th, 1863, received to this date ... .. £850 13 3

PAYMENTS.

	£	s.	d.
Sundry Grants, as per Vouchers ... ..	530	0	0
Paid Mr. F. Earp, Derby, for Salt Beef... ..	32	0	0
January 3rd, remitted to the other Committee ...	150	0	0
January 10th, ditto	60	0	0
17th, ditto	63	2	8
	835	2	8
Balance ... ..	15	10	7

The £15 10s. 7d. is of course subject to the incidental expences, the exact amount of which cannot now be stated, as several small accounts have not come in. We however suppose that 1½ per cent. will cover all.

The *Times* Paper, January 8th, extols Relief Committees that do not exceed four per cent. for their working expences.

G. T. WOODSON, *Treasurer.*

Francis-street, Leeds,

January 17th, 1863.

MINISTERS' FUND.

To the Editor of the *General Baptist Magazine.*

DEAR SIR,—The following additional sums have been received for the relief of ministers in the distressed districts since December 15th, to January 11th. Permit me to say that the practical sympathy manifested towards our dear brethren has cheered their hearts, and has been very thankfully acknowledged. It is very pleasing to learn, notwithstanding the severe privations of the people, the Lord is affording them pleasing evidence of His presence among them by sending them showers of spiritual blessings. One brother says, they have as

many as 150 at their prayer meeting every week, and a delightful feeling exists. Another brother, whose troubles have been augmented by family affliction, remarks, 'the spiritual condition of our little church is very promising, and I doubt not, but that when the present ordeal is past, we shall find that it has been a means of drawing us nearer the Saviour. If our brethren, however, are to maintain their position, continued help will be needed for the present, which we trust will not be withheld.'

	£	s.	d.
From St. Mary's - gate, Derby ... ..	8	15	6
Bourne, per Mr. White ...	1	0	0
Bourne, per Mr. Wherry Berkhampstead, per Mr. Lawton ... ..	3	5	0
Broad-street, Nottingham, per Mr. Baker ... ..	2	10	0
Dover-street, Leicester per Rev. J. J. Goadby ...	2	0	0
J. Heard, Esq., Nottingham	1	0	0
Baxter-gate, Loughborough, per Mr. E. Stevenson, junr... ..	3	0	0
Mr. H. W. Earp, Melbourne	0	10	0
Mr. J. Earp, Melbourne	1	0	0
H. Ewen, Esq., Long Sutton ... ..	1	0	0
Mrs. Poile, Leicester ...	1	0	0
Rev. T. Stevenson, Leicester	1	0	0
Commercial-road, London, per Rev. T. Goadby ...	2	6	6
Dover-street, Leicester, per Rev. J. J. Goadby	1	0	0
From Melbourne ... ..	2	10	0
Billesdon, per Misses H. and K. Allen... ..	0	6	0
Rev. G. Towler, Barrowden	0	10	0
Derby, St. Mary's-gate ...	2	3	0
Loughborough, Baxter- gate, per Mr. E. Steven- son, junr... ..	0	10	0
Mrs. Deacon and Friends, Leicester ... ..	2	10	0
Boston, per Rev. W. Mat- hews ... ..	4	12	2
Mr. J. F. Winks ... ..	0	10	0
Mrs. Winks ... ..	0	5	0
Miss Winks ... ..	0	5	0

J. EARP, Treasurer.

## ACKNOWLEDGMENT OF CLOTHING RECEIVED.

To the Editor of the General Baptist  
Magazine.

DEAR SIR,—The following is an additional list of clothing received up to the 16th inst. I am desired to say, that the instructions given by the Birchcliffe Conference to the 'Leeds Relief Committee' apply to clothing as well as money. All packages should now be directed to the Rev. F. Bugby, 96, Fishergate Hill, Preston. Before they are despatched a letter should be sent him, and a reply obtained.

While sincerely thankful for all that has been done, we are compelled to say, that the want of warm clothing is still distressingly felt.

Yours truly,

MARY HORSFIELD.

Newton Grove, Leeds,

January 17th, 1863.

Hugglescote, per Rev. J. Salisbury.

Ashby-de-la-Zouch, Mrs. Orchard.

Alford, Mrs. Kemp.

Nottingham, Mr. Baker.

Bourne, Mrs. Wherry.

Bourne, Mrs. Wyles.

Chesterfield, Mr. Bishop.

Kegworth, Rev. W. Jarrom.

London, Praed-street, Mr. E. Brown.

## LETTER FROM REV. M. W. FOX, ROCHDALE.

To the Editor of the General Baptist  
Magazine.

DEAR SIR,—Will you permit me to return my sincere thanks in behalf of my suffering brethren, to those of our sister churches, who, having heard the cry of distress which has gone forth from our midst, have so nobly responded by their generous contributions towards the alleviation of our unparalleled and unavoidable sufferings.

Your pages are already replcte

with the sorrowful details of heart-rending facts; facts that have thrilled the hearts of your readers, aroused their tenderest sensibilities, and enlisted their noblest sympathies in our behalf. It is not, therefore, my intention to add to the number of these facts, but simply to *endorse* them. They might be multiplied by scores, and by hundreds, aye, and by thousands, throughout the *cottonless* Cotton District; but it is in their *truthfulness*, rather than in their amplitude, that the secret of their heart-thrilling potency is found.

And we thank God, and you, brethren, that by your timely and generous assistance, many of our sufferers have been saved from extreme poverty; others perhaps from disease, and premature death.

We sincerely thank you, brethren, for your liberality, and assure you that its moral effect has been second only to its material influence in alleviating the sorrows of those who have been its grateful recipients. Thank God, our present distresses have demonstrated the fact that there is an underlying bond of sympathy still existing in the Christian Church. We hail this harmony of brotherly feeling, as an earnest of better times when the reign of righteousness shall be fully inaugurated in the earth, and slavery and war, the two prolific sources of our present calamities, shall be utterly, and eternally abolished.

Yours truly,  
M. W. Fox.

Rochdale, January 18th.

BAPTIST COLLEGE,  
CHILWELL.

To the Editor of the *General Baptist Magazine*.

DEAR BROTHER,—The accompanying circular relative to the College Bazaar has been sent to individuals in all parts of the Connexion, but it is desirable that it should appear

in your pages without more delay, that any persons whose address is not known, or who may have been unintentionally overlooked, may be able to see what is going on. The Nottingham ladies are in full work for it, but they are anxious to be assured that others in distant churches are co-operating in the effort.

The exigencies of our Foreign Mission may hinder some of its friends from doing that for the College which they might do were the Mission funds in a good state. It is to be regretted that so serious a deficiency should have occurred at all; but more so that it should have happened while the College Building enterprise is taxing the resources of the Connexion. It should however be considered that the *Mission is dependent on the College for its very agents*. All the excellent brethren now in the foreign field were once students in the College, and the last who left it for India did not cost the Mission one farthing. Formerly the Mission fund was charged with the expences of the student's education, if he went direct from the College to his missionary work. No application for such reimbursement was made in the case of Mr. Thos. Bailey; and should other students follow his steps I hope the old custom will never be revived. While this is the policy of the College Committee toward the Mission, and while the two Institutions are so identical in their aims and efforts, *that* preference of the one to the other which causes the subject of it to withhold assistance from either is both unjust and injurious. Not liking to trespass on your space I forbear to write more at the present, and remain,

Yours truly,  
W. UNDERWOOD.  
Chilwell College, January 15, 1863.

BAPTIST COLLEGE, CHILWELL.

WE address you on the subject of the Bazaar, which the last Association, at Halifax, appointed to be held

during the week of the Association, at Nottingham, in 1863, to assist in extinguishing the debt on the College at Chilwell.

The amount required is nearly £1,000 in addition to what has been already paid and promised.

We are happy to state that the ladies connected with our churches in Nottingham have commenced a society for the preparation of articles for the Bazaar; an example which might be followed in other towns where two or more churches exist. In places where working societies of this kind cannot be formed, we respectfully request that individual effort may be employed.

As the Bazaar was appointed by the annual meeting of our Body, and as it is Denominational in its object, we hope to obtain the co-operation of all the churches in carrying out the appointment, and in accomplishing its design. Considering also the town in which the Bazaar is to be held, and the public occasion on which it will be open, it is desirable that it should be as rich in its contents, and as attractive in its appearance as the whole Denomination can make it. We forbear to specify the kinds of contributions which will be acceptable, since any enumeration of them would be incomplete. Everything useful or ornamental which ingenuity can devise, which skill can execute, and which generosity can part with, will be thankfully received by Mrs. Lewitt, Annesley Grove, Mrs. G. Truman, Derby Road, and Mrs. T. Hill, Arboretum Street, Nottingham, or at the College, Chilwell, near Nottingham.

W. UNDERWOOD, President.

WM. R. STEVENSON, Classical Tutor.

T. W. MARSHALL, Treasurer.

JAMES LEWITT, Secretary.

November, 1862.

## ON THE WORK OF THE MINISTRY.

To the Editor of the General Baptist  
Magazine.

DEAR SIR,—I have no doubt that

the members of our churches require to be told the things which Mr. Dowson has most weightily told them in the first page of your Dec. issue. They need, and the world demands, preaching of an exalted and exalting character. But is it not too much to assert that a minister should give himself wholly to the pulpit and preparation for it? Is he not to teach *both publicly and also from house to house?* to be *instant in season and out of season;* to *rebuke and exhort;* and to *comfort the feeble-minded;* as well as more publicly to *lift up the standard to the people.* I suppose it may perhaps lie in the nature of things, that the same person should be called to sustain the distinguishable, though usually united, offices of preacher and pastor. They work well together. Perhaps many a preacher will acknowledge that not a few of his most useful sermons have been suggested, almost inspired, during his pastoral visitations. It is then he has become acquainted with the 'variety of experience, difficulties, prejudices, and mistakes,' prevailing among the people.

I dwell on this the longer, because I am half conscious, and half afraid, that Mr. D's remarks may foster in us ministers a tendency that seems to need no encouragement, to make too light of pastoral house-to-house work. The difficulty is to combine the two in just proportion.

Mr. D. says, that 'everything betokens the convulsion of present systems;' but hopes for a better 'system of ecclesiastical arrangements.' There is a point sanctioned, not more by antiquity, than I think by common sense, to which we Congregationalists would do well to return. Would it not be well, if it were a *rule* among us, that no one should sustain the pastoral office, till he had, for some period, been an *assistant minister?* A young man, however he may have profited by his inestimable advantages at college, is not prepared all at once for the undivided labours of either

a pastor or a preacher. When the united tide of both offices is rolled on him, he is carried away or overwhelmed. Oh had he only been ‘serving as a son with a father,’ as Timothy did with Paul! Without such training, pastoral in addition to collegiate, no one in the Roman Catholic church can have a cure of souls committed to him. In the Anglican church, a man, before he can be made a priest, must have been at least twelve months a *curate*, that is, an *assistant minister*. In the various Methodist bodies an equivalent regulation prevails. Overpowered by the weight of his duties efficiently discharged, I believe many a young man feels himself driven to habits of indolence in his pastoral and carelessness in his preaching duties. He gets through; and he loses all hope of doing anything more. What a boon would it be to him to have at once a coadjutor and a guide! The older brother, the actual pastor of the flock would have better opportunity for the discharge of his far larger share of the work. See Exodus xviii. 32. And would it not also be a twofold source of blessing to the church itself, receiving both the additional care of an esteemed young under shepherd, and the edification of his fresh ministry, and his not overtaxed powers.\* And with what enlarged abilities, ripened experience, and chastened courage, would he afterwards undertake a charge for himself, to the incalculable benefit of the flock of which he became the overseer.

Humbly commending these thoughts to the serious consideration of your readers,

I am, dear Sir, ever yours,  
SENEX.

#### ABOUT THE WORD ‘CHAPELS.’

To the Editor of the General Baptist Magazine.

DEAR SIR,—Though the subject of your correspondent’s query is, I think, hardly worthy of any anxiety

\* The College might furnish half his salary for one year.

in its proposer, he will, I hope, allow me through you to say that the reason we use the word chapels for our places of worship is, that is so exactly expresses what we mean, that everyone understands us (and no mistake), and that we know no other term that could answer the purpose better, or even so well. ‘Church’ would have done; but unfortunately our English translation of the Bible always uses that word for *ecclesia*, and that term is in Scripture never applied to a *building*, but to an assembly of *people*. Its common application in England to ecclesiastical structures, has produced an ambiguity (which, judging from its most perverse application in Acts xix. 37, was, I fear, intentional); and we do not approve of ambiguous expressions; so that when we speak of our churches, we do not at all intend people to think we mean our chapels, nor *vice versa*. We speak intelligently and neatly, when we speak of the church meeting, for instance, in *Salem chapel*. But how would it sound, if we spoke of the church meeting in *Salem church*? nor would it be much improved by saying, as the Quakers do, the church meeting in *Salem meeting house*; or if we said in *Salem Hall*; or *Salem house of assembly*; or *Salem assembly room*; or *Salem synagogue*; no; *Salem chapel* is best. We call the fourth day of the week Wednesday without paying *douleia* to Woden, and the sixth Friday, without rendering *hyperdouleia* to Freya. And our house of worship we call chapel, without honouring St. Martin’s cope, or caring whether the word came from *καπηλια*, a booth at fairs, or from *capella*, the goat’s hair which covered its roof. Just as a plain man digging in his garden (without caring whether his implement got its name from *pateo*, or from somewhere else), calls his spade a spade; so we call our chapels chapels, because they are so, in a sense that no one can misunderstand.

I remain, dear Sir,  
Ever respectfully yours,

M. B.

QUERY ON HEBREWS VI. 4-6.

To the Editor of the General Baptist Magazine.

DEAR SIR,—(Heb. vi., 4th, 5th, and 6th verses) A. B. has been accustomed to consider these verses as teaching the following truths:

1. That it is possible for a person, after having been once truly converted to God, to fall into an unconverted state.
2. That from this latter condition

of apostacy, it is impossible to be delivered. He has also understood the 13th verse of the 5th chapter of Matthew to teach the same truth.

Is he right or wrong? If wrong, does his opinion militate against one of the General Baptist tenets?

Answers to the above will be very acceptable to several students of biblical truth, and will oblige,

Yours truly,

J. W., D.

## Notices of Books.

ACTS OF THE APOSTLES: an exposition for English Readers, on the Basis of Professor Hackett's Commentary on the original text. By the Rev. J. S. GREEN, B.A., Rawdon College. With a new and literal translation. Vol. II. (Bunyan Library). London: Heaton and Son.

WE have purposely given the whole of the title of the volume before us. It so exactly and pithily describes the main contents as to make it unnecessary for us to give them again in detail, as in our first notice. Nor, after an examination of this second volume, do we bait one jot of the praise already awarded in these pages to Mr. Green, for the admirable way in which he has popularized Professor Hackett's commentary.

There are three supplementary notes to the present volume. The first continues the narrative of the Acts; the second touches upon Paul's visits to Corinth; and the last is a connected and popular sketch of Paul's career.

We give one or two citations from the commentary, and the notes. 'Acts xvii. 23. *And closely observed the objects of your veneration.* ("devotions," Authorized Version). It is not quite certain whether our translators intended to use this word in a sense which it sometimes

bore in Old English, as Dean Trench, in his work on the Authorized Version of the New Testament, proves from Sir Philip Sidney. The sense is now, however, obsolete; and indeed, the probability is, that the English translators employed the word in its modern significance of "acts of worship." If so, they were decidedly incorrect; as the original signifies, things worshipped (so 2 Thess. ii. 4), and is used as a generic term, under which are classed temples, images, altars, and the like. The *altar* particularly mentioned was one of these. [The English versions fall into the same error—"the manner how ye worship your gods;" excepting Rheims, which has, more correctly, "your idols," and Wiclif, who reads "youre mawmetis." In Old English a mawmet was an idol: strangely enough; the word being derived from *Mahomet*, who was regarded as the great impersonation of the heathen antichrist. Our ancestors forgot, or did not know, that the Mahometan system was distinguished above all by its repudiation of image worship—G.]

*'This, in ignorance of which, ye worship.* Here observe, the word which governs the relative is not the verb, *worship*, but the participle rendered (erroneously) in A.V. *ignorantly*. The apostle does not say, "Ye Athenians

are ignorant worshippers of God;” but “Ye are worshippers, ignorant of God.” This distinction involves a serious difference.—G.’

The following is from the first supplementary note: ‘Writers of earlier times make it clear that the gospel was preached in Britain in the age of the apostles: and it is highly probable that Claudia, the Christian lady mentioned in 2 Tim. iv. 21, was the daughter of a British king. The name of Paul is, however, unconnected with any Christian traditions respecting Britain in any writer earlier than Venantius Fortunatus, a bishop of Poitiers, about the year 600, of whom a Latin stanza has been preserved:—

Transit et Oceanum, vel quâ facit insula  
portum,  
Quasque Britannus habet terras, quasque  
ultima Thule :—

thus quaintly rendered,

Saint Paul did passe the seas, whose isle  
Makes ships in harbour stand,  
Arriving on the British coast,  
The Cape of Thulé land.

‘The tradition of St. Paul’s visit to Britain,’ say Conybeare and Howson, ‘rests on no sufficient authority,’ Vol 2. p. 490. And the wise and witty Thomas Fuller well states the matter. ‘Churches are generally ambitious to entitle themselves to apostles for their founders; conceiving they should otherwise be esteemed but as of the second form and younger house, if they received the faith from an inferior preacher. Wherefore as the heathen, in searching after the original of their nations, never leave soaring till they touch the clouds, and fetch their pedigree from some god; so Christians think it nothing worth, except they relate the first planting of religion in their country to some apostle. Whereas, indeed, it matters not if the doctrine be the same, whether the apostles preached it by themselves, or by their successors. We see little certainty can be extracted

who first brought the gospel hither, ’tis so long since, the British church hath forgotten her own infancy, who were her first godfathers. We see the Light of the Word shining here, but see not who kindled it. I will not say, as God, to prevent idolatry caused the body of Moses to be concealed, so to cut off from posterity, all occasion of superstition, he suffered the memories of our primitive planters to be buried in obscurity.’

THE BAPTIST HAND-BOOK for 1863.

London: Heaton and Son.  
We are glad to welcome what has now become a familiar friend—the Baptist Hand-Book. Great care has been taken to make the present issue as accurate as possible. Its place can be supplied by no other publication—dear or cheap. To the Baptist it is simply invaluable. If you have not ordered it, reader, do not delay another day.

THE MARRIAGE GIFT BOOK AND BRIDAL TOKEN. By J. BURNS, D.D. London: Houlston and Wright, 1863.

‘POETS, moralists, biographers, philosophers, and divines,’ the author tells us in his ‘advertisement,’ ‘have been laid under contribution’ in the preparation of this volume. The central idea of the book is—marriage. Dr. Burns has gathered together in the former part numerous quotations in prose and verse on marriage from various aspects. The latter part touches upon the marriage rites of some score nations, ancient and modern, offers us a portrait gallery of eighteen excellent wives, beginning with Sarah the wife of Abraham and ending with Mrs. Sherman, and concludes with a chapter entitled ‘the table-talk, &c. on woman, love, marriage, and domestic life,’ among others of Plutarch, Luther, Coleridge, Old Humphrey, Bulwer, and the author. After this it is needless to say that Dr. Burns has here provided a very various entertainment, and one that will be duly appreciated by a newly-wedded pair. We heartily commend the volume as a gift-book.

## CHRISTIAN FAITH AND PRACTICE.

By J. W. ALEXANDER, D.D.,  
New York.

CONSOLATION. By the same Author.

London: Hamilton, Adams, & Co.

BOTH these volumes are composed of excellent discourses. In the first the texts are stated at the beginning of each sermon. In the second they are omitted, but are not very difficult to discover. The sermons are neither commonplace

nor elaborate; but are written in an excellent style, and will be certain both to win readers and help them spiritually to profit.

THE TEMPERANCE CONGRESS of 1862.  
London: Tweedie.

THIS volume contains a revised report of the papers read at the Temperance Congress held in London during the past year. It is an interesting and useful pamphlet, and may be had for half-a-crown.

## Intelligence.

### CONFERENCES.

THE YORKSHIRE CONFERENCE assembled at Birchcliffe, December 26, 1862. In the morning the Rev. J. Maden read the Scriptures and prayed, and the Rev. C. Clark, of Halifax, preached from Jeremiah xii. 1-5.

In the afternoon the Conference met for business, when Rev. W. Gray presided, and Rev. J. Tunnicliffe prayed. Reported baptized since the previous Conference, sixty-three. The attendance at both services was good, and the following resolutions were passed:—

1. Moved by the Rev. R. Horsfield, of Leeds, and seconded by the Rev. T. Gill, of Shore, and supported by the Rev. J. Tunnicliffe and G. T. Woodson, Esq., Leeds: 'Having heard with great pleasure that the *Lancashire Baptist Relief Committee* do not recognize in their distribution of money and clothing any distinction between the different sections of the Baptist Denomination, and that all Baptist churches within the distressed district are equally eligible to receive relief from their funds; and also that the *Lancashire Committee* have sought out necessitous General Baptist churches and have already granted them liberal assistance; this Conference instructs the *Leeds Relief Committee* on ascertaining that these statements

are correct to request that all the churches in the Connexion forward in future their contributions to the *Baptist Union*, to be transmitted to the *Lancashire Baptist Relief Fund*.

2. That the best thanks of this Conference be given to the *Leeds Relief Committee* for their noble efforts in obtaining assistance for the distressed churches in this district.

3. That we request the ministers in the Conference to meet the wishes of the friends at Stalybridge in supplying their pulpit during the next quarter.

4. That the application of the church at Archview for admission into this Conference be left in the hands of a Committee, consisting of Revs. J. Alcorn, T. Gill, and O. Hargreaves till the next Conference.

5. That the next Conference be held at Stalybridge, on Good Friday, and that the Rev. E. Galdwell preach in the morning.

O. HARGREAVES, *Secretary*.

THE WARWICKSHIRE CONFERENCE was held in Lombard-street chapel, Birmingham, on Monday, January 12, 1863.

In the morning Rev. J. M'Naughton, of Wolvey, opened the meeting with reading and prayer, and the Secretary preached.

In the afternoon brother Cheatle

presided, and brethren Lees, of Walsall, and Harrison, of Birmingham, conducted the devotional parts of the service. Thirty were reported as having been baptized, and twelve remaining as candidates, viz :

	Baptized.	Candidates.
Birmingham	12	1
Longford	7	1
„ Union-place	0	2
Nuncaton	4	0
Walsall	5	6
Wolvey	2	2

The minutes of the last Conference having been read some free conversation was entered into with regard to the continued distress in Lancashire and Yorkshire, and also in the district of Coventry and Longford. At the close it was resolved :

1. That from the sums raised for the relief of the distressed in Lancashire, &c., we recommend that a certain amount be set apart for the assistance of the ministers of the district.

2. That we would have it understood while the distress is great in Lancashire, &c., and we would not willingly turn the stream of beneficence from that district, it is our decided opinion that the need for similar help is equally urgent for the relief of persons in the district of Coventry and Longford, and we would earnestly call the attention of our churches to this fact.

The next Conference is to be held at Wolvey, on the second Monday in May, and brother Harrison is appointed to preach.

A tea meeting was held after the Conference, and after tea a public meeting, which was addressed by Revs. J. Cheate, J. Harrison, J. M'Naughton, W. Chapman, G. Dunn, of Airdrie, Lanarkshire; —Davis, of Bond-street; and J. P. Barnett, of the Circus chapel. This meeting was well attended, the large room in which it was held, being crowded, and the spirit which pervaded it was of an earnest and healthy kind.

W. CHAPMAN, *Secretary.*

N.B.—Will you allow me, Mr. Editor, to say a word or two in re-

gard to the above resolution which relates to the district of Coventry and Longford? All that I have either heard or read of distress in the north, to my certain knowledge has existed equally for two months past in the district of Coventry, &c. There is a little more work now, but there are hundreds of cases needing help. This is the *third* winter of distress for Coventry and district, —it is the *first* entire winter for Lancashire. During the whole of last winter the whole of what thousands had to depend on was *one shilling and sixpence per head for adults per week; and ninepence per head for children under twelve years of age.* This winter so much as this even cannot be afforded from the small fund which is being raised for their relief. In Yorkshire, &c., I find that as much as *one shilling and ninepence per head, and in some cases two shillings per head are allowed.* Hundreds of pounds have been sent by our churches into Yorkshire and Lancashire, and I know at present but of one church this year that has contributed to the relief of the district of Longford and Coventry. Cannot our churches spare a little out of the sums they are raising for the north for great numbers in equal distress almost at their own doors? Some friends here have sent, in addition to what has been raised for Lancashire, &c., fifteen pounds five shillings to the Longford district. Cannot others do a little in a similar way? I should be happy to divide and forward any sums that may thus be contributed to persons belonging to our churches at and around Coventry, who, I am sure, would distribute them in the most frugal way.

W. CHAPMAN,

Melbourne, near Derby.

#### BAPTISMS.

BIRMINGHAM.—On the 30th of November, 1862, eight persons were baptized by Mr. Harrison, and on the following Lord's-day were added to the church. Two of the candidates were from Sutton

Coldfield, and four of the number were connected with our Sunday-schools. On the 31st of December four friends were immersed, two of whom were from our Sunday-school.

J. S. C.

WENDOVER, *Bucks.*—On Thursday evening, January 1st, the ordinance of baptism was administered to ten believers, and on the following Sunday they, with three others, were received into the fellowship of the church. We are happy to add that there are pleasing signs of a gracious revival among us. We have several candidates for baptism, and upwards of twenty anxious inquirers.

MARCH, *Cambs.*—On the first Sunday of the year, January 4th, 1863, Mr. Wilson preached from Isaiah xxx. 18. *And therefore will the Lord wait that He may be gracious unto you, &c.*, and baptized six believers before a very full congregation. In the afternoon they were all received into the fellowship of the church, and along with them a young brother dismissed to us from the church at Broadmead, Bristol. We are the more pleased with this addition on account of some of the friends baptized having been old hearers with us.

LEICESTER, *Dover-street.*—On the 31st of December, 1862, five friends were baptized.

#### MISCELLANEOUS.

QUORNDON AND WOODHOUSE, LEICESTERSHIRE.—The Rev. J. Staddon, having resigned the pastorate of the General Baptist church in this place, after a connexion of nearly eighteen years, and accepted the cordial and unanimous invitation of the Baptist church at Pinchbeck, Lincolnshire, was invited by his friends at Quorndon to a farewell tea meeting, on Monday, the 22nd of December. After tea, Mr. Thomas Hill, of Nottingham, presided, and on behalf of Mr. Staddon's friends at Quorndon presented him with a handsome easy chair, and Mrs. Staddon with an elegant tea service, suitable and excellent.

Addresses were delivered by the chairman, the Rev. E. Stevenson, and Mr. T. W. Marshall, of Loughborough; Revs. J. C. Pike, of Leicester; and E. C. Pike, B.A., of Rochdale. On Christmas-day Mr. Staddon was invited to meet his friends at Woodhouse (a branch of the church), at a tea meeting, after which he was presented with a testimonial, and several addresses were delivered, expressing their high estimation of Mr. Staddon, as a Christian and a pastor. Mr. S. will enter upon his new sphere of labour accompanied by the good wishes and fervent prayers of many attached friends.

THE LATE MR. SHERIDAN KNOWLES.—We hear that Mr. R. B. Knowles is preparing a memoir of his father, for publication. The work could not well be in better hands. Mr. Knowles acted for a long time as his father's amanuensis, and was perfectly well acquainted with his ideas on all subjects, especially the drama and literature.

THE PRINCESS ALEXANDRA.—The new paper published at Copenhagen, *The Denmark*, says:—'Her Royal Highness the Princess Alexandra, who mixed but little in society during the mourning for Prince Albert, seldom shows herself to the public. Some few persons have assembled to see her drive to and from the English chapel, where the Rev. R. S. Ellis, M.A. officiates, but otherwise she is chiefly visible to the public only on the Long Line, particularly in the morning, arm-in-arm with her father. Usually along this fashionable promenade the royal family, the court, and the *beau monde* may be seen at this season enjoying their skating. But this year the water obstinately refuses to freeze. It is in vain that the attentive Prince of Wales has forwarded to his coming bride a pair of elegant skates. St. Januarius as sullenly denies the princes of our days, as the billows of the North Sea once resisted the appeal of Canute the great.'—We have reason to believe that

the marriage of the Prince of Wales and Princess Alexandra, according to the present arrangements, will take place on Thursday, the 12th of March.

THE MEETING OF PARLIAMENT.—It is definitively fixed that Parliament shall meet on the 5th of February, for the dispatch of business.

QUEEN VICTORIA AND THE KING OF THE SANDWICH ISLANDS.—We understand that Lady Augusta Bruce has addressed, at Her Majesty's desire, a most touching letter to the Lord Bishop of Oxford, expressing her deep sympathy with the King and Queen of the Sandwich Islands at the loss they sustained in the sudden death of their youthful prince, who was just about to be

baptized by the newly-appointed Bishop of Honolulu, and for whom Her Majesty had graciously announced her intention of standing as sponsor.

THE FUTURE PRINCESS OF WALES.—It is a curious fact that one or more of the Christian names of the Princess Alexandra Caroline Mary Charlotte Louisa Julia of Denmark attaches to each of the Queen's Consort of England since the Revolution. Thus King William III.'s consort (though also regnant) was *Mary*; George II.'s consort was *Wilhelmina Charlotte Caroline*; George III.'s *Sophia Charlotte*; George IV.'s *Caroline Amelia Elizabeth*; and William IV.'s *Adelaide Louisa Theresa Caroline Amelia*.

## Marriages and Deaths.

### MARRIAGES.

January 13, at Enon chapel, Burnley, by the Rev. J. Alcorn, father of the bride, assisted by the Rev. O. Hargreaves, Mr. William Memory, of Gooston, near Bath, to Mary Tait, eldest daughter of the Rev. J. Alcorn, Baptist minister, Burnley. No cards sent.

January 15, at Louth, in the Baptist chapel, North-gate, by the Rev. William Orton, David Fridlington, Esq., to Mrs. Wass.

January 15, at New Lenton, Nottingham, Annie, eldest daughter of Mr. Joseph Elsey, lace manufacturer, Old Lenton, to Mr. James Carver, of Nottingham.

January 18, at the General Baptist chapel, Boston, John Bullivant, to Harriet Martin.

### DEATHS.

November 19, 1862, at Sawley, suddenly, Mrs. Harriet Ann Bates, wife of Mr. W. Bates, and eldest daughter of Mr. Allen, of Red Hill Lock, in the 49th year of her age.

Dec. 7, 1862, at Tattershall, Mr. James Butters, aged 91 years. For more than 40 years a consistent member of the General Baptist church, Coningsby.

December 17, 1862, at the Hurst Farm, Sheepshed, Mr. Joseph Turner, aged 49 years.

January 5, at Barleston, Rev. Joseph Holroyd, in the 30th year of his age.

January 7, at Farnham, Surrey, in the 78th year of her age, Mrs. Vince, mother of Rev. Charles Vince, of Birmingham.

January 10, at Penzance, Cornwall, Rev. G. C. Smith, aged 81. He had been nearly 60 years a useful and laborious minister, and is well known by his *soubriquet* of 'Boatswain Smith.'

January 18, at Oxford, Agnes Sophia, youngest daughter of Rev. J. Wenger, of Calcutta, aged 11 years.

## Missionary Observer.

### ARRIVAL OF THE MISSIONARY PARTY AT CALCUTTA.

THE following letters from Messrs. Stubbins and Brooks to the Secretary, announce the gratifying intelligence that our missionary friends landed in safety at Calcutta, on the 1st of December. The particulars of the voyage will be read with interest.

*Ship "Shannon,"*  
November 18, 1862.

MY DEAR BROTHER,—Our worthy captain hopes we may meet the English steamer from Calcutta at the Sand Heads. I wish we may, though fear we shall not. However, I will have a few lines ready; the difficulty is to know what to write about, there is generally the least possible variety on board ship, and it has been especially so in our case. We have had no particular gales, hurricanes, or even squalls to chronicle. No one has thought fit to throw himself overboard by way of diversion; although a young gentleman did jump over the other day for a bath, and a few minutes after he came on board again, a large shark was seen, which would doubtless have made a capital breakfast had our friend remained in the territories of Neptune a little longer. Talking of the shark, I may just say that we caught one a few days ago, and it was found to be decidedly more agreeable to make a meal of him, than to be made a meal of by him. The sailors ate the most of him, but a large dish was delicately prepared and brought to the cuddy table. Several of the passengers partook of it, but I confess the thought that perhaps the brute had barely digested some poor fellow's arm or leg, or other tit-bit, ill-disposed me for the feast. It was pronounced very good, and I dare say it was in its way, but I preferred rather to believe than prove it.

On some occasions sundry empty seats at the dinner table told a tale which few who have been to sea will be at a loss to understand. What if some do declare that sea sickness is nothing, the poor unfortunate that experiences it, will persistently declare there is nothing like it; that it is in short, the concentration of all the miseries of life. Yes, you may smile, may laugh outright, if you like, as you see him beginning to manifest unmistakable signs of uneasiness. Soon the bloom flees from the lips, cheeks turn deadly pale, a dark circle forms itself under the eye, nose and ears shrivel, and then—there's a rush—I shall not tell you what for.

Of course we have had the usual quantum of amusement in chairs being upset, glasses broken, fowls, ducks, joints of meat, puddings, tarts, and the rest of it, taking a flying leap from one end of the table to the other, some of them taking a shorter cut by seeking rest in a ladies lap, unmindful alike of her silk dress and all the etceteras of her elegant attire.

A month after leaving London, we had a humorous affair that I have never seen before, it is styled "drowning the dead horse." An effigy of a horse was made and dragged round the deck, while the "Dead March" was being played. It was then drawn up to the end of the yard-arm and set fire to. Finally it was cut adrift and let fall overboard. The "dead horse" represents the month

the men have been labouring to clear off the advance of wages they received before leaving England. That being cleared off, they now begin to earn for the future. After the horse is drowned there are singing, music, dancing, and an extra glass of grog, which seems to please them as well as anything.

A day or two after the above, we crossed the line and received a visit from Neptune, or rather from his secretary, for Neptune was said to be suffering from an attack of measles. His costume and that of his attendant was eminently ludicrous. They were pretty well muffled about the face with sheep-skin, and had some difficulty in finding the way to their mouths to introduce a glass of grog. They abounded in compliments to the captain and passengers, and presented a number of letters to different parties present, from Neptune himself. Here is an extract from one to me.

"Dear Sir,—I am delighted to hear from my secretary, that you are on board the 'Shannon' with a nice party bound for Calcutta.

I am also informed that you have a—— with you much requiring my razors. I am told also, that he is rough and frosty about the face. If you consider it well that he should be smoothed and well cleaned, send word back by my secretary.

Wishing you and Mrs. and Miss Stubbins every happiness,

I am,  
Your obedient servant,  
NEPTUNE."

The whole scene was certainly grotesque enough. Of course there was no shaving among the passengers, but some of them ventured on the quarter-deck and received bucket after bucket of water, as a reward for their temerity. A lighted empty tar barrel was then thrown overboard, and went blazing astern which so far ended the ceremony. The men then had their amusements.

While on these subjects I might mention that the fifth of November was not forgotten. Old Guy was hoisted up in a large chair, and carried round with the well known

"Remember, remember, the fifth of November, &c." After a while he was hoisted up to the end of the yard-arm and set fire to, and then amidst acclamations, was cut adrift and down he went into the sea. I should have said that after the affair of Neptune, a subscription paper was sent round for the benefit of the sailors; about £10 was obtained, which would be expended in Calcutta in the purchase of tea, coffee, &c., for the return voyage.

No serious accident has occurred except to Mrs. Brooks, who was thrown across her cabin by a violent lurch of the ship, and had one of her ribs fractured. She is, however, through mercy quite well again now.

Passing on to other subjects, I am thankful to say we have enjoyed the privilege of holding our regular family worship in the cuddy. This has been conducted morning and evening without one intermission. Generally there have been about thirty persons present. The service has been conducted by the missionaries and brother Brooks in turn. We have also had preaching every Lord's-day, morning and evening. The sailors have been frequently visited in the fore-castle on a Sunday afternoon. I do trust these means will not have been in vain, though I regret to say we see no present fruit; they have, however, been refreshing to ourselves. As may be supposed there are a few on board to whom such services have been eminently irksome, and who have done their best to stop them, especially on a week-day, and have been not a little nettled because they could not succeed.

No one could have been more kind and attentive to our whole party than the captain. His wife is a truly christian lady, and generally unites in our religious exercises. I am sorry to say Ayah has suffered very much from an affection of her eyes, and is still suffering. I fear if her visit to England may not have done her health a permanent injury. For my own part the pain

in my back has returned with fearful force. It commenced directly we got into the hot latitudes, was better again when we got into cold weather, and now again ever since we got into the tropics it has been most distressing. It makes me feel exceedingly low. I must have further advice about it when I get to Calcutta.

Often, very often, have our minds reverted to loved scenes and dear friends at home. Never shall we forget their kindness to us, and I am sure they will not forget us nor our work in their sympathies and prayers. We seem to need them now more than ever, and they will pardon us if we commend to their special prayers, our dear boys, the eldest of whom, William Carey, is at Regent's Park College; and the two younger, Thomas Kirkman, and Alfred Yates, are under the kind care of our dear old friends, Mr. and Mrs. F. Ewen, of Birmingham.

And now dear brother, farewell. Present our kindest christian love to Mrs. Pike and family, to Mr. and Mrs. J. J. Goadby, and to all the loved friends who think them worth accepting. In the love of Jesus,

Ever yours affectionately,  
I. STUBBINS.

P.S. I should have mentioned what an endeared friend we found especially in Mr. Wenger, and that in all the Particular Baptist Missionaries on board we found affectionate brethren and sisters. The Lord be with them all in their various stations.

3rd December, Calcutta, 30, Lower Circular Road. Here we are safely and comfortably located with our dear old friends, the Beeby's. Mr. Beeby kindly met us at the ship on our coming to anchor about noon on Monday the 1st inst. They have put themselves to immense inconvenience for our accommodation. I feel that a great debt of gratitude is due to them both from ourselves and the Society. Very affectionate and congratulatory letters have

come in from all the brethren and sisters in Oriassa. We do anxiously long to be among them but fear we shall not be able to leave Calcutta before, at the earliest, the latter end of next week. Our bazaar work here will be almost endless and equally tedious, or we shall have to pay at least double price for everything we purchase. There is nothing to be got at Cuttack, so that supplies, furniture, &c., must be taken from here.

As an illustration of the honesty of the people, I should mention that I brought on shore with me a beautiful cash-box that I bought at Birmingham. I placed it on the dressing table in our bed-room, and at night it was gone. The next morning it was found broken to pieces near one of the outhouses. They could not pick the lock as it was a patent Chubb's. Fortunately I had taken out my purse, so that it contained nothing but a few papers which were left.

You will have heard of the decision of the Taylor's to return to England. Sister Buckley is better, the other friends all well. Excuse more now. Will write to you again (D.V.) from Cuttack. We are all well, and as busy as any mortal could desire to be

A few additional particulars are given in the following extracts from a letter by Mr. W. Brooks.

*On board the "Shannon,"*

*Nov. 15th, 1862.*

*North Lat. 7.1—East Long. 89.39.*

It is high time I commenced to write to you, though I must confess that it requires some resolution to bring one's mind to put pen to paper again. The captain hoped to have fallen in with some homeward bound English vessels by which we could have sent letters, or by which we could have been reported, but this opportunity has not been afforded us. The voyage has on the whole been a very pleasant though not a quick one. But for the influence of a very

few on board, who have no love for us as Missionaries, or for religion, we should have formed a happy, united party. Not being allowed to rule, and have everything their own way, they have vented their spleen on the captain, and have done all they possibly could to annoy and irritate both him and others. The good ship "Shannon" has behaved well, and has proved her qualities as a fast sailer by passing every ship we have seen. We have made upwards of 1,800 miles in a week, but have met with light winds and calms which have stopped our progress. Very little water was brought on board, but a machine has supplied our wants by transforming salt water into fresh, and very good indeed has it been. In fact we have lacked nothing.

For the first month or more after coming on board I did not feel at all well, and began to fear that something seriously was amiss. But I am thankful to say I have for some time past enjoyed my usual health. Mrs. Brooks met with rather a serious accident on the evening of September 27th. When closing the cabin door, she was thrown by a lurch of the ship with very great force to the opposite side, and one of the lower ribs was fractured. As the ship was pitching fearfully, the suffering was intense; but the steward kindly lent us a swing cot, which was a great comfort. The doctor was both skilful and kind; and friends were very kind in offering to give or to do anything they could for my dear wife's comfort. She was confined to the cabin for nearly a month, and suffered greatly from colds and the severe weather. Our dear children have enjoyed very good health. Indeed this may be said of most on board, passengers, officers, and crew.

We are hoping to get letters off Kedgerie; and after being shut out from the world, as it were, for so long, who can tell what tidings they may communicate? What has been going on in the world during all this time?

December 6th. Calcutta. We all landed here in safety, and all in good health, on Monday last, the 1st. We were obliged to get our luggage away from the ship yesterday, to prevent its going to the custom house. Our intention was to have sent all off to Cuttack direct from the ship, but we could not get ready. Formerly we had nothing to pay for duty, but they are very particular now, and we should have had to pay more than we have but for the help of a friend at the custom house. We are now making our purchases, and shall leave for Cuttack as soon as we possibly can. Everything is fearfully dear in Calcutta; but purchase we must; for in consequence of the influx of Europeans in connection with the "Irrigation Company," at Cuttack, scarcely anything is to be had. We have letters from all our dear friends in Orissa welcoming us back.

Before leaving the "Shannon," the Missionaries addressed a letter to Captain Toller, of Messrs F. Green and Co.'s, London, the owners of the ship, referring in the most gratifying terms to the kindness and attention they had received during the voyage. By the kind permission of that gentleman we are enabled to give a copy of the letter.

TO CAPTAIN TOLLER.

From the Mission party on board the "Shannon."

DEAR SIR,—As by the good Providence of God, we are now drawing near the end of our voyage, we feel that we cannot leave this noble ship without expressing in strongest terms our gratitude for the uniform kindness and attention that we have received from her excellent captain.

Before we left England, you kindly expressed your hope that we should be comfortable on board. We now beg to assure you that everything that could be done by a captain and a gentleman, to make us so, has been done by Captain Daniell.

Mrs. Daniell too has by her affable and unassuming spirit secured our highest respect, and has materially contributed to the comfort and enjoyment of the voyage.

We shall take our leave of these friends, for such we must now claim the right to call them, with regret, and shall cherish their memory with lasting esteem.

We have preferred communicating this expression of our feelings to you, to the more common mode of sending it to a newspaper, partly because you are the personal friend of several of us, and partly because we design it as a special acknowledgment from our large mission party.

We beg to remain,

Dear Sir,

Very truly yours,

I. Stubbins.

E. Stubbins.

H. N. Stubbins.

Eliza Hough.

L. F. Kälberer.

M. J. Kälberer.

M. J. Kälberer.

J. A. Kälberer.

A. C. Williams.

J. Wenger.

F. Süpper.

Jemima Süpper.

William Brooks.

Eliza B. Brooks.

M. E. Brooks.

E. A. Brooks.

Edmund Edwards.

Wm. Etherington.

A. L. Sykes.

Ship "Shannon,"

29th November, 1862.

## FUND FOR THE WIDOWS AND ORPHANS OF MISSIONARIES.

LETTER FROM THE REV. W. BAILEY.

THE letter that follows will explain itself. No circular on the subject of Sacramental Collections has been sent out for the present year, partly because of the efforts making in all our churches for the relief of the

Lancashire Distress, and partly because it seemed undesirable to divert even in the slightest degree the stream of christian liberality from the general funds of the Society. Collections have, however, been received from a few churches, and some others are intending to make them.

Berhampore, Dec. 3, 1862.

At our last annual Conference I was requested to convey the thanks of the brethren to all those churches that have so generously contributed to the fund for the support of widows and orphans in connection with the Orissa Mission.

As I was prevented by repeated attacks of fever from attending to this duty at the close of our cold season labours, I resolved to defer writing for a few months that the communication might appear in the Observer about the time when the collections are made.

Dear brethren and sisters, we do most sincerely and heartily thank you for this expression of your kindness. Separated as we are from the homes of our childhood and the friends of our youth, and living as we do amid the dark and depressing influences of heathenism it is to us all a source of the greatest comfort to know that we live in the warmest and best affections of our friends at home.

Every brother (without exception I believe) has borne the strongest testimony to the uniform kindness that he has received from the various members of our churches. We have had one and all abundant proof of the thorough warm-heartedness of our own people. The agents of some of the larger societies may perhaps have more advantages than we have; but it has been often said in Orissa that no Missionaries are treated with greater candour and consideration than those of our own Society. We know that you love us for our work's sake, and rest assured that we cherish the fondest affection towards you for

your love to us and to the great cause to which we have given our lives.

The provision you have resolved to make for widows and orphans is not only in accordance with the custom of other Missionary bodies, but in our judgment is in strict accordance with the teachings of Scripture. And there is, we think, a special pleasure in doing anything to help the orphan or relieve the cares and sorrows of widowhood. God is the God of the widow and the friend of the fatherless, so that in giving to such a fund we are acting in the spirit of our Father in heaven.

It is now more than forty years since the first Missionaries arrived in the province, and it is certainly a remarkable fact, that with one exception, no demand has been made on the funds of the Society, either for widows or orphans. What, however, the future may reveal it is impossible to say. Our earnest prayer is that the Lord may preserve useful lives.

If we study the history of our Mission we shall find much to convince us that from the beginning of the work even until now, the favour of God has been upon it. God in His great mercy has given us favour too in the eyes of other Societies both in England and America. Our friends have again and again seen that we have put into circulation amongst the heathen 50,000 tracts in a single year; from whence do they think that the funds have been obtained for so important a work? From our worthy Treasurer at Derby? Not so. But from the Religious Tract Societies in England and America.

To translate and print the various editions of Oriya Scriptures, and separate portions thereof, for distribution amongst the heathen, no small amount has been expended. From whence did this come? From the British and American Foreign Bible Societies and the Bible Translation Society.

Several devoted female teachers have been sent to Orissa. By whom

were they sent? They were sent under the auspices of our own Society it is true, but with two exceptions the Ladies' Society paid for their outfit and passage; yea, more, they did something considerable towards their support, and the support of the schools over which they presided. And our Society has been relieved from all pecuniary responsibility in connection with the two female teachers now in the field. Were it needful we could give many other instances of help and sympathy we have received from those that are in no way identified with us as a religious denomination.

My object in referring to these things is to cheer and encourage our friends at this important crisis in the history of our Mission.

We were all grieved indeed to hear that the funds are in such a depressed state. Let us have faith in God and He will appear for us. God will help us in this the hour of adversity. He who is faithful to a thousand generations, will not forsake His cause and His people in Orissa.

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### BAPTISM AT CUTTACK.

LORD'S-DAY, November 2nd, was an interesting day with us at Cuttack. In the morning after a sermon by Mr. Buckley, I had the pleasure of baptizing ten candidates. The baptism should have taken place in the chapel, but as we were on our way thither we met the hearers in a state of excitement coming to inform us that something had happened to the baptistry, and that the water was all running out. Had such a thing occurred in many chapels the baptism must have been postponed, but fortunately we have a tank with "much water there" in the chapel compound, so all we had to do was to adjourn from the chapel to the tank and there administer the sacred ordinance. Of our native christians there was an unusually large attendance, and as they stood alongside

the tank clad in their white robes, the sight was particularly interesting. Not a few of the heathen stood on the road to witness the administration of the ordinance. During its administration the greatest order and stillness prevailed, Six of the candidates were from the Girls' Asylum, and one from the Boys'. The latter is the son of the respected deacon of the church at Piplee, and is a quick promising youth. Among the girls was one whose parents perished on the Juggernath pilgrimage, and she, when quite a child was rescued and placed in the asylum, about thirteen years ago. When conversing with her on the state of her mind, I took the opportunity of reminding her of God's goodness to her in saving her from a premature death and affording her saving knowledge which her parents never possessed. By such a reference a tender cord was touched, and tears rolled down her cheeks. She, we hope, has become a "pilgrim for Zion's city bound," thus differing from her parents who were pilgrims to wicked and hateful Pooree. In the afternoon we had a precious season around the table of the Lord, when the newly baptized were received into the fellowship of the church; and in the evening we meditated on Luke xv., 10., when reference was made to the joy which angels would experience in witnessing the transactions of the day. "This is something like the day of Pentecost," observed one of the native brethren, and ardently do we desire to see such days occurring more frequently. Oh for an outpouring of the Holy Ghost similar to that enjoyed in apostolic days. The longer we live in India, and the more we see of the depravity of the human heart, the more do we feel that it will not be by human might, but by the Spirit of the Lord, that India will be converted to Christ. Among others a good work seems to be going on, as we have ten more candidates.

W. HILL.

OUR ONE LIFE.

'Tis not for man to trifle! Life is brief,  
 And sin is here.  
 Our age is but the falling of a leaf,  
 A dropping tear.  
 We have no time to sport away the hours,  
 All must be earnest in a world like ours.  
 Not many lives, but only one have we,  
 One, only one;  
 How sacred should that one life ever be,  
 That narrow span!  
 Day after day filled up with blessed toil,  
 Hour after hour still bringing in new spoil.  
 Our being is no shadow of thin air.  
 No vacant dream,  
 No fable of the things that never were,  
 But only seem.  
 'Tis full of meaning as of mystery, [be.  
 Though strange and solemn may that meaning  
 Our sorrows are no phantom of the night,  
 No idle tale;  
 No cloud that floats along a sky of light,  
 On summer gale.  
 They are the true realities of earth,  
 Friends and companions even from our birth.  
 O life below! how brief and poor and sad!  
 One heavy sigh.  
 O life above! how long, how fair, and glad!  
 An endless joy.  
 Oh, to be done with daily dying here;  
 Oh, to begin the living in yon sphere!  
 O day of time, how dark! O sky and earth,  
 How dull your hue!  
 O day of Christ, how bright! O sky and earth,  
 Made fair and new!  
 Come, better Eden, with thy fresher green;  
 Come, brighter Salem, gladden all the scene!  
 DR. BONAR.

MEANER FOR GOD THAN THE  
 DEVIL.

A gentleman of wealth, who had been much addicted to frolic and sports, was converted, and became a member of one of our congregations. This congregation had adopted the *ad valorem* principle as a means of defraying its expenses. In a few months after this gentleman's conversion the deacons waited on him in order to make their assessments; and knowing that he was rich, and that his proportion of the expenses would amount to a pretty handsome sum, they feared that he would not be willing to bear it, and their demand might give him serious offence, and prove an injury to him.



THE  
GENERAL BAPTIST  
MAGAZINE.

MARCH, 1863.

THE PRESENT HAPPINESS AND FUTURE GLORY OF THE  
PIOUS DEAD.\*

BY THE REV. GILES HESTER.

WHEREFORE COMFORT ONE ANOTHER WITH THESE WORDS.—1 *Thess. iv.* 18.

I SHALL convey no new truth to your minds when I say that sorrow is a part of our earthly lot. Man is born to trouble as the sparks fly upward. A portion of the 'bread of sorrows' is allotted out to each. None can evade this element of earthly experience. The sinner has the root of sorrow growing deep within him. The Christian, however bright may be his hope, has his portions of the sorrows of this life. *Sorrowful*, says one, *yet always rejoicing*. There are many kinds of sorrow.

*Sorrow on account of sin.* The swellings and gushings of a broken heart. Sin is the kernel and root of all sorrow. A consciousness of sin, and a preception of the holiness of that Being against whom our sin has been aimed, covers the soul with sorrow. Sorrow is an element of genuine repentance.

*Sorrow arising from disappointments.* God sees fit sometimes to cross our purposes. He breaks through our plans, and lays low our schemes. He baffles the imaginations of our hearts, and teaches us our dependence upon Him. As he crushes the bud of our hope our heart is wrung with grief.

*Sorrow on account of the loss of our friends.* The tender ties of nature and love are snapped asunder by the hand of death. The pilgrims who have walked together for many years are separated not to meet again in this mortal sphere. The stroke of death moves the deepest feelings of our nature.

The influence of the gospel is designed to temper and moderate the sorrow of the Christian. His sorrow for the departed may be deep and real, but it is not to overmaster his faculties or his feelings. The gospel is a light in the shades of death, and a lamp in the darkness of the grave. Hope is the anchor of the soul. Christians may sorrow, but *not as others which have no hope*.

The gospel draws aside the curtain which veils the future and discloses

\* Notes of a sermon preached in Wood-gate chapel, on the occasion of the death of Mr. Joseph Rowland, of Loughborough; and of Mrs. Ann Chapman, of Castle Donington. Each of these old disciples had been a member of the church of Christ for more than fifty years. Mrs. Chapman was baptized at Loughborough, September 9, 1804, by Mr. Pollard. Mr. Joseph Rowland was received into the same church on a 'recommendation from Kegworth,' March 28th, 1813.

to us the present happiness and future glory of the pious dead. Our text leads us to consider a group of thoughts which are calculated to sustain and comfort the pious mind under bereavement.

I. *We have the peaceful state of the pious dead. They are 'asleep.' They sleep in Jesus.* Sleep is an emblem of peace, and a source of rest. *He giveth his beloved sleep.* Sleep is a necessary condition of healthy and active existence. The image of death is a fountain of life.

*Sleep is an indication and result of the weakness and limitation of our nature.* The powers of the strongest man in time become exhausted. He grows faint and becomes weary in his work. *God the Lord, the Creator of the ends of the earth, fainteth not, neither is weary.* God neither slumbers nor sleeps. But man could not live without a recurrence of a state of unconsciousness. The stoutest man must sleep the sleep of death. Three score years and ten will bring him to the sphere of labour and sorrow. Death has set his mark on every man. The strongest faculties will one day lose their vigour, and the most robust frame will moulder in the earth.

*Sleep is an alleviation of the trials and miseries of nature.* How many wish for sleep that they may forget their woes. It affords a temporary relief to the severest pangs of the heart, and the greatest anxieties of life.

'Sleep seldom visits sorrow; when it doth,  
It is a comforter.'

In the sleep of death all the miseries and woes of this life are brought to a close. The dead are out of the reach of the calamities which this world inflicts. Anger cannot touch them; slander cannot disturb them; poverty cannot reach them; the grave is a refuge from the avenger. *There the wicked cease from troubling; and there the weary are at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master.*

*Sleep is a state of unconsciousness,*

*which results in the renewal and invigoration of nature.* Man becomes jaded and exhausted by protracted activity; nature loses her energy and vitality. But sleep is 'nature's soft nurse.' It brings back the vitality of the system, reinvigorates the body, gives elasticity to the mind, brings back the colour of the cheek and the brightness of the eye. The pious dead are not annihilated. They sleep; they shall be roused from their slumbers. *Corruption shall put on incorruption, and this mortal shall put on immortality.* The pious dead not only sleep, but they sleep in Jesus. They sleep in an element of life, an element of love and of power. They sleep in Him who has the keys of hell and of death, in the arms of Him to whom is given all power in heaven and in earth.

*They are incorporated, as it were, into His very person.* They are joined unto the Lord. They abide in Him, and He in them. Religion involves vital union with Christ. Our life is hid with Christ in God. *That I may be found in him* was the most ardent wish of the apostle. Faith, is taking hold of Christ. Faith reposes in the sympathies of a Person as well as in a system of doctrines. The church is the body of Christ. There is an organical unity in the church of God, and each member is a part of it. The holy dead are identified with the person of Christ, and interested in the work of Christ. His atonement has cancelled their sins. His intercession has availed for them at the golden altar above. His promises gave them consolation, His precepts guidance. Christ was the foundation of their hope. Their last thoughts were about Christ. Their desires and feelings clung to Him. They died in Christ, and now they sleep in Jesus.

II. *As a source of comfort, the apostle refers to the joyful and glorious resurrection of the pious dead.* Dissolution is not destruction. The grave is the saint's bed. *He shall rise again.*

The great argument for our resurrection is the resurrection of our Lord. *For if ye believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.* The death and resurrection of Christ are the fundamentals of our religion. They are the great immutable pillars of Christian doctrine; were it possible to move these, all would fall to the ground. *If Christ be not raised, your faith is vain, ye are yet in your sins.* But the resurrection of our Lord rests upon a basis of indestructible evidence. His friends, his enemies, angels, bore witness to the reality of it. You could as easily take the sun from the heavens as this doctrine from the history of the world. It is the grand crowning miracle of Christianity. It was the great topic and argument of the apostle's preaching; and the resurrection of a glorified church is built up upon the reality of the resurrection of her glorious Lord. *Christ the first fruits; afterwards they that are Christ's at His coming.*

*The apostle refers to the glorious circumstances which shall attend the resurrection of the pious dead.* It will be in the midst of great pomp and majesty. *The Lord himself shall descend from heaven.* The angels of His power will accompany Him. They will be the ministers of His will, and the instruments of His power. The heavens will be lit up with the splendours of His glory. He will plant His throne in the skies. His voice will shake the earth. The realms of death shall hear *the voice of the archangel and the triumph of God.* How wonderful, and awful, and sublime will be the scene. *The dead in Christ shall rise first.* There shall be a manifestation of the sons of God. Those who are alive at the coming of the Lord shall have no advantage over those who were dead, they shall not anticipate them in anything; they shall not *go before* them to take the first places, not *prevent* them, the apostle says,—*'Shall not arrive in the presence of the Lord, and share the blessings*

and glories of His advent before others.'\*

III. *The apostle alludes to the blissful meeting which shall take place at the coming of the Lord between the pious who are then living and the pious who were dead.* The encircling clouds will form a chariot for the glorified church. The chains of nature which have bound them to this earth will be broken, and the body will be free from the dominion of matter. 'The glorified and luciform body will be caught up in the enveloping and upbearing clouds.' The church will *meet the Lord in the air.* Think of the glories of that scene. The sun will be darkness compared to that glory. The imagination sinks in the effect to lift itself up to the conception.

The saints shall enjoy eternal fellowship with Christ, *and so shall we for ever be with the Lord.* The little circles of Christian fellowship on earth are often broken by the hand of death. Our friends are being fast laid in the grave. Others take their seats in the sanctuary of the Lord. In heaven there will be no death. In heaven we part no more.

These words constitute a source of comfort to those who have been bereaved. They were written with a design of clearing up the anxieties of Paul's own converts. They are adapted to soothe the minds of Christians now. The holy dead are happy. They are asleep. They sleep in Jesus. They are incorporated in that great system of love and life of which Jesus Christ is the author and head. The trials of this life are closed. The conflict ended, the victory won. *They rest from their labours.* A scene of future glory is before them. Their Lord shall descend from heaven and fill the skies with the clouds of His glory. He will gather His elect into His own arms. Amid the choral symphonies of His angels, He will lead them away in chariots of glory to the temple of light and blessedness above.

\* Ellicott.

## MORDECAI, THE DELIVERER.

It was the eve of the first day of the Passover, in the year 1559. Crowds of Jews were hastening home from the afternoon service. The streets of their part of the city of Prague were thronged with people. Gradually they became empty, but from the windows came a friendly light, and the voices of worshippers offering prayer and praise. One house was especially conspicuous for its brilliant light. It was the house of Reb. Mordecai Cohen Zemach. Mordecai was the only son of Reb. Gerson, a wealthy goldsmith, had given early indications of extraordinary talent, and had received an excellent education. Reverses in trade led Reb. Gerson to commercial difficulties, under the pressure of which he sank and died. Mordecai's mother had already been dead some years; and now, at seventeen, he was left an orphan. After the first stupor of his grief was over, he vowed that he would devote himself to restore the honoured name of his father. In five years all Reb. Gerson's creditors had been paid, Mordecai had married a Jewish maiden, herself an orphan, and both, with the rest of their race, had been suddenly banished by a royal edict from Bohemia.

Eight years afterwards Ferdinand 1st recalled the Jews home, and Mordecai and his wife returned from Poland, (whither they had found a refuge in their exile,) and once more settled in Prague. Mordecai's vast knowledge won him the highest esteem; his kindly heart, the love of his neighbours. Whilst in Poland he had acquired considerable property; but, about a year after his return to Prague, knowing full well what he was doing, he had sacrificed all his wealth a second time—not now for the honour of a revered father, but for the preservation of a person entirely unknown and of whose very name he was ignorant. That person had now become the private secretary of the emperor, who placed in him unbounded confidence.

We return to the night of the Passover. Reb. Mordecai, and his family, were celebrating the festival. The evening meal was ended, and all were uniting in a hymn of praise, when a sudden knock at the door was heard, and a stranger muffled in his cloak, craved an instant interview with the son of Reb. Gerson. As soon as the stranger was alone with the master of the house, he threw off his disguise, and flung himself into the arms of Mordecai. It was the young man whose honour and life he had once saved. He had come to warn his friend of a calamity impending over the Jews. The Emperor Ferdinand had, in a dream, vowed that he would expel the Jews from Bohemia, and was resolved to perform what he had vowed. As yet none knew of this resolution—except his secretary. The utmost secrecy was therefore necessary as to the means by which information had been obtained, and as to the mode in which the threatened cruelty was to be countermined. Mordecai accompanied him to the gate of the Jews' quarter. A hearty grasp of the hand, a few words of counsel, and the friends parted.

Mordecai lifted his glowing face to the heavens. 'Lord of the world,' he cried, 'Thou art All-merciful, All-knowing, Almighty. Why, then, should we despair? Can it be Thy pleasure that Thy children should be driven into adversity? They wish to banish—to expel us. Why? By what right? They say we are strangers in this land, in this beautiful Bohemia. Has not God made the whole earth, and are not we too his children? We are strangers, and yet the graves of our fathers lie in this land. We are strangers, and yet we have already for centuries suffered and endured in this country. We are strangers, and yet we dwell as long in the land as its other inhabitants. We are strangers; where, then, is our fatherland? Can men exist without a father-

land? No, no; and yet the Jew has nothing, nothing on this vast spacious earth that he can call his own—not the clod on which he rests his head, weary of this life. He cannot bequeath his grave to his son, for he does not even know whether the weeping orphan will be driven from his grave, as himself had been chased away from the grave of his father.'

Mordecai might have remained standing still longer in the street, lost in these thoughts; but the atmosphere was suddenly agitated by a sharp gust of wind. Then a warm breeze of spring came gently whispering through the air. The fragrant breath of the wind fanned Mordecai's hot face and roused him from his dreams. It seemed to him as though it were a morning salutation from the Father of all men to His sons, which proclaimed, 'Peace, peace, to far and near—to all my children, peace!' Mordecai at once proceeded to the house of the chief Rabbi, told his secret, and explained the secretary's plan for averting the coming woe, in the filling out of which it would be necessary that he should leave at daybreak for Vienna. The chief Rabbi approved the plan, and Mordecai hastened home to prepare for his journey and to bid his family a hasty farewell. As the morning dawned on the first day of the Passover, Mordecai passed through the Wischerheder gate, mounted a horse that stood ready saddled, pressed spurs into its flanks, and sped swift as the wind toward Vienna.

After the morning service on that day, the chief Rabbi invited the leading members of the community to a secret meeting, and explained all that it was prudent to tell. He urged, as not improbable, that Mordecai must be favoured by some person in high rank, since he alone had been put in possession of so important a secret; that this fact, coupled with his rare talent and various learning, made him their fittest representative; and that

it would be well to wait—and on no account allow the unwelcome news thus secretly conveyed to be noised abroad.

Nearly six months had passed before any rumours began to spread. The leading Jews and the Rabbi kept their own counsel; but several pedlars who carried their wares from house to house in other quarters of the city, were recommended to sell at a moderate price, as they were soon to be sent into banishment, and would then be unable to sell anything. At first the poor Jews paid little heed to this Gentile hint, and thought it a mere taunt to be patiently endured; but by degrees the fearful truth leaked out. An imperial decree had arrived from Vienna, commanding all Jews to leave Bohemia. Presently nothing else was talked about among the Jews. Mordecai's absence had been noticed, but it was not yet known by his brethren that the journey had been undertaken for the common weal. The chief Rabbi and his friends could keep their secret no longer. They explained to the people the cause of Mordecai's absence, and soothed by the information the troubled hearts of the people. The relief was only temporary. No letter came from Mordecai. They learnt, moreover, that their friend had left Vienna—but where he had gone, and for what purpose, they could not divine. At a full meeting of the Jewish community it was proposed to send a deputation to Vienna, and lay their cause before the Emperor. The majority voted in favour of this proposition, but the chief Rabbi opposed. 'If salvation,' he said, 'is possible—if any human being is able to induce the Emperor to recede from his resolution—it is Reb. Mordecai Cohen. I was perfectly satisfied by Reb. Mordecai, that there was but one way of salvation, and that he will try. If he fails—all is lost.'

The chief Rabbi at Prague had ever exercised the greatest influence over his community. Besides, the

assembly perceived from his allusions, that he had a deeper insight into the matter than themselves. Nothing, therefore, remained for them but to confide in his wisdom and experience, to let him have his way, and to wait the end in sorrow. It was a painful situation. In order to appreciate its full significance, a little more light must be thrown upon it. The idea of banishment, has, in recent times, owing to the large number of German emigrants who send themselves, so to say, into voluntary exile, lost so much of its original horror that we are very likely to be misled in our conception of it. Yet how different was the situation of a banished Jew in the Middle Ages from that of an emigrant in these days! The latter voluntarily forsakes his home after he has realized his immoveable property. He is protected by the Government, and hopes to better his condition. He has found a new country, where he is hospitably received. And if he feels a longing for his fatherland, grows rich and prosperous in the distant country, and would return back; again if he would die at home, be buried in the grave of his forefathers; then the ship carries him back, he is again welcomed home, again becomes his country's child: he has two homes. The Jew on the contrary, was compelled to tear himself with bleeding heart from a spot which he had perhaps for centuries called home. The Jew was cast forth poor and wretched, for even the wealthiest was impoverished by exile. His houses became worthless; for who would purchase a property that was from the necessity of the case to become shortly without an owner? The stored-up wares also, which could not be carried with them in their wanderings in search of a place of refuge, became valueless to the proprietors, especially as so large a number of Jewish merchants could not dispose of their effects at one and the same time. The debts due to them in the country could not be levied. The banished Jew

of the Middle Ages was without protection, could not but fear that his grey-haired parents, his wife, and his tender children, would perish under the unwonted fatigues of the journey; for how could he tell how long that might be? The banished Jew of the Middle Ages was constrained to tear himself from the arms of his weeping betrothed when their roads separated, and knew not whether he should ever see her again in this life. The banished Jew of the Middle Ages might die in a remote foreign land pining for the graves of his loved ones—might die, but not return.

The Jews at Prague were soon to be relieved from their tormenting state of uncertainty, but only to obtain the most entire assurance of their misfortune. Some days after Pentecost, the Imperial edict reached Prague, and was proclaimed on the same day in the Jews' town by the royal governor. Thus it ran. *'The Jews must leave Prague in eight days: the country, in four weeks.'*

At dawn on the day fixed, morning service was celebrated in all the synagogues. In the head synagogue the chief Rabbi officiated. As soon as the sun's first rays pierced through the narrow windows of this place, the service was commenced. The temple was overflowing with worshippers. Many of the pious devotees had sunk on their knees, and lifted their clasped hands to heaven. The profound touching agony awakened by the thought that they must soon quit the holy spot for ever, had mastered the whole assembly, and had driven for a short time all care for the future out of their hearts. The prayers abounded in wonderfully striking passages, and soon nothing was heard in the entire building but the heart-rending sobs of the congregation. The service ended. The chief Rabbi stood before the holy tabernacle to take leave of that consecrated place, which he had so often trodden, to take leave of his beloved congregation, and to strengthen and refresh them with the words of Holy

Scripture for the dark uncertain future which was approaching. 'Friends and brethren,' he began. The words died away on his trembling lips—a boundless emotion took possession of him. In vain he endeavoured to recover himself, his quivering lips refused to utter a word. A pause of profoundest silence for some minutes ensued. The Rabbi kissed the veil of the holy tabernacle, opened the sacred ark of the covenant, and took a roll of the law out of it. The head overseers and the warders of the synagogue followed him unbidden. Then came the principal Talmudists, until all the rolls of the Law had been removed. The Rabbi muttered a few words of prayer in a low voice, then all left the synagogue in tears. The chief Rabbi was the last but one; the head overseer of the community the last to retire from it. As the latter came out of the synagogue he locked the gates, and handed the keys to the Rabbi. Both of them desired to speak, as might be seen from the nervous twitching of their lips; but both were silent. The last priest cannot have quitted the temple on Sion's hill with a heart more penetrated with grief. Once more, as though he could not tear himself away, the Rabbi kissed the lintels of the temple; then the procession betook itself to his residence, there to deposit the rolls of the Law till the moment of departure arrived. After that, the Rabbi went to the burying ground. The whole company, impelled by one and the same noble feeling, had here assembled to take leave of those who had gone to their long home before them, of the graves of their dead. No sound of sorrow disturbed the sacred quiet of the spot. Nought could be seen but a kneeling multitude, pale faces, and graves bedewed with tears. Bela, Mordecai's wife, was kneeling on the grave of her father, while hot tears trickled down her face. A two-fold grief divided her heart. Where was Mordecai, her husband, the prop of her life?

Gradually the vast burial ground was deserted. Each one had still preparation to make for a long, wearisome journey. At eleven o'clock in the forenoon a gate of the Jews' town was thrown open, through which they were all to defile. On the square facing the Jews' town two regiments of infantry and some troops of cavalry were drawn up. A vast multitude had assembled to assist at the strange spectacle. The viceroy had commissioned a superior officer to see to the execution of the decree. Each family on its departure was ordered to give satisfactory proof that it had satisfied all claims of the royal treasury, and to declare by which of the city gates they wished to leave. The confused stir in the Jews' town offered a melancholy sight. Before many doors stood a small cart drawn by a lean hack. They were intended to convey out of the country the old and sick who could not travel on foot. A group was standing before every door: men with a wanderer's staff in their hands, a bundle which contained all their transportable wealth on their backs; women with children at their breasts. At half-past eleven the officer in command ordered a trumpeter to ride through the streets and proclaim that they had only half an hour more, and that every one must make ready to depart. Friends and relatives now bade one another farewell in the open street. A warm pressure of the hand, a brotherly kiss, and then they would set out. The chief Rabbi had stationed himself at the gate of exit to comfort and bless the departing. At length the word of command rung out. Swords clashed as they were drawn from the sheath. The infantry arranged itself in line. The clock in the old Rathhaus began to strike twelve. The Rabbi whispered words of encouragement and resignation in the ears of those who were to be the first to leave the Jews' town. Not a breath was audible; a funeral silence prevailed. The clock struck one—two—three—four—five—up to twelve.

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At the last stroke a sound of horses' hoofs was heard, and all eyes at once turned in the direction of the Jesuits' College. A horseman was flying towards the Jews' town; the smoking steed was covered with foam and blood, the rider's face was convulsed and pale. He waved a roll of parchment in his hand, and cried,—

'Grace . . . in the Emperor's name!' In front of the commandant he drew the rein, and as he handed him the parchment, sunk swooning to the ground. The horse reeled, staggered, and fell at his side.

At the same moment an imperial officer, accompanied by a mounted trumpeter, galloped up a full speed. He waved a white flag, and cried, '*I confirm it, in the name of his Apostolic Majesty! Grace!*'

When the commanding officer perceived the imperial signet, he uncovered his head, and read the revocation of the edict. This was all the work of a minute. At the same instant a loud scream was heard, '*Mor-de-cai!* . . . . .  
*Father!* . . . . . and Bela, with her children, forced her way through the crowd up to her husband, their father.

The multitude assembled before the Jews' town had taken the warmest interest in the events of the morning. The unexpectedly

fortunate issue excited the most joyful sympathy, and amidst the flourish of trumpets a thundering shout was soon raised, 'Long live the Emperor! Long live Ferdinand the First!'

What passed in the hearts of men delivered from so great a peril cannot be described, cannot be conceived, can only be sympathized with by one who, threatened by the same danger has obtained the same deliverance. Every one now pressed round Mordecai. Those nearest to him kissed the hem of his raiment. He was borne in triumphal procession to his house. Arrived there, the chief Rabbi said, 'We will now leave Reb. Mordecai to the care of his family; but before we ourselves do anything else, let us go into the synagogue and return thanks to the Lord for this unexpected salvation!' 'Yes; to the synagogue! to the synagogue!' all joyously shouted, and the whole multitude followed the Rabbi to God's temple with hearts over-flowing with gratitude.

How this salvation was wrought; the details of Mordecai's journey to the Emperor at Vienna; and to the Pope at Rome, whence he obtained letters absolving Ferdinand from the rash vow made in his dream,—for all this we must refer our readers to Dr. Wolf Pascheles' book itself entitled,—*Sippurim*.

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## BE STRONG.

BE strong to HOPE, oh heart!  
Though day is bright,  
The stars can only shine  
In the dark night.  
Be strong, oh heart of mine,—  
Look towards the light!

Be strong to BEAR, oh heart!  
Nothing is vain:  
Strive not, for life is care,  
And God sends pain,  
Heaven is above, and there  
Rest will remain!

Be strong to LOVE, oh heart!  
Love knows not wrong;  
Didst thou love—creatures even,  
Life were not long;  
Didst thou love God in heaven  
Thou wouldst be strong!

—*Adelaide Anne Procter.*

## ARMINIUS: A BIOGRAPHICAL SKETCH.

## CHAPTER III.—HIS MINISTRY AND DOUBTS AT AMSTERDAM.

It was in the autumn of 1587 that Arminius arrived at Amsterdam. His first care was to appear before his patrons, and clear himself from the charges industriously circulated against him. It was by no means a difficult task. In the minds of honest and impartial men, he was at once acquitted. His career as a student had been brilliant and successful, and spoke for itself. He had been the first man of his year at Leyden. He had won trophies at Basle. He had splendid testimonials from Geneva. His preceptor, Beza, twice honoured him with high commendations. 'He possesses,' said the venerable scholar, in his second letter, 'a mind admirably qualified for the discharge of duty should it please God to accept his service in the work of the church.' The journey to Italy was readily explained, and the calumnies invented concerning it indignantly refuted. The testimony of the companion of his tour, Adrian Junius, completely answered every accusation. Nothing could have been further from the mind of either of them than tendency to the faith and communion of Rome. The voice of suspicion, which had grown loud enough before his return, was speedily silenced.

The appearance of Arminius before the ecclesiastical court for examination was, however, delayed for a few weeks. The delay was occasioned by the candidate's own request. He was not satisfied with his preparation for the ministry, because it had not sufficiently included the practice of elocution. He wished, therefore, for a brief interval that he might give attention to the modulation of his voice as a public speaker, and to the formation of a popular and persuasive style of address. In this the characteristic thoroughness of Arminius is seen. Everything he undertook he sought to do in the most finished manner, and to the utmost of his ability. The interval

was granted without hesitation. Leave was given to make use of it by taking a journey of business and pleasure to South Holland; and the necessary expenses of the journey were furnished. Soon after his return he presented himself before the court or presbytery for examination. His orthodoxy was tested on the leading points of the Christian faith. His testimonials were read and approved. There could be but one opinion as to his fitness for the ministry. In due form, according to the custom of the Dutch church, he was admitted to the exercise of its sacred functions. He began to preach, with the consent of the presbytery, in the pulpit of the Reformed church at Amsterdam. Such was the favour with which his probationary services were received, that in the course of the year he was called to the ministry in connection with this church, and publicly ordained as one of its pastors.

The fruit of his long and patient training now began to appear. He was but twenty-eight years of age, but he gave evidence of profound acquaintance with theological learning, and displayed the abilities of a master in pulpit oratory. His manner was pleasing and impressive. His voice was soft and musical; its tone and inflections so accommodated to his theme as to seem to flow out of it. His discourses were marked by masculine vigour and sound erudition. There was about them nothing crude or common-place, nothing showy or superficial. In embellishing his subject he never overstepped the modesty of truth; in explaining it, he did it with singular clearness; in enforcing its lessons, he was emphatic and distinct. Meretricious adornment was distasteful to him because unworthy, as he justly thought, of the grandeur and purity of the Christian system. 'He disdained,' says his friend Bert, 'the rhetorical elaboration and unctuous

perfumery of the Greeks.\* Truth in its majestic simplicity he judged most alluring, and quite sufficient for its own defence. He had selected as the subject of his expositions and discourses, the prophecies of Malachi, and the epistle to the Romans—rather a bold choice for a young divine. But with such reverence for the Scriptures, such freshness of thought and force of argument was his preaching characterized, that no one could listen to him without pleasure and profit. The expectations of his patrons were more than realized. He rose rapidly into fame. Reflective Dutchmen of all classes were in raptures with the new pastor. His praise was in everybody's mouth. Professional men, ministers, public speakers, acknowledged the instructiveness and power of his ministry. He was said to be a compendium of sacred learning, an encyclopædia of divinity. Moreover, the common people heard him gladly. In their quaint and homely speech this son of an Oudewater cutler was called 'a file of truth,' 'a whetstone for the mind,' 'a pruning-knife for rank-growing error.' Such was the popularity and applause that greeted Arminius on the very threshold of his public career.

But he was not to be turned aside by this sudden and quick renown from the object upon which his heart was set. Truth, not fame, was the guerdon he sought to win. With the ardour of a youthful affection he had entered upon the pursuit, and his first love was not to be forsaken. He took the Scriptures only for his authority and guide. He regarded with reverence the great interpreters of the church, and the voice of its people. But he thought for himself, and followed implicitly only God and his conscience. In the second year of his ministry, circumstances occurred which were at once a tribute to his genius, and a test of his loyalty to honest conviction. The Reformation

\* *Rhetorico apparatus et Grecorum myrothecis non uteretur. Orat. Funeb.*

had entered the Netherlands, not from Germany, but from the south of France. There might be here and there reformers of the Augsburg persuasion, but by far the greater majority were Huguenots in their belief. The Dutch church became accordingly, not Lutheran, but Calvinistic. In the age of controversy and free discussion which succeeded the Reformation there was, however, even among Protestants in Holland occasional deviation from the Genevan theology. One of the boldest assailants of the Calvinistic system was Richard Coornhert, a citizen of Amsterdam. Early in the revolution he had acted as Secretary to the States. He had rendered good service to his country in her struggle for freedom, and was an earnest disciple of the Reformation. But he held doctrines which in those days of only partial enlightenment were deemed by some to be pestilent and hateful. He declared it was for the public good that the promises made to Roman Catholics about the free exercise of their religion should be faithfully kept. For this stretch of charity and good faith he nearly paid the penalty of his life, and was saved only by flight. He acknowledged as brethren all the faithful in the Lord whether Anabaptists or Catholics, Calvinists or Lutherans. He maintained that it was not lawful to force conscience, nor to punish heretics with death. For such detestable opinions a storm of opposition was raised around him. Still further, he considered there were dangerous errors in the views of Calvin and Beza on some important articles of faith; and he spoke and wrote against them. He especially contested the doctrine of absolute, unconditional election and reprobation. He held at Delft a discussion upon these themes with two ministers of that city. The States-General forbade the continuance of the controversy, but soon after allowed it to be resumed at Leyden, and sent deputies to act as moderators of the debate. An important restriction, however, was imposed upon Coornhert. He was

to say nothing about putting heretics to death. The discussion came off and broke up, as public discussions generally do, without yielding any satisfactory or beneficial results. Neither party was improved in temper, and both claimed the victory. But Coornhert was afterwards prohibited from publishing his opinions, though somehow or other treatises from his pen did get into circulation. He became thenceforward the common representative of heresy. His name was the butt of all orthodox preachers. Every pulpit in the Netherlands was eloquent in his confutation. Everybody sought to prove his own soundness in the faith and skill in argument by a vigorous fence with Coornhert. Every petty synod of the churches deputed some one specially to this task. The ecclesiastical court of Amsterdam, to discharge its conscience in the matter, and to complete the discomfiture of the heretic, resolved to summon to the controversy the subtle and trenchant logic of Arminius. The young and popular preacher was in no way reluctant to enter the lists.

At the same time the Delft opponents of Coornhert issued a pamphlet which seemed equally to require a reply. They had defended Calvinism, as some modern disputants defend it, by first submitting it to essential or important modifications. They had receded from the high ground of Beza, and had taken up a lower position. Beza taught that God in predestinating his elect to salvation, not only did not consider them as believers or unbelievers, but did not consider them as fallen or even created; that the eternal decree of God in predestination was positively and absolutely to elect to salvation certain persons whom he had not then decreed to create; or, in other words, that God decreed from all eternity to create mankind for the purpose of electing certain persons to salvation and rejecting the rest; and to carry out this decree he also decreed, and that from all eternity, that man should fall so that all

might be lost, and that Christ should die and the Holy Spirit be given to the elect so that they might be saved. In the strange jargon of speculative theology this is called supralapsarianism. Coornhert objected to this dogma that it makes the fall a necessity, and God the author of sin. The Delft combatants to obviate his objection took lower ground. They maintained that the decree for the creation of man having been made and the fall foreseen, God determined to elect to salvation certain persons from the created and fallen mass, and to leave the rest to perish, but without antecedent reference to Jesus Christ, or any regard to a reception or rejection of the gospel. In the same strange jargon this view is known as sublapsarianism. The pamphlet advocating this doctrine and attacking Beza's and Calvin's, was forwarded by the ministers of Delft to Martin Lydius, professor of divinity at the new university of Franeker, in Friesland. Lydius is said to have pledged himself to reply to it. Upon second thoughts, however, he resolved to remit this duty to Arminius who, he doubted not, would have pleasure in taking up arms in defence of his old tutor. The resolution seems to have been made in good faith. Lydius had formerly been pastor of the Reformed church at Amsterdam. He was personally acquainted with Arminius. He knew him to be thoroughly competent to the task. He had confidence in his acute, penetrating mind, his sound, honest judgment, his masterly vigour in the exposition and defence of truth. He could safely intrust such a charge to him. Besides, the refutation of this pamphlet would be an admirable preparation for the refutation of the treatises of Coornhert. Thus, the championship of orthodoxy, against what were deemed two different forms of heresy, was at the same time, and from two different sources, committed to Arminius.

He was not in the least indisposed to undertake the duty assigned to

him. He had but recently left the university of Geneva. He had no suspicion of heresy being latent or germinant in his own mind. He had the most profound veneration for Calvin. He was well versed in the peculiarities of his system from attendance upon the lectures of Beza. He was zealous for the reputation of his old tutor, whose words were still fresh in his memory, and the sound of whose voice still lingered in his ears. He addressed himself, therefore, with his usual ardour to the work, but not, it appears, with his usual success. He laboured hard, and even fatigued and harassed himself. He weighed with great care the arguments on both sides. He brought them to the test of Divine truth. But, as he went on, difficulties and perplexities rose up and thickened around him. He knew not how to shape his reply. His own arguments, the arguments of others, did not satisfy his mind. He began to see in a favourable light the very principles he had been called upon to denounce. He began to doubt the very doctrine he had undertaken to defend. Of the exact process of his mental transition, it is to be regretted that we have no record. It would be in the highest degree interesting and useful to be able to follow the steps by which he was led to depart from the system in which he had been trained. All that is told us is, that first of all he felt that he could not meet the strictures of the Delft divines upon the supralapsarianism of Calvin and Beza with any solid and sufficient reply; and so was inclined to adopt the sublapsarian view. But on further consideration this also appeared attended with insurmountable objection, and was abandoned. This is all either Bert or Brandt tells us; and Arminius himself unhappily never had leisure or inclination to write the story of his own mental development and growth. But whatever might be the process, his views gradually underwent a change. He did not long hesitate as to the course he should now

pursue. He had never been accustomed to esteem lightly the dictates of conscience; at this crisis of his life he was loyal to her voice. Interest, advancement, ease, fame, invited him to defend principles which in his heart he began gravely to doubt. He could not heed these allurements. He would be true to conscience at whatever cost. But he would do nothing rashly. Breaking off from the task of replying to the Delft divines, he devoted himself with his characteristic spirit of earnest inquiry to deeper research and further thought respecting the questions at issue. Every fragment of time he could snatch from public duty was given to this study. He read the ancient fathers. He re-considered the views of later writers. He pondered over and over again the words of Scripture. He sought enlightenment in every way possible, and kept himself jealously on his guard lest in his public discourses he should commit himself upon doctrines about which his mind was still unsettled. The troubles and perplexities through which he was passing were known only to himself and God, whose guidance and help he sought. His doubts and difficulties were for the present hidden in the sanctuary of his own bosom.

But there was one important question, more conducive to human happiness than untwisting the delicate cobwebs of metaphysical speculation, which he was determined not to allow to remain longer in abeyance. He was thirty years of age. He had been over two years in the ministry. But he was without a home. A lady of great accomplishments and eminent piety had won his affections. He resolved to consummate his attachment by marriage. Elizabeth Real was in every way worthy of his love. Her father was an alderman of the city, and an Admiralty Director of Zealand. He had been distinguished for active exertions and heroic endurance in the early struggles of the Reformation. By his instru-

mentality, and that of some of his friends, the preaching of the gospel was introduced into Holland. He was called to suffer for the truth. Missionaries were invited, chiefly from Flanders, to leaven the minds of the people with the new doctrines. Large assemblies were gathered together in the villages, and in the fields. At length the cities caught the contagion and claimed liberty of prophesying. Numbers of the inhabitants of Amsterdam embraced the Reformation. They were not content with the privilege of hearing sermons in the open country, since the open country at some periods of the year was under water. The Duchess of Parma suggested that something might be done with boats. The Prince of Orange, amused with the suggestion, replied that already preaching took place at the 'Lastadge' among the wharves. 'In the name of God then,' wrote Margaret, 'let them continue to preach in the Lastadge.' Within a few weeks after, the permission thus granted was withdrawn. The government was growing stronger. The sectaries in various parts of the Netherlands had been cut to pieces. The Duke of Alva was coming, and the trumpets of his advancing army resounded from the Alps. The 'Great Beggar,' Broderode, had fled. The Prince of Orange had left for Germany. Fresh edicts of persecution were issued, and all ministers, teachers, followers, or favourers of the new faith were condemned to the gallows. The tide of persecution rushing over the Netherlands already dashed upon the plains of Holland. The people fled, says the Dutch historian, Bor, 'in great heaps;' while all abettors of Spanish misrule 'began to erect their heads like dromedaries.' Lawrence Real saw the danger approaching, and

joined the exiles in their flight. He was in perils by land and sea for weeks. He had no passport for himself or his family. His intended route was known to the authorities at Amsterdam. Soldiers were sent after him with warrants for his arrest. Not suspecting pursuit he was yet, by the providence of God, saved from his pursuers. After many disasters and delays, he escaped to Embden, in an old fishing-boat that had been under water half a year, and the leaks of which he had to stop with his linen. His daughter Elizabeth, then only fourteen years of age, shared with her parents the sorrows of exile and the perils of flight. On the return of more peaceful days, they came back to Amsterdam. They had been settled in the city about ten years when Arminius arrived from Geneva. Whether her family, her experience, or her piety is considered, Elizabeth Real was a fitting companion for the honest and truth-loving Arminius. She was of honourable birth. She knew something of suffering for conscience sake. She had been nurtured in the school of adversity. Her character had grown and matured under trial to womanly strength and heroism. She possessed remarkable firmness of mind and undaunted courage. The union was destined to be a happy one. They were married at the old church, in the autumn of 1590, Ambrosius, the colleague of Arminius, performing the ceremony. The orphan of Oudewater now found solace and companionship in the sanctities of home. Without father, or mother, or brother, or sister, alone in the world, with troubles threatening on every side, he had prepared a retreat where he might nestle in security and repose amid the storms of life.

## Obituary.

ELIZABETH ASTON was born at Brassey Green, on December 23rd, 1814. From a child she was naturally sedate and thoughtful, kind and generous, possessed of much discrimination and a strong resolution. In early life she was taught to love and fear the Lord, to which instruction, under the Divine blessing, may be attributed her moral and consistent conduct while in the slippery paths of youth; and her after conversion to the faith and obedience of Christ. It was not until she attained her nineteenth year that she manifested a deep and anxious concern for the salvation of her soul. Under the faithful and affectionate ministry of the late Mr. Howarth she became the subject of God's sovereign and converting grace. On May 18th, 1834, she was baptized and continued an honourable and consistent member of the visible church until called to join the church triumphant. Having tasted of the good Word of God, and experienced something of the powers of the world to come, she was anxious that others also should be brought to a saving acquaintance with Christ, and made it a matter of prayer to Almighty God that her brothers might become partakers of those great and invaluable blessings Christ died to procure. She constantly perused the Word of God or religious books at the close of the day, and at times when others had retired to rest. She had a strong attachment to all the disciples of Jesus, and the sanctuary of the Most High; was regular in her attendance on the means of grace, and the ordinances of God's house. The interests of Zion lay near her heart. She constantly endeavoured to promote the prosperity of the church of which she was a member. But that Divine Being whose judgments are a great depth was pleased to lay upon her His afflictive hand and put her aside from the more active duties

of life in the prime of her days. The advice and skill of several medical men was at once secured. But after impartial trials with each, little or no relief was obtained. In the month of August, 1853, she was recommended by several friends to try the Buxton Baths, and at first appeared to receive some benefit, but after remaining there for several months she returned home without having obtained any permanent relief. The disease at that time with which she was afflicted was slowly but surely creeping on. By reason of much infirmity she was now unable to attend the means of grace, to her a great spiritual loss. A beloved friend, by her request, purchased a bath chair in which, while resident at Tarporley, she was constantly brought to the Baptist chapel. Being anxious to re-establish her health she decided in May, 1856, to put herself under the treatment of a hydropathist at Buxton, and after remaining with him for nearly twelve months, proceeded to Matlock Bank Establishment, and formed a favourable opinion of the tepid water treatment, and a strong attachment for Mr. and Mrs. Smedley. Although far from home she was happy and contented, and entertained strong hopes, that by perseverance, relief would ultimately be secured. When she had been at Matlock Bank for nearly two years, it was thought a change of climate might be beneficial. She removed to Exmouth, in Devonshire, but finding the air too relaxing, after staying a few weeks, returned to Matlock. About the month of September, 1860, she went to Redcar, in Yorkshire, and put herself under the treatment of Dr. Horner, and in March in the following year returned again to Matlock. After continuing there for a few weeks she came over to Parkgate, and in the autumn of the same year visited

Brassey Green, and remained in her own native township until nearly Christmas. For some few weeks previous to leaving Tiverton for Matlock, the fourth time, she was heard to complain of a small substance formed upon her breast, which produced pain, and stated that it had been brought on through an injury received when young. The thought never occurred to her near relatives what a fearful disease had then taken such firm hold of her system; nor did she fully understand the nature of her complaint until a few weeks previous to her departure. Unwearied in effort to regain health, she went for the last time to Matlock Bank Establishment, and stayed there for about six months; but becoming very weak and infirm, retired to private lodgings, until the latter end of September, at which time she wrote to one of her brothers, stating that Dr. Brown gave no hopes of a permanent recovery, and that he must come over as soon as convenient. By a personal visit it was soon ascertained that she wished to spend her few remaining days on earth in her native place, amongst her relatives, and be buried by the side of those with whom she had taken sweet counsel. After returning home she was at times cheerful, and entertained the hope that God might yet spare her life for some months to come. On other occasions she was rather dejected, and thought her end was very near. Her pathway for the last eleven years was rough and rugged, thickly strewed with trials and beset with sorrows, but she bore them with Christian fortitude. The Lord assuaged her griefs, lightened her sorrows, and cheered her soul under the somewhat dark and painful dispensation of His providence, and enabled her to say, *Thy will be done*. A friend who visited her for some weeks previous to her decease remarked, that her views of the plan of salvation were clear, and her only hope of heaven was through the finished

work of Christ. Her views of herself were very humble, and she often spoke of the need of the Holy Spirit to instruct and comfort her, being deprived of the privilege of meeting with the brethren on the Sabbath-day, especially at the ordinance of the Lord's supper. At times she felt so happy that, as she said, she did not know whether she was in or out of the body. To others she expressed herself as having no desire to live, nor had she the least fear of death. She spoke with great feeling of the love of God, and repeated with much animation Paul's encouraging and most delightful language, *Eye hath not seen, nor ear heard, &c.* Christ was her only hope and trust, and His great salvation a theme upon which she appeared to dwell with peculiar delight. She was a liberal supporter of every good work, and thoughtful for the people of God, as was seen in many acts of benevolence. She advised some who visited her when near the confines of the grave not to hoard up money, as it answered no good purpose, but to be liberal, and endeavour to do good while opportunities remained. Her sufferings were great, until within a short time of entering the valley of the shadow of death. Attendants and visitors were much affected. Her desire was to depart and to be with Christ. She said that it would soon be her happiness to be with some dearest friends who but a short time had gone before. On Wednesday morning, December 31st, at eleven o'clock she calmly and quietly, apparently free from all pain, fell asleep in Jesus to awake on the great morning of the resurrection in the likeness of her glorious Redeemer, and join the numerous and blood-washed throng in those exalted mansions where God shall wipe away all tears from their eyes, and *where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.*

## Correspondence.

## OLD MORTALITY AT BAY.

"STRIKE, BUT HEAR."

DEAR MR. EDITOR,—I do not know whether the impatience of Alcibiades granted the old philosopher's prayer, or no; but, as on the occasion which has brought it to my mind, an accomplished correspondent in your last number has indulged himself in the pleasure of visiting me with chastisement, I think he is bound gracefully to fulfil the last clause of the petition, and to give me an audience. In availing myself of that privilege, I shall not attempt to imitate the luxuriant rhetoric and poetic beauty which characterize the attack of my brilliant assailant. I am happy that they adorn these pages, and shall esteem my paper a benefaction to this journal, with whatever errors it may be proved to be chargeable, as it has been the fortunate provocation of so valuable a contribution. No! Far be it from me to feign the airs of Parnassus, where I have never inhaled a breath, nor culled a flower: they belong to a region of literature in which I am a total stranger; but, as a plain man, dwelling in the plains, I know what I mean, I can answer a plain question, and I hope, when called upon, I can 'give a reason for the faith that is in me,' with meekness, but without fear. In that spirit, as your polished contributor has deigned to say 'a word or two' to me, I shall take the liberty to say 'a word or two' to him, in reply.

Courtesy calls upon me at first, to acknowledge the delicacy with which my venerable critic informs me that he shall not notice *seriously* what I have written. With the tenderness due to kindred, he seems charitably to hope that a paper of seven pages (much too long I own) was written in a pet, and that the feelings which prompted the effusion are ephemeral, and no doubt kindly hopes I shall

be forgiven for them. I fear that evidence, internal and external, deprives me of the benefit of this partial apology. It consists very largely of quotations for one thing; and, in the next place, if my gallant opponent will condescend to look at page 223 of this Magazine for the year 1857, he will find this very paper promised for publication. Five years is almost too long for a passion; or, at any rate, an offender who continues in one so long should be given up as incorrigible.

The first portion of the indictment which my accomplished adversary prefers against me—not in the spirit of a *prayer* be it noted—I am sure could not be *seriously* urged. He says, 'Old Mortality is very wroth with what he denominates "the religion of taste" and appears to believe that the lovely and the good are incompatible—that conscience and imagination are not reciprocally helpful attributes.' On the contrary, Old Mortality sets out by stating that 'there exists an affinity, if not an identity, between moral goodness and moral beauty,' and that it is the incumbent duty of the pulpit to appeal to the imagination as well as to the conscience. The only qualification he appends to this position is that, of the two, it is more important that the conscience be reached than that the taste be gratified, and that a service which *only* secures the latter end, fails in its principal object. In this opinion he believes the majority of sensible and religious readers will agree; if his opponent thinks to the contrary, let him boldly state it. Old Mortality has also in former volumes of this periodical developed his opinions upon bad architecture, uncouth customs and other 'spots in our feasts of charity' with so much emphasis and amplification, that he could not without being guilty of prolix repetition and the additional offence of appealing to his own

authority, reiterate those views of the subject. But does the admirer of 'supplemental faculties,' and 'broad-minded dissenters,' censure him when he has given full deliverance of his opinions upon one aspect of the question, for passing forward to express his views upon the remaining ones? Is it the prerogative of a catholic intellect to confine itself to *one* phase of an object? Old Mortality does not suppose that his opponent is acquainted with these short-lived trifles; still less does he presume to refer him to them for perusal; but the generality of his readers may possibly be sufficiently indulgent to bear them in mind so far as to check the destructive rigour of the assault to which he is now exposed. It is not easy to imagine that the most illiterate reader could be so dull as not to perceive that the portraits of Messrs. Stiggins and Company, were introduced into the article which has so offended his opponent, in the spirit of playful caricature; and that their peculiarities, somewhat broadly limned, are evidently presented as foibles and admitted as deductions from their general excellence of character. Indeed it may be doubted whether Old Mortality, or Old Mortality's Nephew puts these points of antithesis in the stronger light; as for the palm of elegant delineation, Old Mortality will not dispute it with his younger kinsman. Then why should it be insinuated that the bawling and the whining which are distasteful to the one are admired by the other? It really appears, from the general tone of these eloquent strictures, as though their author had, from the beginning, mistaken the meaning of the writer whom he so fiercely condemns. It ought to have been a barbaric outburst against correct taste and the faculty of human imagination at large, instead of an article on *Æsthetic Cant*, to have justified the reckless onslaught with which these pages have been enlivened. The critic who so oracularly exposes Old Mor-

tality's mistake of 'violence for strength,' and 'declamatory intemperance for the genuine afflatus,' appears in this instance to have committed precisely the same blunder *as to the subject under discussion*, when he interprets the censure passed upon affectation as a reproach uttered against nature, and the repudiation which is excited by the sham as monstrous aversion to the reality. Old Mortality may be guilty of these errors in his advocacy of a cause that he loves full well, but he hopes that the offence is superficial in degree, and only refers to *the style* in which he endeavours to defend his opinions; and even under that peril he is happy to know that he has at hand the refuge of such competent censorship as that which he now experiences. But with all deference to this supreme authority, he demands what passage can be pointed out in the pages which he is informed are such a proper occasion for contrition that is aimed against the legitimate application of good taste to the modes and exercises of public worship? A catholic-minded critic would have concluded from the introduction of the term 'cant' in the title of the article, that the writer of it recognizes certain principles of taste as true and genuine, and acknowledges the value of their application in spheres where they are admissible and relevant, and that the object of his philippic is to decry the substitution in their place of that which is spurious, and to denounce the evils of their abuse and degeneracy. Blind, whether wilfully or no, to this inference which intuition would suggest to the simplest reader, Old Mortality's Nephew proceeds to ask 'is there no indication in divine revelation of the office and function of the æsthetic faculty?' In the reply he furnishes to his own question, the present writer fully concurs, and only wonders when such an identity of sentiment exists, that an author of his discrimination could have fallen into the blunder of

supposing that Old Mortality looks upon 'increase of refinement as symptomatic of waning spirituality,' or that he is guilty of 'the insinuation that prayer is more accepted from a barn than from a building of greater architectural pretensions.' However savage in his iconoclastic zeal, Old Mortality still remembers the distinction between the shadow and the substance, the mirage and the fountain. It is not the ring of the true metal he objects to, but the ting-tang of its counterfeit. Nor does the old gentleman consider it an unfair retaliation of the *reductio ad absurdum* with which he was threatened in this crushing query, to ask in return is there any difference between good taste and bad taste? Does his opponent insist upon it that art and nature are the same thing, and that there is no distinction between acting and worshipping?

The phrase 'religion of taste' is not Old Mortality's coinage; but comes smooth and shining from the mint of his opponent's rich vocabulary. But as it has been introduced, Old Mortality would venture to say that a religion based upon taste, rather than upon conscience, if not of a contrary character entirely, has features so widely contrasted in appearance with its rival, that we may fairly question if the two be of the same nature. In the religion of taste, the formalist, the hypocrite, and the worldling, may join with equal ease with the child of God: in the religion of conscience, none may take part but they who worship *in spirit and in truth*. The religion of taste is always agreeable, and complies with each preference of its devotees, it being a fundamental principle of taste to avoid or conceal whatever is offensive; the religion of conscience is often in dire conflict with inclination and convenience. The rules of the religion of taste, are shifting and uncertain being drawn from the current opinions of men; the standard of the religion of conscience is immutable, viz: the word of God. The religion of taste flatters and attracts the multi-

tude; the religion of conscience proclaims the truth, in season and out of season, *whether men will hear, or whether they will forbear*. The religion of taste leaves a man when he is alone; the religion of conscience is most familiar and irresistible in the closet. The religion of taste would exist were Revelation unknown, and would grace the divinity of Buddha or of Moloch with the same ease with which it decorates Christianity; the religion of conscience belongs of right to the Redeemer of men alone. The religion of taste spurns the criticism of the rude and unlettered, being satisfied with the approbation of the fashionable and the gay; the religion of conscience not only submits itself freely to the inspection of earth, but appeals to the scrutiny of heaven.

Old Mortality must hasten to the notice which is taken of his animadversions upon 'the services of a particular congregation,' and his opinions upon psalmody. He begs to say that the allusions introduced were given simply as examples.

'What can we reason but from what we know?'

Old Mortality states a public grievance; where shall he go for his illustrations, but to his own observation? Shall he trust to hearsay or conjecture, where fact is wanted? If so, at the first inconvenient question put by a sceptical reader, down would go his case like the lady's story of the thirty crows. Charles's joke with the Royal Society must not be repeated for ever. The words whose quotation Old Mortality's Nephew meets by an assertion of their incredibility were actually uttered to Old Mortality himself on an occasion in which he made complaint *in propria personá*. Probably that may suffice as to the question of fact, unless the old gentleman's veracity is sacrificed in the same tempest of deprecation which has already annihilated his style. Old Mortality is tickled ex-

tremely by the estimate which his relative forms of his taste in sacred music, and thanks him for his condolences upon the departure of Lydia and Cranbrook with their dancing companions from our services. He almost wonders that his imaginative friend did not venture a step further in the way of consolation, and recommend the substitution of 'Bobbin around,' and 'Pop goes the Weazel.' In that case the pensive old gentleman would not have been left without comfort. But, badinage apart, he would ask whether these and such like melodies elaborately ornamented by shakes and fugues, and assisted by fiddles and wind instruments, are aptly described as 'simple airs in whose full swell a whole congregation moved by consentaneous devotion,' would *naturally* 'lift up its voice to God?' He thinks not. If his friend demands literal examples of the kind of music he prefers, he would name such tunes as the Old 100th, Wakefield, the 104th, Luther's, Wareham, and some 150 more of the same stamp that might easily be enumerated: in fact, just such tunes as are constantly heard in the larger Wesleyan chapels, and our old parish churches. These tunes, he presumes, are put into an *Index Expurgatorius* by the choir to which his strictures apply; for there he never hears them: though he holds that none of the obvious incongruities which mark 'the Lydias, and Cranbrooks, of blessed memory,' are to be found in them. But Old Mortality is censured for objecting to the dramatic rendering which is given to congregational music, and which interposes a difficulty in the way of the assembly which wishes to join in singing the hymn. He is asked if he 'wishes for perfect uniformity of sound and time, and that all hymns, no matter how various in character, should be sung with equal volume and in identical time?' His reply is, that such anomalies are unnatural, and therefore, *per se* entitled to reprobation, in which all would join, unless

it be the indefatigable rehearsers of certain mediæval strains which do not include more than three or four different notes in the melody, and are supposed, without having any character at all themselves, adequately to represent the full scale of variation comprised in the whole compass of spiritual emotion and experience. The varied phases and moods of religious sentiment, Old Mortality readily admits ought to be represented: and in accomplishing this, an appropriate sphere for the exercise of sound judgment and good taste lies open in the choice of the melodies adapted to the character of the hymn about to be sung. He would be guilty of worse than a rustic blunder who should start strains of jubilation in a hymn descriptive of the sorrows of spiritual depression, or the agonies of the sacrificial passion; and equally outrageous to propriety and good sense would it be to call one's fellow Christians to join their cheerful voices round the throne in the mournful measures of the 'Dead March in Saul.' But a due harmony between words and music, between hymn and tune, being provided for, Old Mortality does think, with all deference to the fastidious plaintiff before whom he is now cited, that the general tone of feeling in the congregation being fixed, the execution of the hymn in detail should not vary greatly or suddenly from the key note which has been struck in its commencement. It is too much to expect of every one joining in the devotions that he is primed for unexpected breaks and variations like the members of a choral society practising for an oratorio: nor does Old Mortality think that the canons of artistic taste themselves sanction a version of devotional melodies characterized by the exaggerated *andante* and *adagio* of a school-boy reciting a Christmas speech. Does Old Mortality's castigator mean to say that feigning has not a voice of its own? That the natural utterance of emotion and the artful imitation of

it, issue in the same sounds? If he does, Old Mortality does not hesitate to deny the truth of his assertion, and to denounce his position as a physiological fallacy. The thing is impossible; and so long as the cords of universal life remain unbroken, and truth and falsehood co-exist upon the globe, so long will the essential tones of sincerity and simulation jar with each other, and perpetually reveal to the listener, however uncultivated, the attempted fraud.

After this weary course of self-vindication, Old Mortality approaches the final count of his formidable impeachment: his remarks upon the Established Church. His views on this subject are represented as untrue, his spirit is reprobated as uncharitable, and the whole drift of his observations is summed up as an outburst of passionate and thoughtless invective, chiefly remarkable for its literary blemishes, and whose extravagance deprives it of all claim to respect, and reminds the critic of the vehemence of a Baptist deacon, who in his zeal against liturgies protested against the Lord's Prayer *in toto*. Old Mortality is not aware that he has the questionable honour of that deacon's acquaintance, nor can he see what relation the question of liturgical or extemporaneous prayer has to the present discussion. But he must be permitted to add that the ridicule which is a just rebuke of the deacon's ignorance, has no application to the righteous indignation of an honest man against the injustice and wickedness of the Church of England. Bearing in mind the language of avowed championship which his antagonist has adopted towards the Establishment, and how long is the catalogue of the sins and enormities of this institution, Old Mortality declines to try the patience of his readers by travelling through the record with a comparison of their views. The combatants would neither edify their readers, nor convince each other. A question whose age occupies the dates of a

country's earliest history, and which from its magnitude and influence, has pervaded society and converted all its members into partizans, must have two sides: and the part taken will generally be explained rather by considerations which influence the individual, than by those which affect the subject in the abstract. When a position has once been taken, moreover, nothing can be imagined more hopeless than an attempt on the part of either to vindicate his opinions to the satisfaction of his opponent, or to procure reconciliation by the instrumentality of controversy. To explain the wide contrariety of representation which marks the two sides of this discussion, it is therefore quite sufficient, without any reflection on the fairness or veracity of either party, to say that one takes the view of a Churchman, the other that of a Dissenter. To these opposite poles the same object presents a contrary aspect which prevents agreement in almost every phase, however insignificant, or however important, of the question. For instance, I and my opponent would not agree, even in our history. Does he mention Latimer? I ask, who burnt him? Does he boast of Ken's fidelity to the dying Charles? I say, where were the other bishops? Does he claim Butler for the Church? I claim him for Dissent, to which he owed everything in a glorious career, but the spiritual cloud which overhung his death-bed. Does he glory in martyrs who have perished in the Church's cause? I reply that, for every one who fell in her behalf, she shed the blood of hundreds. Does he represent the Church as a beneficent development of Christianity? I reply that it was in one and the same spirit that she put Defoe in the pillory, mobbed Robinson on his pulpit stairs, and offered Robert Hall a bishopric; namely, the determination, whether by violence or bribery, as far as in her lay, to extinguish the liberty of enlightened conscience. Does he rejoice in the catholic variety of

her parties, the literary splendour of some of her authors, and the princely amplitude of her communion? I retort that her 'Calvinistic creed, her Arminian clergy, and her Popish ritual,' rather convict her of hypocritical indifference to the truth, while her sanction of subscription in a non-natural sense, gives her a title to the highest place as the patroness of unprincipled conformity, and the queen of Erastian latitudinarians.

My opponent accuses me of personal excitement. I acknowledge I write with ardour: let me add, my opponent writes with equal ardour, if with superior brilliancy. Large as is the subject, and legitimate a topic for abstract discussion as may be the question which has called us both into print, I do not deny that there are circumstances which render it difficult for me to approach the matter in debate without feeling. I am myself a Dissenter, from conviction. More, I am the son of a Dissenting minister. Of that lineage, I have never had reason to be, I am not, and I trust I never shall be, ashamed. If ever such recreancy should be my lot that the thought shall bring a blush upon my cheeks, I doubt not that it will be the unworthiness of a son that calls it there. I pray, however, that the day of such a disgrace may be far distant. Educated under the frequent and careful exposition of Nonconformist views, and prepared, when advancing years enabled me to form opinions for myself, to investigate the principles which were set before me, as reason strengthened and manly feeling called me to take a side, I embraced with resolution those principles of religious liberty, free inquiry and personal responsibility which form the glory of English Dissent. At the same time and of natural consequence, I was compelled to regard the Established Church of these realms as a corrupt and oppressive institution, whose hierarchy were ever in alliance with the party of absolute power in the state, and whose vast influence

was constantly exerted to resist the extension of constitutional rights, and to ignore the intelligence, and cripple the liberty of the people. Such as they then, in essence were, I believe them to be at the present day. The system makes them such. Ever, therefore, since I was fifteen years old, when my father gave me Towgood on Dissent to read, and told me the story of his being hailed before clerical magistrates for village preaching, I have looked upon the Church of England with the feelings of a man who has received a personal injury, and who knows it. It is not surprising, that in after days I did not forget,

'The wormwood and the gall,'

engendered by the sight of Church-rates, Easter dues, and other exactions, insultingly demanded and wrung by coercion from a family, which always cheerfully paid its lawful debts, and was by manifold toils, secular and spiritual, struggling into respectability. Some similar influences I know to have surrounded the early days of my sprightly opponent. What I saw with my eyes and handled with my hands as facts, must by the hearing of the ear at least, have reached him as tradition. The knowledge of such wrongs, and the spectacle of the patience with which they were borne, one would think would excite respect, if not sympathy, in the bosom of the beholder. It is, therefore, chilling to me to witness the stony indifference with which he abandons the principles which I still hold in honour, and which no one is better able than himself to appreciate. They are principles to which he owes much, and to which every one owes—whether they pay it or not—the unfeigned homage of a free intellect. They are the principles to which the press owes her freedom; England her religious liberty; and Europe her spiritual hope. I confess, therefore, to my disappointment—I do not attempt to conceal my regret, to find him

prepared to flatter the tyrants who would have consigned his ancestors to prison, and to yield to the effeminate power of insinuation what the most ruthless cruelty failed to extort from the endurance of a more heretic generation. I acknowledge there are 'elements of good' in the Church of England, as well as in Mahometanism and the Papacy: but because these hoary enemies of mankind retain, in common, some fragmentary evidences of human origin, shall I endorse their abuses and bow to their dominion? No. What are the lectures of Arnold and the songs of Keble to me? Is the victim to be preached into contentment with his persecution, and the slave to be amused with smooth verse till he forgets his fetters? What have the accomplices of these men done to my brethren and companions in the truth? Are not Baines and Thorogood fresh from jail? Did not the bench of bishops, but as yesterday, cover the most virtuous families in the land with the opprobrium of adultery? Does not the Church still maintain, *de jure*, the fines, penalties, and exactions, with which, as with a bundle of scorpions, two centuries ago she drove the flower of her own priesthood into the wilderness? Are these polemical trifles, and 'accidental divergences of verbal creed,' over which only children quarrel, which wise men ignore, while 'saints in light' from their 'heavenly places' with waving hands, pooh-pooh the uproar they occasion upon earth? The iron has entered too far into my soul for the delicate fingers of Alford or Ellicott to pluck it out, especially while the heavy fists of Phillpotts and Wilberforce are doubled to clench it there. Born a helot though I be, I prize my scant liberty as too rich a gift to be surrendered lightly; nor will I rivet by my own servility the bonds which the valour of my forefathers has only just burst asunder. Neither will I hang my head before the apologists and sycophants of a power which

has sought my ruin, but failed in the attempt: I will rather rejoice that though it has accomplished theirs, it has left me still free to proclaim its villainess, and to defy its vengeance.

'Oh! wad some power the giftie gie us  
To see oursels as ithor see us!'

I often wish that many a downcast Dissenter, many a village preacher in his lonely pedestrian wanderings, when about to sink worn out with the toils of his cheerless mission, could for a moment see himself in the light of saintly beauty, in which the dying eye and guilty conscience of the pampered prelate when about to render up his own account to God, paints him. He would drop no longer; the dimmed eye would grow bright, and langour would vanish from his limbs while he rose up to press forward with accelerated speed in his celestial destiny, a fit emblem of his Master, beautiful with praise, glorious in holiness, doing wonders.

*Be ye angry and sin not.* With Dr. Johnson, 'I love a good hater.' By that I mean a man who is hearty in his feelings, who attacks an object that justifies his abhorrence, and whose warfare is carried on, not in the spirit of personal antipathy, but of undying resistance to wrong. This spirit may not be, æsthetically speaking, the most lovely mood of Christian virtue, but that it is often one of its sternest duties no one can doubt, and as such it is entitled to its meed of praise. When Stephen, the first martyr of our faith delivered his last oration in its defence his words cut his hearers to the heart so that *they gnashed on him with their teeth*; yet the face of Stephen all the while *shone as it had been the face of an angel*. It is, doubtless, well sometimes to turn the eye from the troubled present to the tranquil future, and to take rest for a moment from our mortal strife, by cherishing Christian anticipations of our celestial home. But at present we

are upon earth. Opposition, falsehood, and injustice, are our next door neighbours, and daily companions; and I fear before might becomes right, and the triumph of evil is brought to an end, some more vigorous measures of reform will be necessary than the expression of a devout wish that we

'All may meet in heaven at last.'

Peace is the world's ornament, but justice is its foundation: and unless we accept our present state as optimism, the perpetrators of evil must bow, systems of iniquity must fall, the rod of tyrants must be broken, before we reach the dawn of that millennial calm in which the oppressor and the oppressed shall crop the pasture of the same fold, when the lion and the lamb shall lie down together, and a little child shall lead them.

In conclusion, let me render, with his other readers, my tribute of gratitude to your correspondent for the pleasure which his article has afforded me. The flowers of rhetoric whose 'quaint, enamelled dyes' spread such fascination over his romantic effusion constrain the passing admiration of the reader by their literary beauty. I only regret that the cause to which they are devoted, in my eyes, converts the sacrifice into an act of spoliation; and fear, that when we forget the poetry and turn to the facts, the atmosphere of truth, like the advent of winter, will wither their bloom, and that, in the grasp of its remorseless logic, they will fall, as though nipped with sudden death, and lie

'Stretch'd out and bleaching in the northern blast.'

I remain, Dear Mr. Editor,  
Yours obediently,  
OLD MORTALITY.

P.S. One at a time is fair play. But lest my junior companion in hereditary frailty, Young Mortality, should feel himself neglected, please to assure him that I will, if time and your permission allow, pay my compliments to him in your next number.

## REPLY TO THE QUERIES ON HEBREWS VI. 4-6.

To the Editor of the General Baptist Magazine.

DEAR SIR,—In the February number of the Magazine occur one or two queries on the passage of Scripture indicated at the head of this communication, signed J. W., D. That passage reads as follows:—*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.* The querist suggests that it has been customary for some persons to consider these verses as teaching the following truths:—1. 'That it possible for a person, after having been once truly converted to God, to fall into an unconverted state. 2. That from this latter condition of apostasy it is impossible to be delivered.' They have, he says, 'also understood the 13th verse of the 5th chapter of Matthew to teach the same truth.' He then asks, is this opinion right or wrong? If wrong, does it militate against one of the General Baptist tenets? He then solicits answers to the above.

This passage of holy writ having at different times come under my consideration, I venture to send you my own views of it, hoping they may, in some measure, reach the object contemplated by the querist; but if not, trusting I shall be pardoned for coming forward as an answerer to his interrogatories.

I. It is suggested that these verses have by some been considered to teach, 'That it is possible for a person, after having been once truly converted to God, to fall into an unconverted state.' I suppose by 'an unconverted state,' the inquirer means an unsaved or lost state. He does not, I presume, mean the

precise state in which the individual was before he was 'truly converted to God.' That, I imagine, is an absolute impossibility. Understanding the expression in this sense, I accept the proposition as true: the apostle does, apparently, teach that a truly converted person may relapse into a state as fearful as that of one who has never been converted, if not more so. The question is not as to the possibility of the characters described falling away. The apostle's language implies this: *If they shall fall away*; or, in his words more literally and correctly translated, *when they have fallen away*. The inspired writer would not suppose the case of their falling away, or speak of them as having fallen away, if there were no possibility of their falling away. Nor can there be any question as to what this falling away implies. It can mean no other than the relapsing into a state of sin; or becoming in that condition in which the persons spoken of are exposed to consequences as awful as, if not more awful than those they were obnoxious to before their experience of the change which they are represented as having undergone. The question rather is, What is the nature of that change? How are we to understand the description which the apostle gives of these characters? Is it a description of characters truly converted? or, a description of characters who enjoyed great religious privileges, and to a certain extent were affected by them, but not to the extent of conversion? Now I take it that the apostle is speaking of converted persons: persons who had undergone a divine change, and who, in consequence, were in a saved state. I do not see how he is to be otherwise understood. It would be taking up too great a space in your improved Magazine, and extending this inquiry beyond reasonable bounds, to enter into anything like a critical examination of this description. I can do nothing more than quote the very expressive

phrases in which the religious character of the persons in question is conveyed. The apostle represents them to have been *once enlightened*; to have *tasted of the heavenly gift*; to have been *made partakers of the Holy Ghost*; to have *tasted the good Word of God, and the powers of the world to come*. Is it to be imagined the writer is here speaking of unconverted persons? I cannot imagine it. If the apostle had intended to describe truly converted characters, I do not see how he could have done so in a stronger or more decided manner. Besides, he speaks of *renewing them again unto repentance*. But unless they had been in a repentant state, how could he speak of *renewing them again unto repentance*? There would be an obvious impropriety in the language; nor could it fail of misleading the reader, if characters before described had not been really converted. Therefore, I conclude, that the apostle teaches, that it is possible for a person truly converted to Christianity to fall into an unconverted state.

II. J. W., D. suggests that some have considered the passage under review as teaching also, 'That from this latter condition of apostacy it is impossible to be delivered.' This is what the apostle says: *It is impossible for those who were once enlightened, &c.; if they shall fall away, to renew them, &c.* So far, therefore, as the words are concerned, the statement which the querist attributes to A.B. and that of the apostle are the same. But the question is, How is this impossibility to be understood? Of an absolute impossibility? Hardly so; for then we must cease to pray for, and make efforts with, backsliders and apostates for their restoration. But is it congenial with the views and feelings of God's people to give up such characters as incorrigible offenders, who have committed the unpardonable sin, and whose recovery is absolutely impossible and hopeless? Who shall take upon him to say, that in any given case

of defection, the recovery of the person is an utter impossibility? But if it is true that the apostle is speaking of true Christianity, and of the possibility of their falling away; then, if he is to be understood as teaching the literal and absolute impossibility of their renewal to repentance, there is an end to the doctrine of what is commonly called, 'the final perseverance of the saints.'

But the word impossibility may be, and often is, employed in several different senses.\* There is what may be called a mathematical impossibility, e.g. that two parallel lines should ever meet; that two sides of a triangle should be less than the third side; that two straight lines should enclose a space. This is not the kind of impossibility of which the apostle is speaking in this famous passage. Again, there is a physical impossibility, e.g. that a man should walk on water; that stones should swim; that a child should carry an elephant. Nor does the apostle use the word in this sense; at least, I submit that he does not. I do not understand him to mean that it is *naturally* impossible to *renew them again unto repentance*. It is not more physically impossible for them to be renewed to repentance, than it was for them to be originally converted. But there is another species of impossibility, viz.: moral. This signifies a high degree of improbability leaving but little room for doubt. In this sense we often call a thing impossible, which implies no contradiction to the laws of nature, or violation of them, but the occurrence of which we feel sure is exceeding improbable. It may occur; it is not physically impossible; but, arguing from analogy, or experience, or the nature of the thing, it is in the highest degree improbable that it should ever take place. In this sense we say that it is impossible that unloaded dice

should turn up the same faces a hundred times in succession. In this acceptation we use the word, when we say, that it is impossible that one, who has for a long period been under the force of a habit of intoxication, should abstain from the inebriating cup when offered to him. Or when we are told that a person, who has for years been known to be of high probity and piety, has become guilty of dishonest and immoral practices, we do not hesitate to say (supposing that he really possessed the character attributed to him) that it is impossible; meaning not that there is a physical impossibility attending his doing of the alleged acts, but that it is extremely improbable that he should be guilty of them, from his well known character and principles.

Now I apprehend that in this sense the apostle uses the word in this passage. I do not understand him to mean that it is an utter impossibility to renew them to repentance; but that it is extremely improbable that they should be so renewed. After having been enlightened by the Word of God; interested in the saving blessings of the Gospel; and experiencing something of their importance and preciousness; to fall away into a state as bad as that from which they had been raised, or even worse, could not but render their reinstatement in that condition extremely difficult, humanly speaking, and in a very high degree improbable. Not that there is anything hard with God: *with God all things are possible*. The impossibility does not arise from an unwillingness on the part of God to exercise His mercy on their repentance, or to afford His grace to bring them to repentance; but from the moral difficulties with which they have surrounded themselves, arising from the painful and hardening change which they are supposed to have experienced.

III. Your correspondent J. W., D. next suggests that Matthew v. 13 has been understood to teach the same truth, viz.: that from a con-

\* See Whately's 'Elements of Logic,' Appendix I. under the word 'impossibility.'

dition of apostacy it is impossible to be delivered. The verse reads thus:—*Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, &c.* The general import of this text it is not difficult to perceive. Our Lord represents His people in their religious character as salt; that so long as they are pious, and in proportion as they are so, are they useful, and answer as good a purpose morally as does salt physically. And he says, *But if the salt have lost its savor*, as it is said it may do through the action of the weather, *wherewith shall it be salted?* that is by what means can its saltness be restored? These words, however, may be rendered, *Upon what shall it be salted?* implying that having lost its saline qualities, there is no substance to which it can be usefully applied. Some think that this is our Lord's meaning. Both translations make good sense with what follows, *It is thenceforth good for nothing, but, &c.* Now there can, apparently, be no doubt that our Lord's language implies that Christians may lose their savor of piety. It supposes that they are like salt, at least, in three aspects: their usefulness; their liability to lose their religious qualities, essential to their usefulness; or, in other words, to fall away; and, lastly, accepting the rendering in the English Testament, the difficulty or impossibility of restoring them; or, according to the suggested translation, their uselessness or worthlessness. According to this latter translation, our Lord teaches nothing with respect to the lapsed Christian's restoration. It is his uselessness as fallen that He teaches. But as the passage reads in the Authorized Version, He does teach the impossibility or exceeding difficulty of his recovery. And so far this text agrees with the passage in Hebrews, though I do think that the

restoration or renewal to repentance is, in either case, intended to be understood as an absolute and unqualified impossibility.

IV. Finally, J. W., D. asks, 'Is A.B. right or wrong.' Well, if the observations that have already been made are correct, he is wrong; if incorrect, he is right. One must judge for himself. I do not see how any one can dogmatically declare that any one view is the true one. I have, as plainly and as logically as I could do, stated my own views; and have done so perceiving no reason to doubt their correctness. He asks also, whether the opinion that it is possible to be delivered from a condition of apostacy militates against one of the General Baptist tenets? I am not aware that it does. General Baptists believe that a truly converted person may fall away and be lost; and they also believe in the possibility of his restoration; at least I do; and I am a General Baptist. And herein they somewhat agree with some who hold what are generally called Calvinistic sentiments; though not exactly. The Calvinist believes in the necessary and actual restoration of a fallen brother; the General Baptist in his possible not necessary recovery. But some who are called Calvinists deny the possibility, not only of a total, but of even a temporary defection. In this they differ widely from both the General Baptists and, apparently, the apostle also. But I do not think that the opinion, that it is impossible to be delivered from a condition of apostacy, enters essentially into the doctrinal sentiments of General Baptists. They believe that a truly converted person may fall away, and they believe that he may rise again; but they do not believe that he must do so. In the latter opinion is involved 'the final preservation of the saints,' a sentiment that cannot stand before this important passage, Hebrew vi. 4-6.

Yours, truly,  
W. J., K.

## LANCASHIRE DISTRESS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—For the Christian kindness and co-operation which you have uniformly granted to our Committee we are grateful; and especially because, that, without your sympathy and aid, the subscriptions for the relief of our poor distressed friends could not have reached the amount already realized, and which we are anxious to increase.

The Particular Baptist Committee have acted, and are still acting, nobly to our General Baptist Congregations in the distressed localities. Therefore, in return, ought not the scale of our Denominational contributions to their fund, to be very different to what has been since the amalgamation?

The Rev. R. Horsfield and myself have been added to the Manchester Committee, in the kindest manner.

Those who are most likely to be best informed as to the probability of the duration and severity of the distress, do not give much hope of any material abatement during the next twelve months. Unhappily, Lancashire distress is still a great reality, as stern and as real as it was three months ago, and just as loudly calling upon our benevolence for its relief. We wish that we could look forward with confidence to any fixed period for its termination.

Yours truly,

GEORGE T. WOODSON.

10, Francis-street, Chapeltown-road,  
Leeds, February 19th, 1863.

Contributions received by the Committee at Leeds, from January 17th, to February 18th, 1863, for the Relief of Distressed General Baptist Christians in the Cotton Districts.

	£	s.	d.
Ramsgate, Rev. J. Packer,			
13s. and £1 ... ..	1	13	0
Sheffield, per Mr. Hiller	13	10	6

	£	s.	d.
Louth, per Rev. W. Orton	1	15	0
London, Praed-street, per Rev. J. Clifford ...	5	16	0
Hitchin, R. Johnson, Esq.	1	0	0
Derby, Mrs. Willder ...	0	5	0
Leeds, C. Bloomfield, Esq.	5	0	0
Leeds, Miss Womack ...	0	8	0
London, per Mr. J. Bembridge ... ..	2	0	0
Normanton-on-Soar, per Mr. Woodroffe ... ..	0	10	0
Wheelock Heath, per Mr. R. Pedley, jun. ... ..	1	0	0
Lincoln, stamps from a lady ... ..	0	5	0
		33	2
		6	
Amount previously advertised ... ..	850	13	3
	£883	15	9

G. T. WOODSON, Treasurer.

10, Francis-street,  
Leeds, February 19th, 1863.

Since the last List, five packages of clothing have been received at Leeds, viz. :—

Derby, St. Mary's-gate, per Mrs. Stevenson.  
Ashby - de - la - Zouch, per Mr. Orchard.  
Derby, per Mrs. Willder.  
Loughborough, per Mr. Baldwin.  
Ramsgate, per Rev. J. Packer.

#### FUND FOR MINISTERS IN THE COTTON DISTRICTS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Will you please insert in your next number the following additional sums which have been received in aid of the ministers in the distressed districts, and oblige

Yours affectionately,

J. EARP, Melbourne.

	£	s.	d.
From Melbourne ... ..	2	10	0
Commercial-road, London, per Rev. T. Goadby ...	2	6	6
Leicester, per Rev. J. J. Goadby ... ..	1	0	0
Hose, per Mr. Maul ...	0	10	0
Miss Stubbs, Melbourne	0	10	0
Mrs. Case, Leicester ...	0	10	0
Mr. Woodroffe, Normanton	0	10	0
Portsea, per Rev. E. Burton	10	0	0
Commercial-road, London, per Rev. T. Goadby ...	1	8	0
Long Sutton, per Rev. W. Dyson ... ..	1	2	0

February 14th, 1863.

LETTER FROM REV.  
R. INGHAM.

To the Editor of the General Baptist  
Magazine.

MY DEAR BROTHER,—I presume that some of your readers would like to have a few lines on the present state of the cotton districts. I cannot, however, speak for the whole. It has been matter for thankfulness that there has been more employment in this locality for the last two months than there was for many preceeding months. Still whole families are destitute of employment, and the wages of some are miserably small, through the wretched character of the raw material. Also the fear of having a stock of material and goods on hand when the blockaded ports of America are thrown open, is now causing a curtailment of employment that renders our immediate prospects again more gloomy. Assistance is certain to be needed for some time to come. That which we are receiving through the kindness of many friends is mitigating the stern severity that would otherwise characterize, and that in this neighbourhood did for a time characterize this terrible calamity. We would give praise to our God, and thanks to

our friends, for every kindness shown, and would still *lift up our eyes unto the hills from whence cometh our help.*

I remain, my dear brother,  
Yours sincerely,

R. INGHAM.

Vale, near Todmorden,  
February 20, 1863.

BAPTIST UNION.

To the Editor of the General Baptist  
Magazine.

MY DEAR SIR,—Will you have the kindness to give a place in your Magazine next month to the enclosed Resolutions, which were unanimously adopted at the last quarterly Committee meeting of the Baptist Union.

I am, yours very truly,

J. H. MILLARD.

New Kent-road, February 13, 1863.

‘Resolved:—

‘1. That this Committee views with grief and indignation the efforts which have been and are continually put forth by clergymen and even dignitaries of the Established Church of England both to misinterpret Holy Scripture and to diminish its influence by bringing into question its truthfulness and Divine authority.

‘2. That these efforts are the more deeply to be deplored because their force is greatly augmented through the alliance of the Church of England with the civil power, by virtue of which alliance the teachers of error are supported out of national property and from the taxation of English citizens, multitudes of whom abhor the error and yet are thus compelled to uphold and maintain it.

‘3. That the recent proceedings in the Court of Arches, and the judgments consequently delivered, prove the utter inadequacy of the law to protect the people of these realms from the diffusion of error in the pulpits and schools of the

Established Church, and its entire impotence to bind the clergy to Divine truth as taught in Holy Scripture, or even to secure from them a right construction of the articles and formularies which they have sworn to believe and observe; while all such proceedings wear the offensive appearance of persecution, and excite a feeling of sympathy for the men which is likely to gain acceptance for their errors.

'4. That this Committee earnestly deprecates all attempts to guard the people of this country from the teaching of error by penal laws; for such laws no civil Government has a right to impose, and the execution of them only augments the evil which they are designed to correct; and since Divine truth prevails through its own intrinsic qualities, the sympathy of its friends, and the help of God, the State can render it no service beyond that of protecting its advocates from all compulsory

support of error, and refusing to advocates of error the countenance and support now bestowed of political patronage, and payment from the public purse.

'5. That this Committee, therefore, does most earnestly and affectionately urge the churches comprised in this Union to adopt effectual measures at this fearful juncture to impress upon their fellow-citizens and the Legislature the wisdom and necessity of terminating the abuse of political influence and national property to ecclesiastical purposes, by abolishing all State patronage of religion, and leaving both the advocates of error and the defenders of Divine truth to the free and voluntary support of their several adherents.

'BENJ. DAVIES, LL.D., Chairman.

EDWARD STEANE, D.D.,  
J. H. HINTON, M.A., } Secs.

J. H. MILLARD, B.A., }  
'Baptist Mission House, Jan'y. 13, 1863.'

## Intelligence.

### BAPTISMS.

BRADFORD, *Tetley-street.*—On Lord's-day, February 1, we baptized ten, all of whom, in the afternoon of the same day, were added to our fellowship. We are glad to say that since we improved our chapel, our congregations have improved also; but we still need the reviving influences from on high in the church.

BURTON-ON-TRENT.—On Lord's-day, February 1, one young person was baptized by our esteemed pastor. She has for some years been in our Sabbath-school, first as a scholar, and then as a teacher. E. M. C.

### ANNIVERSARY.

HOSE AND LONG CLAWSON.—Anniversary sermons on behalf of the

trust fund in connection with the General Baptist chapels in the above places were preached by the Rev. T. Wilshere, of Loughborough, on Sunday and Monday, February 15th and 16th. On Tuesday, the 17th, a public tea meeting was held in the chapel at Hose, when some excellent vocal and instrumental music was interspersed between the several addresses delivered by Mr. Wilshere and other friends. The attendance at these services was large, and deeply interested.

### RECOGNITION.

REV. C. CLARKE, B.A., of *Ashby-de-la-Zouch.*—Mr. Clarke, late of Huntingdon, having accepted the unanimous invitation of the church at Ashby and Packington to become its pastor, a recognition tea-meeting

was held on Tuesday, February 3. About 300 sat down to tea. After tea the meeting adjourned into the chapel. Rev. W. Howell (Primitive Methodist), offered prayer; Mr. Thomas Thirlby explained, on behalf of the church, the circumstances connected with Mr. Clarke's coming amongst them, and the very cordial and unanimous invitation they had given; Revs. W. Chapman, of Longford, offered an appropriate recognition prayer; J. J. Goadby, of Leicester, spoke on the duties of the pastor to the church; T. Stevenson, of Leicester, on the duties of the church to the pastor; T. Mays, of Ashby (Independent), on spiritual prosperity; and W. Howell, on Christian union. After a short reply by Mr. Clarke, the meeting closed. May the Lord send prosperity.

#### MISCELLANEOUS.

**FLECKNEY.**—A series of interesting revival services have recently been held in the General Baptist chapel here. A preliminary prayer-meeting was held on Sabbath afternoon, February 1, and on Monday evening, February 2, a very large congregation assembled, and listened with profound attention to some earnest and soul-stirring addresses, delivered by the Rev. J. Harvey, from Cheshire; Thomas Aked, Esq., of Shipley-grange, near Leeds; Richard Harris, Esq., and Mr. W. D. Smith, of Leicester. Prayer was offered by Rev. S. Evans, of Arnsby; R. Harris, W. D. Smith, and G. Coltman. The congregation on this occasion was the largest we ever witnessed in our chapel, there being nearly 200 persons present. On the following Saturday evening, February 7, another special prayer-meeting closed these exercises. We rejoice to say that the general aspect of the cause is more cheering than for several years past: our congregations improve, both in numbers and attention, and we hope better days are about to dawn upon us.

G. C.

**REV. D. GEE.**—We understand that Mr. Gee has resigned the pastorate of the Baptist chapel, Market Harborough, and will close his labours there on the last Sabbath in March.

**FALL OF THE SHAKESPEARE CLIFF AT DOVER.**—Amidst the wreck of the storm in Jan., the 'Shakespeare Cliff,' at Dover, immortalized in one of the great bard's tragedies, has been swept away. After withstanding the violence of the sea for centuries, it has at last succumbed to the silent but irresistible action of the waves beating against its base, and whilst the authorities were disputing about the rights to the foreshore, it fell and covered the beach with its ruins. Thus, like him, who immortalized it, it has passed into the domain of history.

**THE PRINCE CONSORT MEMORIAL.**—Within the last few days Sir Charles Eastlake, President of the Royal Academy, and Mr. Cubitt, two of the committee of advice appointed last year to assist Her Majesty in the choice of a design for the national memorial of the Prince Consort, have been engaged at Windsor Castle in making arrangements for the Queen's inspection of the designs, seven in number, which have recently been furnished by so many architects of known repute. St. George's hall has been selected as the part of the castle best adapted for the purpose. This apartment is 200 feet in length by thirty feet in width, and thirty feet high; and the designs will be arranged on screens, so as to admit of their being seen in the best light, and to the greatest advantage. The seven competing architects, placing their names alphabetically, are—Mr. Charles Barry, Mr. Edward Barry, Professor Donaldson, Mr. P. C. Hardwick, Mr. Pennethorne, Mr. Scott, and Mr. Digby Wyatt. After the designs shall have been inspected by Her Majesty, probably an opportunity will be afforded for their being seen by the public.

## Notes of the Month.

### ECCLESIASTICAL.

THE Colenso 'craze' is nearly over. The bishop's second volume, though more sceptical than the first, has fallen still-born from the press. Convocation want to do something with their heretical brother; but opinions are divided as to what should be done. Fortunately the clerical power in that galvanized corpse, is limited, and ends with condemnation. Another clergyman has given up his livings because he can no longer subscribe to the Book of Common Prayer—Mr. Neville, of Wickenby and Thorney, in Lincolnshire. His livings are worth £700 per annum. Cadoxton has recently witnessed a novel sight. A Baptist chapel is now converted into an Episcopal chapel of ease. The clergyman, Rev. D. H. Griffiths, sorely against the grain, baptized by immersion one Thomas Peters, master of the Cadoxton school, but took care in his sermon afterwards to express his own views. London can also boast of a similiar novelty. Rev. W. Cadman, of Trinity church, Marylebone, a few weeks ago baptized by immersion a young lady who asked for the ordinance to be so administered. Special convenience for the ordinance was made.—The Wesleyan Missionary Society reports a decrease in its funds during the last half year of £16,000.—A Baptist has again taken a high prize at the University of Cambridge. Two years ago the eldest son of Mr. Aldis, the Baptist minister of Reading, obtained the

highest honour Cambridge bestows, that of senior wrangler. This year—another son is sixth wrangler.

### GENERAL.

PARLIAMENT has opened. The session bids fair to be a quiet one. Even the members of the opposition have hitherto found but little to fight against. The usual Bills in favour of the abolition of Church-rates is promised. Mr. Hadfield has got the same majority this year as last for his Qualification for Office's Bill. The Prince of Wales is to be married on the 10th of this month, and Parliament has voted £40,000 per annum for his establishment, and £10,000 to Princess Alexandra for 'pin-money.' Considering the immense sums which 'The first gentleman of Europe' had voted him to pay his debts and keep his head above water—these are very moderate sums. The Duchy of Cornwall and Lancaster, owing to the careful husbandry of the late Prince Consort, now yields the heir apparent about £60,000 a year. — Emancipation meetings have been held in London and in some provincial towns. Many object to the society under whose auspices these meetings have been held from its political character, and some go so far as to say that the society itself has been set on foot by Northern agents in this country, to create for the United States some political capital. The distress, so say Cobden and others, will be worse in Lancashire next winter than it has been this. May

Providence so order events that it may be otherwise. America still sends conflicting and conjectural news. The North is making less progress than ever, and some are beginning to cry, 'Peace and reunion.' To us the last is simply impossible. Whichever way the quarrel ends—the slave will certainly be set free: if the North, by its emancipation edict and proposal to purchase the slaves of Royal States; if the South, by the spread of liberal ideas, and the irresistible temptation to run into a free country such as the States north of Mason and Dixon's line must become.—Poland is again in arms. This time the patriotic party includes men of every rank. From the attitude of Prussia and Austria, we fear the chances of success are small. The great want of the patriots is cannon, and their only way of getting them seems to be by seizing the artillery

of their oppressors. Victor Hugo has written a fiery appeal to the Russian soldiers *not* to fight against men who are struggling for liberty like themselves. The French Senate is sitting. But *four* independent members are to be found in it; the rest are creatures of the government. Italy maintains her position as a rising power. The Pope still repeats, through his mouthpiece, Antonelli, his old threadbare answer to all hints about giving up his temporal power—*Non possumus*. The news from afar is not cheering. China is still the theatre of civil war. We regret to hear that the English and French have been mixing with the native squabbles. Russia is reported to be making large claims for Chinese territory. Japan has suffered a revolution peculiar to itself. It is thought that Europeans will now find freer access in this *adytum* of the Pacific.

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## Marriages and Deaths.

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### MARRIAGES.

January 20, at Tetley-street chapel, Bradford, by the Rev. B. Wood, Daniel North, to Maria Horsfall. Also, in the same place, on January 21, by the Rev. B. Wood, Joseph Mitchel, to Emma Rawnsley, both of Clayton.

February 11, at Call-lane chapel, Leeds, by Rev. J. Tunnicliffe, Mr. Henry Rose, to Miss Judith Farrow.

### DEATHS.

January 1, at Benares, Amelia B., the beloved wife of Rev. John Parsons, Baptist Missionary. Mrs. Parsons was the sister of the late Mrs. W. W. Evans, of Calcutta, and of Rev. Joseph Baynes, many years pastor of Wellington, Salop.

January 13, Mr. George Reed, of Wisbech, aged 73.

February 2, Mr. W. Bircheno, for many years a member of the General Baptist church, Gosberton. He died in the faith and hope of the gospel.

## Missionary Observer.

### THE HOT SEASON IN INDIA.

*Berhampore, June 17, 1863.*

THE hot season has just closed and the rains have commenced. The transition has been so sudden and complete, that there is no room to doubt the reality of the change, indeed the very hour may be specified when it took place. For several days previous the thermometer had stood unusually high, and the hot wind was peculiarly parching and venomous; even on Friday, June 6th, we had a regular hot-season day, not a cloud or speck was visible in the clear blue sky, and to an unpracticed eye, there were no indications of the close of the season; but on the following day, about four o'clock in the afternoon, there was a perceptible change in the atmosphere, masses of dark cloud suddenly rose out of the sea and swept over the sky as though hastening to take up their position for some great struggle, the thunder which at first had been scarcely audible in the distance, now rolled without intermission about our heads with a peculiar metallic ring not easy to describe; the lightning seemed to shiver the solid masses of cloud into innumerable fragments, and the rain as it descended made so near an approach to "solid sheets of water" that an object a few yards distant was perfectly invisible, in a word "the heavens became black with clouds and wind, and there was a great rain."

I am informed that in the late season, the heat at Berhampore has not been nearly so intense as in many former years, but for one unaccustomed as I am to the climate, it has been sufficiently exhausting. The only time it has been possible to be out of the house, has been in the early morning and in the evening, hence it is the custom with European residents to rise a little

before sunrise and take a long walk as the natives say "to eat the wind," this is decidedly the pleasantest part of the day, though even now the ground is quite warm, and generally covered with dust. We also miss, as we walk, the refreshing dew and the bracing wind of an English morning, though, as we are within about eight miles of the sea, we occasionally enjoy a faint breeze which we have to economize as much as possible by facing it, for immediately on turning round, a feeling of great languor ensues. We find many of the natives are already out and busily employed (nearly all hindoos are early-risers). We meet perhaps a group of scantily dressed women on their way to the jungle to get bamboos and other kinds of woods; other women with large pitchers, nicely balanced on their heads, are going to the tanks to draw water, and in the tanks themselves are numbers of still more scantily-dressed men, paddling about in the shallow water with wicker baskets in their hands catching fish; these baskets are conical in shape, and are open at both ends, the wide end is pressed firmly against the bottom of the tank to prevent the escape of the fish, while the narrow end which is above water and has an opening large enough to admit the arm of the operator, thus enabling him easily to secure the fish if there be any. The tanks, moreover, are the resort of various kinds of wild fowl; occasionally a flock of wild geese may be seen, wild ducks, pelicans, "paddy-birds," cranes, cormorants, and others, are also common. But if we walk along the road we generally see quantities of native drays, drawn either by a yoke of oxen or buffaloes, on their way to a neighbouring port, laden with sugar, or perhaps with *coulta*, a common grain here, and known to be the main ingredient in the "farinaceous food," so extensively

advertised in England. But we also see others on their way to the town, men or women, as the case may be, for they seldom walk promiscuously; they are bringing various goods to market, some have large bundles of straw, others have rolls of mats on their heads, and others have rich-looking fruits of various kinds, sweet potatoes, large melons and cucumbers, the mealy plantain, or that finest of Indian fruits, the *delicious mangoe*, so nutritious, that it is said the natives could live upon it, and so wholesome that when ripe any quantity may be taken without injury. These and other fruits (for India is very rich in fruits) are generally carried in bamboo baskets suspended from the two ends of a bar of wood thrown across the shoulders, the strings are long so that the baskets nearly touch the ground, and in the distance the scene looks really picturesque. Another feature is also very interesting and very suggestive, they almost uniformly walk in single file, so that if there be any number of them they extend a considerable distance, and forcibly remind one of the wild tales read in childhood of the savage Indians of North America and the way in which they sought escape from their enemies.

If we look under our feet we find numberless insects, those most common are the grasshopper, the "bloodsucker," and the ant; of the latter I have already become acquainted with many kinds, we have the large red ones and the small ones, also black ones, large and small, the large ones being nearly an inch long. Another peculiar kind is the "Lion ant," this creature buries itself just below a small cavity it makes in the very fine sand, so that when any unfortunate insect gets into the cavity, the fine sand by affording it no foothold prevents its escape, it is thus fairly entrapped and falls an easy prey to its enemy. But I must not forget the white ant, this little creature is the most destructive in India, and

causes the greatest annoyance, it is difficult to keep any kind of wood from its ravages, and in one night they will sometimes devour a pair of boots, or damage them irreparably if carelessly left on the floor.

Soon after returning from our walk, and a few necessary duties have been attended to, the sun is getting high and the temperature is rapidly rising, in another hour or two it will be beyond endurance, but we now take our daily precautions, all the doors and windows of the house are closed, also the venetians with which all the windows are provided, these are put to as an additional protection from the glare of the sun; by these means the hot air is kept pretty much outside, and if the forementioned parts of the house fit, which they generally do not, the temperature is kept nearly the same during the whole of the day.

At ten o'clock the pundit comes, and my Oriya lessons begin, I am anxious to bend my whole energies to the work so as to preach in Oriya, if possible, the next cold season. The pundit is a brahmin, but like great masses of his countrymen, cares very little about idolatry, and probably adheres to it simply from motives of interest. I have been surprised to find so many of this class, and think it augurs well for the advance both of civilization and christianity, for notwithstanding all that has been said of the learning and subtlety of the hindoos, they appear to me at best but semi-civilized, and to have many relics of downright barbarism; and with respect to the religious condition of the people, it is almost impossible to exaggerate their folly in the abominations of their system. We see its fruits every day, no man trusts his neighbour, lying and cheating are carried to an extent you would scarcely think possible. All are slaves of the most sordid selfishness, and were it not for English supervision the state of society would be really frightful.

But I return to the day's experience. Soon after we have made

a commencement in Oriya, we find that notwithstanding the precautions taken, the heat penetrates into every corner of the room, and though sitting quite still and divested of every superfluous article of clothing, the perspiration trickles down my face, and the remnant of clothing has frequently been saturated. I perhaps walk to the window and gently opening the venetians take a peep outside, all the ground and the trees are brown over with dust, and even the rocks have a singularly worn and sunburnt appearance. All the corners are "rounded" as though by the action of some strong chemical fluid; perhaps one or two solitary natives may be seen, but only of the lower castes for all the rest have taken shelter from the fierce rays of an almost vertical sun. Save the gorgeous butterfly, and possibly a few other exceptions, the myriad tribes of insects have also disappeared; the silence is quite "dead," and the light is so intense that it makes the eyes ache dreadfully; this is the most oppressive part of the day, for towards twelve o'clock the wind rises, and though itself so hot that if a book were exposed its covers would immediately curl up, nevertheless, by creating a movement in the atmosphere it relieves one of the feeling of partial suffocation previously experienced and is on the whole much more agreeable.

Towards four o'clock the heat diminishes and the doors are opened, a little after five o'clock we sally forth to the bazaar, the brethren to deliver and I to hear the daily message of peace and salvation; may it be blest to the spiritual benefit of all who hear.

T. BAILEY.

LETTER FROM MRS. STUBBINS  
TO THE SECRETARY.

*Cuttack, January 3, 1863.*

By the last mail you would receive letters announcing our arrival in Calcutta on the 1st of December, and that the whole of our large

party were most kindly received by our dear friends, Mr. and Mrs. Beeby. In their anxiety to make us comfortable, they gave up the whole of their sleeping rooms, themselves occupying a small house adjoining. You are, I think, aware that Mrs. Beeby is the granddaughter of the late Dr. Carey. Only a few months ago she lost her revered father, Mr. Jabez Carey, and now a fresh trial awaits her, that of leaving her beloved husband, and proceeding with her two little ones to England. Her passage is taken in the "Renown." She will be greatly missed in Calcutta, and her return hailed with delight.

It so happened that our friends connected with the other Baptist mission had large accessions from their own body, and but for the generosity of these friends, we must probably have gone to lodgings. For the last seven years they have furnished a happy home to all our missionaries, going home or coming from England.

The fortnight spent in Calcutta was especially as far as the brethren were concerned, occupied in any thing but an agreeable manner. From morning till night they were obliged to be in the bazaars, or other places equally hot, in order to procure furniture and other requisites for housekeeping. As far as the ladies were concerned, a few visits supplied; many things had risen to double and treble their former price. We were told we could get nothing at Cuttack on account of the increase of Europeans and must take all we wanted from Calcutta. We much regretted not having time to do more than call upon all the Baptist missionaries in Calcutta, and spend half a day at Serampore. We put off this last visit till the Friday previous to our leaving, hoping the brethren would be able to accompany us. They felt they must act on the motto, "duty first and pleasure afterwards," and to their great disappointment the latter came not.

We left by an early train to visit

a spot held sacred from childhood, and it was very pleasant to find ourselves once more seated in a railway carriage. We thought of our journey to the Association and other places, but the scenery oh, how different! In an hour we found ourselves in Serampore with its broad smooth river, and picturesque scenery. We breakfasted with Mr. and Mrs. Robinson, and afterwards called upon Mr. Dakin from Loughborough. Mrs. D. is the daughter of a very devoted missionary, the late Mr. Penny. From thence we went to Mr. Sampson's; Mr. S. was from home on a missionary tour; after a pleasant chat with Mrs. S. we went a few yards further and found Mr. and Mrs. Trafford and children. Here we met with one of our fellow passengers, (Mr. Etherington) and a dear sister from whom we had been separated four years, they are to be stationed at Merut.

One other visit I must mention, it was to Bhowanipore, a station connected with the London Mission, and the residence of the late much lamented Mrs. Mullens and her father, Mr. Lacroix. Many have read with deep interest her letters on Zenana visiting, which were published in our *Missionary Observer* last year. Often on our passage out have we conversed on the mysterious Providence that called her away in the midst of so much usefulness, and often was the question asked, who will carry on her work? Oh how delighted I was to find that her mantle had fallen on her two lovely daughters; the eldest with the assistance of an intelligent native christian, systematically carries on the work of visiting and teaching the wives of native gentlemen; in one day they are able to teach reading and needlework in two families. Sometimes the females from two houses may be united in these instructions, but more frequently such an arrangement is impracticable. Miss Mullens showed me a beautiful worked cushion nicely shaded in Berlin wool, which one of these heathen women had

copied. Besides working and reading, a great deal of conversation takes place which may be turned to good account. Often mother, daughters, and sons' wives, learned together. Several could read the Scriptures understandingly. One had borrowed a bible, and commencing with Genesis had read quite through to Revelations. She then returned the book with many thanks, and when told she might keep it for use she said that would not be approved. A friend of hers hearing this conversation, said if you please I should like to take home the book and read it through. In connection with these females, two day schools for girls have been established, which are visited by Miss M. Every effort to benefit heathen females seems to me especially interesting. I was at once carried back to a spot in a green field opposite my father's house, where I stood more than twenty years ago with Mrs. Lacey, and learned from her lips that it was not only possible but practicable for an English female to communicate directly the words of life to heathen women in their own homes. This branch of missionary labour attended as it is with discouragements is full of interest, and never has the gospel appeared to me so sweet, so glorious, as when I have been permitted to unfold it to these long neglected daughters of Eve.

I had the pleasure of breakfasting with Mrs. and Miss Lacroix, Miss Cowen, and the Misses Mullens, the younger of these with the assistance of her grandmamma, Mrs. Lacroix, visits and attends to the native christians. She took me to several houses in the village, I was much pleased with the air of intelligence and social comfort that met my eye, and was not a little interested in the thought that these very people had suggested to Mrs. Mullens, the varied and life-like pictures sketched in her "Phulmani and Karuna," a little work admirably calculated to benefit native christians. I had almost forgotten to say that Miss M. told me the Zenana visiting of

the present time took its rise from two wealthy families, that Mrs. Sale, the wife of a Baptist missionary, was in the habit of teaching in Intally. When going home for her health she committed them to Mrs. Mullens, the latter was much interested in the plan, and speedily discovered other families in her own neighbourhood who were willing to be taught.

On the 14th December, we left for Cuttack. As bearers could not possibly be obtained for so large a party, we were obliged to divide. The journey by dawk has so often been described, that I may very well pass over it, except just to mention that on two occasions we had to wait many hours for bearers, consequently our visit to Balasore was reduced to three hours. Here we found Mr. and Mrs. Miller, and very much did we enjoy our short interview. The previous day we had stayed with the Hallam's whom we saw on our way going home. That season dear Miss Crawford needed a change, and last year set the noble example of returning to her work. This year Mr. Bachelor has returned leaving his wife and family behind. We had the unexpected pleasure of meeting him in Calcutta.

It was Saturday noon, the 19th of December, when we reached Cuttack. The Brooks's arrived on the following morning. They are staying with the Bond's, and we with our old and valued friends the Buckley's. Long before the day was over we had received warm greetings from all our missionaries, and from Mr. and Mrs. Bond, who are ready to help in every good cause. The brethren from Berhampore arrived, all looking well, on the 24th. We all spent Christmas-day with the Bond's, when twenty-three adults sat down to dinner. After delightful and social intercourse we closed the day with prayer, and singing one of our dear Lacey's favourite hymns beginning,

"Messiah at Thy glad approach."

The feeling realized the first Sabbath of our return will never be forgotten. The well filled chapel, the dear old familiar faces, made me feel perfectly at home; nevertheless, I was forcibly carried back to the sorrowful season when for the last time before going home, we surrounded the Lord's table, and when my husband bade them all farewell, and now he was permitted to address them once more; he did not feel able to give them a regular sermon, but read as a motto, Phil. i. 8., "For God is my record how greatly I long after you," &c. After some introductory remarks relating to his own feelings towards them, he described his own and brother Brooks's visits to the churches. The numerous inquiries about, and deep interest felt in them and their children, the farewell services at Derby, and lastly the parting scene on board the *Shannon*.

Ever since our arrival we have had little parties of native christians coming to see us daily, and since I commenced this, I have constantly had to lay down my pen to talk to one and another. Dear old Gunga Dhor has been seriously ill, but has again rallied; when I first saw him on the week day he clasped both my hands in his and said, "I did think I should have gone home ere you arrived, but the Lord has spared me to meet you once more on earth." Then he asked to see Harriet and gave her a very hearty welcome, inquired about her brothers, &c.

You will be sorry to hear Mrs. Buckley is not at all strong though very much better than she was in the rains. Except when obliged to lay up for a little season, she is always up and doing. Miss Guignard is a great help to her. The latter is looking well and seems very happy in her work. During the week she has been with me to nearly every house in Lacey Sic, the largest of our christian villages at Cuttack. As might be expected many alterations have taken place; in many families one or two babies were exhibited with motherly pride as being added to their household

treasures; in others I have had to listen to tales of woe in reference to dear ones that have been numbered with the dead.

On new year's day, a large party consisting of the missionaries and several pious officers and their wives, took tea with Suddanunda. A large booth attached to his house and tastefully decorated with fruits and flowers was prepared for the occasion. The long table was plentifully supplied with rice and curry, cakes, and a great variety of English viands. Tea was followed by worship and a good deal of singing. The heathen looked on in wondering astonishment.

#### EXTRACTS FROM THOMA'S JOURNAL.

*Piplee, July 29, 1862.*

In a former letter I believe I promised to give you, at a subsequent date, a brief extract or two from Thoma's journal, relative to the late tour in Northern Orissa. I accordingly select the two following; from which this much at least will be seen, that our esteemed brother is no mere *hireling*—confining his labours to "regular appointments;" to market days and visits to bazaars; but that he makes exposing error and preaching the gospel a *life-business*, "talking of them when he walks by the way and when he sits in the house."

"February 10, Thursday. Leaving Balasore very early in the morning, I proceeded to Khanataparda, where I arrived in time to bathe and eat; and after a rest, set out for Sora. On my way I overtook several brahmins, and three Mussulmen, with whom, after a few general observations, I began talking about the religion of the Lord Jesus Christ. After listening for some time to what I had to say, two of the brahmins in particular, who appeared to have heard much about christianity, began partly to censure and partly to commend the doctrine

of the new sect, or (as they called it) 'the religion of the sahibs.' They said 'this religion of the sahibs is in many respects most excellent and praiseworthy; but in two particulars it is greatly to be despised. In the first place, they eat the flesh of the cow, which the shastres say is a davi! (goddess) and secondly, they pay no regard to caste! the sweeper: the mohammedan and the brahmin are quite equal in their estimation! Their religion is *good*, for the worship of the Invisible—so difficult to understand—they perform; but their conduct with regard to food and caste is worthy to be hated. Moreover, those of our countrymen who break caste and become christians act in a like way, paying no further regard to either food or custom,' &c., &c. To these things, I replied, 'My dear brethren, you are quite mistaken in the opinions you entertain as to the sahibs and the native christians. The unlawful food which you accuse the sahibs of eating, you will, on consideration, find to be lawful and proper. God has given these very creatures to be eaten. Moreover, the christian's shaster says that 'The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.' This is the food too, to which they have been accustomed from childhood, and it does not appear in the least improper to them; as, had we been in the habit of taking it, it would have seemed quite proper even to us. And now, if any of us conceive a liking for it, there would be no impropriety in our taking it.\* Know, that the sahibs do not take and eat the flesh of cattle that are diseased, or that have died of themselves, or even

\* Many of our christians have a decided objection to eat beef: some wont touch it; not from any superstitious regard to the cow; but from the fact that they have never been in the habit of eating it; they look upon it with the disgust that an Englishman would upon horse-flesh. Hence the propriety of Thoma's reasoning.

weakly and lean-fleshed. On the contrary, the beast is kept up for some time and fed on the best of food, until full-grown and quite fat. It is then taken and killed, and all the blood taken from it, and thoroughly cleaned; after which it is roasted with clarified butter and spices, and a most delicious dish is served up, which is eaten with great relish and pleasure. And this is what you call the sahibs' aklíadya (literally, uneatable) food! Well, if it be uneatable, what are we to say of some of your food? For is it not a fact that you brahmins not only eat the offerings of the Sudea while he is living, but that after he is dead, you eat his leavings! and is not that aklíadya food? \* Moreover, if you do not eat the *flesh* of the cow, you do its *milk*; yea, and even its *dung* you eat for the restoration of caste and for purifying purposes! Why, then, do you so despise its *flesh*? I then tried to show them what *was* really wrong and sinful, and to point them to the 'Lamb of God who taketh away the sin of the world;' and thus the conversation went on for the space of three or four hours, and until we had reached Sora, when the brahmins, whose residence was here, after acknowledging that they could not deny, what I had said, and that the christian religion must be the true one, went home; but the mussulmen having to go further the following day, took up their abode for the

\* I suppose no people profess to have a greater disgust for "Ort-eating," as they call it, than the hindoos! and in a quarrel you could not vex a man more by any speech than by calling him an Ort-eater. Thoma in this remark alludes to the practice of the "family priest"—in every case a brahmin on the death of any member of the family. For ten days all the members of the family are said to be unclean; and on the eleventh day, the house and inmates having undergone a cleansing process, the brahmin comes and with the use of various incantations and charms purifies the whole family. He then claims a good portion of whatever is in the house, of rice, clothes, vessels, or ought else, said to be the portion and now of course, the leavings of the deceased; and are by hindoos, called "the dead's orts."

night in the bazaar where I stayed. In the evening I had a lengthy conversation with my mussulmen fellow-travellers, and with several hindoos, who had gathered about the door of our lodging. I spoke of the various errors of both sects, and showed that the system of neither the one nor the other provided for sinful man an efficient Saviour, but left him to perish in his sins: that Jesus Christ was the 'sent Saviour,' and that He only could save us from our sins. One of my mussulmen hearers for a time seemed much displeased with what I said; but all the rest appeared edified and pleased. We talked together until a late hour, and when we lay down on our mats to sleep, resumed the conversation. I was much pleased with the conduct of my fellow travellers while at my private devotions: they sat perfectly still and never attempted to interrupt in the least. I should have said too, that about nine o'clock, I was much surprised and gratified to hear a mussulman youth of about fourteen, singing in the bazaar, part of the Jewel mine of salvation. He began at the eighth verse and sang on. In reply to my query as to where he had learned the hymn, he said he had been at the government school, at Bhudruck, and while there he received a tract from a book distributor, (our colporteur, I suppose,) in which were the sentiments he had been singing: that from reading the tract over and over again several verses had cleaved to his mind."

"After spending the Sabbath at Khundittur and preaching to the brethren there, on Monday 17th, I proceeded to Barachanna. While stopping at this place to cook and eat, I met with several hindoos, and soon got into a deep discussion about the religion of Jesus Christ. Several of those present were of the Beharer caste, and came from Dhum Nagra, a village near to that of Rama Das—our colporteur at Cuttack. It appears they knew Rama, when he was a heathen; and now began to speak very reproachfully of our

brother on account of his having broken caste, entered the house of the sahib, sunk his name and the name of his family, &c., &c. I allowed them to go on for some time, and then begged they would hear me for a little, and having obtained their consent, I preached unto them Jesus as faithfully and affectionately as I could; and, as they had dwelt much on the loss Rama Das had sustained, spoke specially of the benefits the true religion conferred, both in this and the next world, on all those who embraced it. I finally concluded by beseeching them to follow the example of their old neighbour: for that there was salvation in no other. I was convinced that what I had said had some effect on their minds, from the very perceptible change in their conduct towards me. At first they treated me with coldness and as an outcast (which they really regarded me to be), but afterwards they became quite cordial; yea, and actually cooked their food in the same house I cooked in, a thing quite contrary to their custom! and finding I had

nothing for curry, they even shared what vegetables they had with me! Seeing all this, I felt that the power the gospel exerts over the human heart is indeed mighty! and that when preached with fervency and affection it is able to subdue and humble the stoutest opponent."

In justice to my much esteemed brother it is but right that I say the above is very meagre as compared with the original, it seems so prosy and tame beside the same ideas expressed in Oriya. I hope, however, it will not fail to interest the friends of the mission; and then the object for which it has been translated and sent will be fully answered.

GEORGE TAYLOR.

INTELLIGENCE.—A grant of Fifty Pounds has been received from the Bible Translation Society to aid in the printing and circulation of the Oriya New Testament. The American and Foreign Bible Society have also voted 500 dollars for the same object to be sent as soon as the rate of Exchange is lower.

**Foreign Letters Received.**

CAMP KENDALL.—J. Buckley, Dec. 15.  
CUTTACK.—J. Buckley, Nov. 3, Jan. 3.

CUTTACK.—Mrs. Stubbins, Jan. 3.  
—————G. Taylor, Dec. 13, Jan. 3.

**Contributions**

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

*From January 20th, to February 20th, 1863.*

<b>BRADFORD—Tetley-street Juvenile Society</b>		<b>HUGGLESCOTE.</b>		£	s.	d.
	£ s. d.	Cash on account	...	7	0	0
Subscriptions ... ..	3 8 0	<b>LOUTH—North-gate.</b>				
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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, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE  
GENERAL BAPTIST  
MAGAZINE.

APRIL, 1863.

MEMOIR OF MR. JAMES HODGSON.

THE testimony of inspiration concerning the wise and good who have passed into the unseen world is most consolatory. A series of imperishable epitaphs pencilled by the finger of God, commemorate their holy character, their godly life, their triumphant death, and their beatified immortality. Of the sainted dead the voice from heaven proclaims, *That the memory of the just is blessed; that the righteous shall be had in everlasting remembrance. They sleep in Jesus. They rest in hope. Their works do follow them.* Biography, truthful, discriminating, and suggestive, forms no inconsiderable portion of the sacred canon. In conformity with the spirit and purport of these exalted precedents we proceed to sketch the life and character of our departed friend.

James Hodgson, late of Halifax, was the son of John and Betty Hodgson, and was born at a place called 'the Nook,' in Wadsworth, Yorkshire, August 24th, 1782. Resident in the immediate vicinity of Birchcliffe chapel, his pious mother was accustomed to take her infant charge to that honoured sanctuary, and present him before the Lord. The boy James grew in wisdom, in

knowledge, and in grace. Home culture, a faithful ministry, and the blessing of heaven resulted in his early dedication to God. At the age of fifteen he confessed the Saviour's name and entered the fellowship of the visible church. In a few years his exemplary deportment, his fervent spirit, and his promising talents, attracted the notice and elicited the admiration of his friends. Veterans in the holy war hailed him as a noble volunteer in the sacramental host, and bid him God speed in the moral campaign of life.

Sixty years ago, the rural districts of our land were in a deplorable state of religious destitution. Unrighteous legislation corrupted the life and weakened the power of the Established Church. The old Statute Book of the realm frowned on all dissidents from her communion. Ignorance, profanity, and vice, were in fierce confederacy against the Lord and his Anointed. The lofty principles of Nonconformity were in advance of the religious convictions and popular sympathies of the nation. Already, however, indications appeared in society, prophetic of the rising power and ultimate

triumph of the pure, the spiritual, and the free, in the kingdom of God. Men conscious of a newly quickened life arose in various parts of the land, and went forth preaching the Word. Churches of Christ were planted, heavenly gifts descended upon their members, the hand of the Lord was with them, and large numbers became obedient to the faith. Our venerated friend participated in this blessed spiritual resurrection. Ere twenty summers of his earthly sojourn had passed, he became famous in the region round about as 'the Baptist boy preacher.' Neighbours and friends flocked to hear the youthful divine expatiate on the sublime themes of inspiration. The self-propagating force in the church at Birchcliffe now assumed a more expansive form, and in the year 1806, thirty-seven members withdrew from its constituency and were formed into a separate Christian community at Heptonstall Slack.

In March 1808, the gifted youth of whom I write became an accredited member of this new organization. Full of manly vigour, strong in holy resolve, and sanguine in his spiritual aims, his accession to the infant church infused new life into their counsels and plans of operation. The daring project of building a new chapel was cautiously introduced and warmly discussed. The advice of the Conference was sought, judicious friends were consulted, and the brethren were encouraged to rise and build. A committee was formed of which the deceased was the most active member. Prompt and efficient measures were adopted. A 'circular letter was prepared and sent abroad soliciting the aid of sister churches in building the new meeting-house.' And in the autumn of the same year the place was opened for religious worship. The completion of the material temple was followed by united and strenuous exertions to recover the fallen and win human hearts to God. The records of the church testify that our lamented friend took a leading

part in the deliberations, the exercises, and the labours of the brethren. Meetings for fasting and prayer were appointed, a Sunday-school was established, cottage preaching and district visiting were successfully conducted, and Zion greatly prospered. In October 1810, the departed, by the cordial vote of the church, entered on the functions and responsibilities of the deacon's office, a position of honour and trust which he held up to the time of his demise. He was now in his 28th year. His nature was genial, his manners pleasing, his disposition hospitable. Possessed of a sound constitution, a well-informed mind, good business tact, and a vigorous piety, he held within his group the elements of social advancement, moral power, and Christian usefulness. After a careful perusal of fragmentary excerpts from his diary I feel justified in affirming my conviction, that the leading aim of his life was to employ these noble gifts in the service of God and humanity. Conscious of his absolute dependence upon an all-presiding Deity for success in his varied undertakings, and jealous over himself, lest in some unguarded hour he should tarnish his fair Christian name, his custom was to school his high spirit by the discipline of self-scrutiny. Under date of March 15th, 1814, he writes: 'I have the most powerful reasons to be grateful to God. Few of my fears have been realized with respect to my worldly circumstances. I ascribe all to Him this morning. May I lie humbly at Thy feet, most compassionate Father, for what Thou hast done for me. Help me to manage my business agreeably to Thy word. Guard and preserve me from saying or doing anything to impeach my character; injure the people with which I am connected, or cause the interest of religion to suffer in any respect.'

The sincerity and fervour of his devotion are indicated by the following extracts: 'Bless me, even me, O my Father. Give me vigour of mind for my offices in Thy church.

Fit me for the ministry to which I am called: in all respects qualify me. May I use my influence and authority for the good of mankind and Thy glory. I lay all down at Thy feet. Never leave me, nor forsake me; for Jesus's sake. Amen.'

Like every true-hearted son, the subject of this notice was devoutly attached to his mother. Her death filled his heart with grief. In relation to this affecting bereavement he records: 'I feel a sensible loss of my dear mother who left this world January 22nd, 1818, about three o'clock in the morning. She has borne a long and painful illness with uncommon patience. I feel now as if bereft of almost every comfort. This loss I feel the greatest of every other. I cannot get her back. I must shortly go to her. Oh that I may stand ready when the summons comes.'

Our honoured friend was now approaching an eventful crisis in his social life; his deepest anxieties were awakened in reference to the future, and again he appeals to heaven for guidance. 'I know not what to do in the designs which I am forming for the change of my situation in life. I raise my eyes and heart to Thee Thou great Parent of all living. I would say like Jacob of old, *I will not let Thee go except Thou bless me.*' His invocation met with a propitious return, and on July 3rd, 1828, Sarah Ibbotson, a truly Christian lady, became his devoted and affectionate wife. One in affection, purpose, and aim, their domestic circle was the scene of concord, piety, and love. Placed in ease and comfortable circumstances the years now glided sweetly away, the meridian of life stole quietly on, departed years chastened his spirit, ripened his thoughts, and enriched his soul with precious memories of Divine goodness, wisdom, and grace. Hence the retrospect he inserts in his diary:—

December 10th, 1840.

'I have hastily reviewed my life this morning. I lived ten years at the Nook, in Wadsworth, twenty-

four years at Highroyd, ten years at Great Burlees, both in the same township, and fourteen years at Stabbing House, near Hebden Bridge. I cannot now detail the changes which have transpired in these years, at these several places of residence. Humility, gratitude, and wonder occupy and fill my mind. O what sins I behold; what abounding mercy has governed the conduct of an equitable Providence. I feel overpowered under a sense of obligation. I will devote myself to the Lord without reserve; will finally abandon the world with all its flatteries and deceit; will relieve, instruct, admonish and pray, for my fellow-men, and exert myself to promote my Saviour's honour. For my ability to do these things I depend on my Creator, my Benefactor, and Redeemer. To Him I will cry in unceasing supplication. To Him will I live on earth, to Him will I die. Him will I praise in heaven for ever. Amen.' August 24th, 1841, he thus commemorates his natal day. 'This is my birthday. I have lived in this world fifty-nine years. What mercies I have received from the Lord. What reasons for humiliation and repentance. What changes in this country and in the world. I feel astonished that I am alive and well. I am resolving by the grace of God to live the rest of my life to serve Him who has loved me and given Himself for me.'

These excerpts from the journal of our late brother Hodgson evidently show, that religion was an imperial force in his soul, a formative element in his character, and a controlling power in his life. His social position, his generous sympathies, and his excellent abilities gave him great influence in the church, the Conference, and the Denomination at large. His readiness to incur responsibilities, and his zeal in chapel extension on some occasions, exceeded providential limits, and precipitated himself and his friends into much anxiety and trouble. But the charity which

hopeth all things will still add, he was a good and faithful servant of Jesus Christ. The records of several of our existing churches in the Yorkshire district bear traces of his memory, labours, and beneficence. He was a minister's counsellor and friend. The General Baptist divine was always welcome to his hand, his home, and his heart. A ministerial brother bears the following eulogistic testimony to the departed: 'When I first made the acquaintance of Mr. James Hodgson, (which was during the ministry of the late Mr. Butler) he was an active, leading man in the church. I admired and almost revered him at that time, and ever since I have had a high appreciation of his character and ability. When I left home for our Academy, he said to me "Be sure you take care of your health,—take care of your health, I say." I greatly admired him in the Conferences. His knowledge, experience, and position in life, gave him great influence over his brethren, which he always sought to wield for the advancement of the cause and the glory of Christ. In my judgment he has contributed more than any other man to give stability and respectability to the General Baptist cause in Yorkshire.'

The deceased was a liberal patron of our Connexional Institutions. For a series of years he filled the office of treasurer in behalf of the Academy. The annual Association held a high place in his regard, and its objects and plans usually obtained his support and co-operation. The welfare and prosperity of the Denomination ever lay near his heart. He dwelt among his own people both from principle and choice, not forgetting, however, that *the end of the commandment is charity out of a pure heart and love unfeigned.*

Three score years and ten of his mortal existence had now passed away. The hale and athletic frame yielding to the exhaustive forces of time, became the victim of a most painful and inveterate malady. A cuticular disease laid the strong

man low, from which he never wholly recovered. At intervals during the last ten years of life, his sufferings were indistinguishable. Through this long period of Divine chastening, the good man was patient, trustful, and happy. Loved and venerated by his relatives they vied with each other in tending his bedside and ministering to his ease and comfort. Their hours of midnight watching, their deeds of self-sacrificing kindness, and their words of cheer and hope, are known only to that Heavenly Friend who has said, *I was sick, and ye visited me.*

The frequent calls of ministers and friends contributed greatly to his consolation and joy. I well remember forming one of a group met in the good man's chamber to offer prayer on his behalf. It was a season of elevated spiritual communion. The angel of the Lord came and ministered unto the heir of salvation: he arose in his bed saying, 'Your presence and devotion have cheered my soul. My sufferings are great, but I am in the Lord's hands. His will be done. I am a poor guilty sinner. All my hope of pardon and heaven is in Christ.' In one of my last interviews with the departed, language expressive of gratitude, resignation, and hope, fell from his lips; and on leading his thoughts upwards to the bright future, he wept for joy at the prospect of being for ever with the Lord, and meeting the holy and the good who had gone before to the home of the blessed.

In 1862, our lamented friend entered on the tenth year of his affliction and the 80th year of his age. It now became evident to all that the mortal hour was fast approaching. *The silver cord was loosed, the golden bowl was broken, the pitcher was broken at the fountain,* the power of articulation was gone, and amid quietude and silence, his immortal spirit passed into the presence of God, August 29th, 1862. His remains were conveyed to Heptonstall Slack, the beloved scene of his religious life and labours. The Rev.

R. Ingham preached his funeral discourse from the consolatory words of Paul, 2 Cor. v. 1., *For we know, &c.* Allowing for the common frailties of humanity, simple truth and Christian courtesy alike impel me to add, that the subject of this memorial notice, served his genera-

tion according to the will of God. In his death the church at Heptonstall Slack has lost a true friend, the Yorkshire Conference an influential member, and the Denomination a liberal supporter.

C. S. H.

## ON THE USE OF WORDS IN ITALIC CHARACTERS IN THE AUTHORIZED VERSION OF THE SCRIPTURES.

THERE are but few of the readers of the Magazine who need to be informed that there are many words, not in the original languages of the Word of God, which have been introduced into the Authorized Version. For the sake of distinction these words have been printed in italic characters; an easy and convenient method of showing the reader what words the sacred penmen wrote, and what words the translators are responsible for. To few also is the information needful, that in translating out of one language into another, it is absolutely necessary to supply words which are not in the original, in order that the meaning may be idiomatically and clearly expressed. Anyone may easily convince himself of this, by opening his Bible and reading a few verses with the omission of the words in Italics. But this practice of supplying words and phrases, which has risen out of the wide and essential differences in languages, needs to be employed with great care, or words may be introduced from the best motives, which, so far from elucidating the meaning of the author, may obscure it: and not only obscure it, but even destroy it. The translator, too, may sometimes feel tempted to make insertions, with a view to give to the author's language an appearance of teaching or supporting a cherished and peculiar sentiment of his own. On this account it is desirable, that in reading the Word of God in the English Version,

we should exercise our own judgment as to the use and value of the words and phrases that our translators have thought it right to supply; and consider how far they are the best that could have been selected. We are not required to receive what they have supplied as invested with the same authority as the acknowledged and actual words of the inspired writers; and are at liberty to reject them if they seem injudiciously selected, and choose others, or none in their room, as the meaning of the author seems in our judgment to require.

We make these remarks because in the course of our reading we have noticed passages, the beauty, or force, or meaning, of which, is in our view, marred by what appears to us, an unhappy employment of certain italicized words. We cheerfully acknowledge that our translators, in the words they have introduced, have, on the whole, done well; as they have in the translation known as the Authorized Version: and they deserve the lasting thanks of their posterity, for the learning, and labour, and care, with which they prosecuted their noble undertaking. But there are instances of words supplied, in which we should certainly demur to the selection made. A few such examples from the New Testament we here present to our readers:—

In Gal. iv. 12, the Apostle Paul is represented as saying to the Galatians, 'Brethren, I beseech you be as I *am*, for I *am*, as ye *are*.'

The words italicized here, are the words which the translators have inserted. Now one would think that if the apostle was as the Galatians were, the Galatians were, as the apostle was, and that there was no need for the exhortation. What view the Authorized Translators took of the text it is difficult to say; but they make the apostle express himself, seemingly, in a very unmeaning manner. It seems to us that the text should read thus: 'Brethren, I beseech you, be as I *am*, for I *was* as ye *are*.' What the apostle desires is apparent from the connection, namely, that the Galatians should be one in sentiment and action, regarding the great subject of justification by the faith of the gospel alone: that he had once been as they now were, zealous for the law; but he wished them to be as he now was, the admirer and supporter of justification and acceptance in the sight of God, apart from any confidence in the law, or practice of its ceremonies. We are aware that another view of this text is entertained by some, but it does not by any means suit the context so well; at least the preceding verses. But our business now, is not so much to expound the passages brought forward, and of two or more expositions to decide which is the more entitled to regard, as to adduce instances of ill-supplied words.

Heb. x. 38, is thus made to read in the English Testament: 'Now the just shall live by faith, but if *any man* draw back,' &c. Now it would seem as if in this case the translators had given a colouring to the words in favour of their peculiar tenet of 'final perseverance of the saints,' by inserting 'anyone,' as nominative case to 'draw back.' We do not say that it is really so; but we do say, that there is no need for the introduction of such words: the nominative is obviously and naturally supplied from the former part of the sentence, and the verse should read thus: 'Now the just or justified man, shall live by faith;

and if he draw back,' &c. i.e. the just, or justified man. In this view of the text, and no other view can be fairly and safely entertained, it is decided in its testimony to the important sentiment, that a man justified in the sight of God, may draw back, so as to become the object of the Divine displeasure, and in the end perish. So it follows in the next verse, 'But we are not of them who draw back unto perdition,' &c. Dr. Adam Clarke, in his observations on this text, in his commentary, does not hesitate to say: 'The insertion of the words "any man," if done to serve the purpose of a particular creed, is a wicked perversion of the Word of God. They were evidently done to turn away the relative from the antecedent, in order to save the doctrine of final and unconditional perseverance; which doctrine this text destroys.'

But in Hebrew vi. 6, the translators have inserted a word in the Authorized Version, which is not in the original, and which they have not italicized. This may be an oversight; but so it is; the term is 'if;' and they make the apostle to say, 'If they shall fall away,' &c. Thus they not only mistranslate, by rendering a past participle, as if it were a future one, but have inserted a word not used by the sacred writer, and have not printed it as one of their own insertions. We do not wonder from such cases as these, that suspicion has been raised in the minds of some, that they were desirous of making the Scriptures seem to support some of their peculiar and favourite Calvinistic opinions.

There is another instance of supplied terms in the Epistle to the Hebrews to which we purpose alluding. It is cap. ii. 16. The verse, as it appears in the English Testament, reads as follows: 'For verily He took not on *Him* the nature of angels; but He took on *Him* the seed of Abraham.' Now this makes the apostle say a very different thing from what he really does say. If

he had intended to say, that our Lord, at the time of His incarnation, did not take on Him or assume the angelic nature, he would have used a different term from that which He employs, and the same as, or one similar to that which appears in Phil. ii. 7, where, speaking of Christ's assumption of the human nature, he states that 'He took upon Him the form of a servant.' The term which the writer makes use of in the text under consideration, does not mean to take upon oneself, but to lay hold of, or take by the hand, or seize hold on another. Numerous passages could be adduced containing the word in one or other of these senses; but not one in which it occurs with the meaning attached to it by the translators in Heb. ii. 16. In this way the words should have been rendered: 'For verily He taketh or layeth not hold of angels; but He layeth hold of the seed of Abraham.' This is the translation given in the margin, and is greatly to be preferred to that in the text: indeed it is the only correct rendering. This alone suits the connection. The apostle is showing why Christ assumed human nature, and in addition to the reasons he had mentioned, he assigns in this verse another; namely, that He came not to lay hold of angels, in order to succour them, but He came to lay hold of men, in order to help and save them: and consequently He is made like unto men, that He might the better be enabled to feel for them and help them. So it follows, 'Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God,' &c.

That has often appeared to us as a very singular instance of insertion, in John viii. 6, 'But Jesus stooped down, and with His finger wrote on the ground, *as though He heard them not.*' These last words are not in the original, and ought not to have been supplied. There is no need for their introduction, nor indeed for the introduction of any words. The

sentence ends well without them; quite as well as in v. 8. They were added, it is presumed, to suggest a probable motive for our Lord's conduct; and were taken from what is generally considered to have been an ancient gloss on the text. But to supply motives is not the business of the translator; his province is translation; and translation alone. Besides, there is a harshness, to say the least, in the added words; for they imply a motive scarcely consistent with our Lord's perfect purity and integrity, namely, pretence: they make the Evangelist to say that our Lord stooped down, and wrote with His finger on the ground, *pretending* not to hear them: not that He did not hear them; He did hear them; but pretended not to do so. Better for the sentence to end as John finishes it, leaving the reader to supply his own reason for our Lord's action, than assign such a one. Particularly as there is, in our view, no ground whatever, to suppose that it is the true one: if it be, what motive, is it supposed, led to a repetition of the action?

In 2 Cor. v. 15, the apostle writes: 'And *that* He died for all, that they who live should not henceforth live unto themselves, but,' &c. The word put in here, is, *that*. We do not perceive any reason for the supplement: and the employment of it somewhat modifies the sense, or takes off to some extent from the force or strikingness of the declaration. The passage, we submit, should read as follows: 'For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and He died, or did die, for all, that they who live,' &c. Thus reading the verse, as the apostle wrote it, it furnishes a plain and cogent statement of the general extent of the provision made in the death of the Lord Jesus, for the salvation of the children of men.

The translators have, in Heb. ii. 10, inserted the expression, 'for all,' at the end of the verse, which is not

only needless, but apt to mislead the English reader, who might naturally suppose that this text is of the same class with the last, affirming the universality of the Saviour's death. But however important and interesting a truth this is, it is not what the apostle is teaching here. He merely affirms that 'we are sanctified through the offering of the body of Jesus Christ once:' in opposition to the oft repeated sacrifices under the law. If it be said, that *once for all*, is stronger

than *once* barely; then if this be thought to be the better meaning of the word in the original, the words *for all* should not have been in italics. But the single term *once* is all-sufficient, and the addition of the two terms in question is sure to mislead some persons.

These are not all the instances of injudicious or needless insertions which we have noticed; but lest we should make too great a demand upon your valuable space, we now add no more.

W. J. K.

### CLERICAL CONFESSIONS.—No. 1.

I know that I should be quickly accused of trying to make my remarks fly on the wings of another were I to entitle them 'Recreations of a Country Parson.' The name would, nevertheless, be as appropriate as any that could be employed. Recreations these paragraphs and sentences will certainly be. I hope, however, that they will not be idle ones, and that what is a pleasure to me will be a profit to others.

I am sitting in my quiet room. It is Sunday evening. All is delightfully still outside. As I glance round at my familiar apartment, old though it is, I feel to like it greatly. Though the roof is low and the mantle-piece high, the wainscoat ancient, and the window unquestionably the same, I am fond of it. It is snug and comfortable. The only domestic animal that our establishment boasts is evidently at one with me about the convenience and pleasantness of the room for she lies asleep in front of the fire as peacefully as cats can do. My 'better half' is sitting near, and, ever and anon, I can hear a merry little voice mingling with that of the maid servant's in another part of the house, which voice is specially musical to me for obvious reasons. I have enjoyed the Day of Rest exceedingly, and have gone through it, I hope, with advantage to my fellowmen. On occasions like this,

I often think there are few happier men than I. If I ever feel grateful it is under these circumstances. The possessors of riches, the favourites of fame, and the world's great ones in general I do not envy.

I am a 'parson,' a 'country parson,' as you will have guessed before now. Yes. I have no wish to conceal the fact that mine is a rural life. I dare say I shall sink several per cents. in the esteem of some readers when they learn thus that I am a villager. No doubt after that confession of suburban residence they will be on the look out for a considerable amount of verdure in what will follow. Be it so. I hope my back is strong enough to bear the rod of their ridicule, though no doubt the ridicule will be of a very lacerating kind. I am not a stranger to town-life. It has been my experience for, by far, the greater part of my existence. I came here from—— well, let us call it Milltown, seeing it is full of mills. I know a little about the general run of things in our busy, enterprising, important manufacturing places. 'Tall, black obelisks, from which flags of streaming smoke fly all day; jets of white steam hissing out of mills in most streets; crowds of work-people heard by me at six a.m., and seen by me at six p.m., going to and returning from the looms and

jennies ; bits of lint perpetually getting into one's nostrils, and flakes of soot on one's face ; cotton travelling on men's shoulders, cotton travelling in heavy drays, cotton travelling in long railway trains. I can understand all this, my Lancashire readers, if I have such, better than even you could describe it. I came from a fast-going, lecture-loving, church, and chapel-building, tea-meeting-patronizing town in the north to this pretty but quiet village in the south-east of England. And having had nigh a couple of years experience, I think I am in a position to form some rational opinion as to the respective merits of town and country. There is no denying that in many particulars the former is preferable. Neither, I think, can it be denied that in as many points the latter is eminently advantageous. You don't get out of breath mentally and socially in the country. As much cannot be said of towns. You take things more quietly and have less unnatural, feverish excitement here than in the large conglomerations of men. You have more time. I declare that when I was in Milltown I got out of patience sometimes. To get a full and fair evening at home in which one could read for recreation, or have half-an-hour's chat with Brown, or play a game of chess with one's wife was a rare treat, quite seldom enjoyed. Prayer-meeting, preaching on Wednesday, lecturing to working-men, attending missionary meetings, going to mechanics' institutions, committee-meetings, &c., &c., consumed an immense deal of time. There was a sponge to absorb almost every evening, or the better part of it. Then, of course, late meetings make late risings. Late to bed late to rise. I dare say some will not attach much importance to this item, but each man must act for himself and in accordance with the teachings of experience, and if I do so I must seek rest in decent time and leave it in ditto. I am persuaded that health suffers if any

other course is pursued. Well now, in the country there is more leisure. A couple of public engagements is, as a rule, the *maximum* of one's week-night meetings. This is a wonderful boon. It is astonishing how much and varied reading can be done in the course of a winter, (and here I would gratefully lift my hat to Mr. E. C. Mudie). It is surprising how complete and easy one can make pastoral visitations, the aforesaid and justly-dreaded sponge being absent. As to the common delusion that every one in the country-village only vegetates, I have only to say, that he who degenerates into this condition must blame himself for it and not suburban life. No man who has brains, leisure, and books need vegetate. Robinson Crusoe himself need not have done. Indeed I don't think that glorious hero of our youth did.

But I am like a preacher who spends too much time on his introduction. My 'in the first place' ought to have come before now. Nor will I make bad worse with a long apology, like speakers at meetings, who occupy half-an-hour in merely saying, *I pray thee have me excused*. Some of the results of my experience I want, just as they occur to me, to put down on paper. A man cannot follow any profession for a dozen years without being in some sort wiser for it, unless, indeed, he is a blockhead, which the 'gentle reader' will not suppose I think myself to be. Usually, people confess to priests, but we will reverse the process now and I will stand outside instead of within the Confessional.

I have sometimes heard the question raised and debated as to which is the hardest of the professions, I mean in point of work. Of course the old custom has been pursued, and the old maxim acted on, 'nothing like leather.' That is, each disputant has stood up for the laboriousness of his own profession. My worthy relation, the surgeon, made on such occasions, a deep im-

pression on the minds of some of his hearers by harrowing pictures of the suffering he saw continually, not adding, by the by, that like the eels, he is 'used to it.' He made great capital of what he called 'the night-work.' How should we like being rung up at two o'clock on a cold February morning, snow on the ground, &c., in order to go off a mile to some urgent case which, when we got there, proved only to be hysteria or influenza? Then the money—what bad debts he had! If a doctor were sure of his bills being paid, why, it would not be a bad occupation as far as £ s. d. go, but no one has the least of the amount of hard work that never gets a single groat. Such was the surgeon's appeal. The lawyer and the architect were not without similar grievances. The editor came down upon us heavily, I assure you, and made out an awful case about the endless pages of common-place prose and doggerel rhyme he had to read monthly, enough to show that Job has, *must* have successors in point of his memorable patience.

I shall not say whether my own is or is not harder in respect of labour than others. The discussion is, in fact, a blunder from first to last. You may make the lightest profession heavy, and *vice versa*. One of the great difficulties of the ministerial life is its constant strain on the intellect. You must allow me to put this strongly, and therefore, I will trouble the compositor to use italics to the following words—*a minister has never done*. You, my esteemed fellow-preachers, know how true this is. As soon as we have got through one Sunday, we have to begin for the next. A couple of sermons preached with a fair, average amount of ease, what then? Why, when one wakes on Monday morning, one cannot forget that a couple more texts must soon be found and sermons made—not to say anything about the less formidable week-night service. Grind, grind, grind at the sermon-machine, *alias* head and heart, until one is

sometimes afraid of talking sermon to wife, chattering sermon to child, and saying 'secondly' instead of 'good morning,' or 'in conclusion' in place of 'good evening,' to a friend met in the street. Mark, I do not affirm that this continual homily-making is a continual torment. On the contrary, unless a minister is quite out of his place and has mistaken his vocation, as a rule sermonizing will be a pleasure. To me it is a source of real enjoyment generally. But, you know, there is a saying out in the world about 'having too much of a good thing,' and this applies to preaching as well as to a thousand and one other things. And now and then ministers feel as if they could not go on. The perpetual demand wears one sometimes. Great men experience this not less than little ones. I dare say you have heard what the celebrated Robert Hall said on the subject. Even he declared that fools made more than one discourse a week—no others.

There is one feature about this prolonged drain on ministerial ingenuity which ought not to be overlooked. Not only have preachers to reappear before the same audience week after week, but, to a great extent, they have to preach the same facts and truths. I know that 'all the counsel of God' ought to be declared, and that there is a wide, very wide range of duty and doctrine to be preached. Nevertheless, it must be granted that there are certain truths and facts, commonly called 'gospel truths' which ought more frequently than all others to be made prominent. A minister is not bound, as some preachers I have heard would seem to believe, to begin with the Fall, and come down to the Crucifixion in every discourse in order to speak of sin and salvation. But without doing this I hold, that there should be very very few sermons in which there is not some appeal to the unconverted and at least a finger, so to say, pointed to Calvary. Now, how to bring out these old facts again and again

without tiresome repetition of language and thought, is one of the most important of clerical problems. I mention this because I am sure that some hearers know little or nothing about it. They would not deal so mercilessly with the old pastor's discourse or the young levite's homily if they would recollect the fact in question. I want to put in no special pleading for the 'cloth.' I would deal with bad preachers as I would with bad tailors, or bad butchers—discard them. But when a man who usually preaches well gives rather a stale sermon, or is less flat than usual in delivery of it, then I say that 'awful critics' should be gentle in their reproofs. No one succeeds always in anything: why should his reverence be expected to be the exception? I wish I could persuade my reader, supposing him to be a hearer, to try a little experiment. Choose any single theme you like, or half-a-dozen themes. Write a couple of essays on them for three months, every week. I should like to know whether *you* would not repeat yourself, get dry, and fall into other defects which you murmur at in the minister!

'And now for the remedy,' perhaps some one may say. I frankly confess I have none. I do not pro-

pose that, to render the strain on his intellect less, each pastor should have a curate; nor do I recommend that the system, founded by John Wesley, of circuits should be adopted. But although I have no remedy to propose it does not follow that my statement of the difficulty is therefore idle. By no means. On the contrary, my object may yet be achieved, which is to let the pew into the secret of one pulpit difficulty that the former may be more considerate and reasonable than it sometimes is to the latter.

Whether it is because I have been prolix or not I do not know, but from some cause it has taken me longer to say what I wanted than I expected when I began. There are several other things that I want to mention, but I must stop. If I go on much longer I know the consequence. The worthy editor will get out those convenient editorial scissors and clip my article in two, giving the second part next month. Now, though I have no want of confidence in my official friend, I confess that when clipping is to be done with my manuscript I like to have the privilege of doing it myself, which I therefore now do.

T. R. S.

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## ARMINIUS: A BIOGRAPHICAL SKETCH.

### CHAPTER IV.—HE PAYS THE PENALTY OF THINKING FOR HIMSELF.

THERE is always more or less of danger in thinking for one's self. The path of independent inquiry is a perilous path. Many have missed their foothold upon it and fallen into the abyss. The intelligent and philosophic layman, or the earnest and devout minister of truth, may be led by his own conscientious conviction into most grievous error. But no peremptory check must be given to the exercise of private judgment, lest we do violence to conscience, and hinder the progress of truth. In freedom of inquiry

and research is our only safety. Nevertheless, it becomes him who claims it and thinks for himself, to be modest in his estimate of his own powers, mindful of his position and pledges, and cautious and wary in his ways. The conscientious clerical investigator of religious truth may violate good faith and common honesty in his pursuit. Man is said to be a bundle of contradictions; the teacher of the church will sometimes afford a singular illustration of this saying. He will declare that he is bound by the most solemn

and awful considerations implicitly to follow the dictates of conscience in the interpretation of God's Word, and yet he will claim for himself the protection of casuistry and the liberty of non-natural interpretation in subscription to ecclesiastical formularies or orthodox articles of faith. The position in which, as minister of the Reformed church at Amsterdam, Arminius was placed by his change of opinion on the doctrine of divine predestination, was one of difficulty and peril. But several circumstances were calculated to mitigate the difficulty and lessen the peril.

In the first place, the formularies to which the clergy of the Dutch church were pledged were to a large extent couched in the language of Scripture, and either ignored or evaded this particular point at issue. These formularies were the Belgic Confession and the Heidelberg Catechism. The first had something of a Calvinistic tinge and hue. It was framed to serve as the basis of union for all the Reformed churches of the Netherlands. It was compiled by men who for the most part owed their Protestantism to the Calvinism of France, rather than to the less sharply-defined system of the sturdy Reformer of Germany. It was accepted by the churches of Flanders as well as by those of the Low Countries. But the Dutch element was represented in it, though not so largely as the Walloon and French. Professor Junius of Leyden had revised it, yet he had sent it afterwards to Geneva to receive the approbation of Beza and the ministers of that city. Still it did not expressly teach or fairly imply the peculiar tenets of predestination and election which Arminius had renounced. To the mild and qualified form of preterition which it prescribed, Arminius could give his honest and unequivocal assent. The fourteenth article of this Belgic Confession declares: 'Man knowingly and willingly subjected himself to sin, and consequently to the curse of

death, when he lent an ear to the deceiving words of the devil.' 'From this article I conclude,' says Arminius, some years after, 'that man did not sin on account of any necessity through a preceding decree of predestination; which inference is diametrically opposed to that doctrine of predestination against which I now contend.' The sixteenth article, which treats of the eternal election of God, says: 'God has showed himself merciful by delivering from damnation, and by saving those persons whom, in His eternal and immutable counsel, and according to His gratuitous goodness, He chose in Christ Jesus our Lord without any regard to their works; and He has showed himself just in leaving others in that their fall and perdition into which they had precipitated themselves.' 'I do not clearly see,' says Arminius, 'how these words are consistent with this doctrine of predestination.'

The Heidelberg Catechism, though much prized by the Dutch Calvinists for its bias towards their opinions, was scarcely less opposed to the tenets Arminius had abandoned. The twentieth question declares: 'Salvation through Christ is not given to all them who had perished in Adam, but to those only who are ingrafted into Christ by true faith, and who embrace His benefits.' 'From this sentence I infer,' says Arminius, 'that God has not *absolutely predestinated* any men to salvation, but that He has in His decree *considered them as believers*.' In the fifty-fourth question of the same Catechism it is written: 'I believe that from the beginning to the end of the world, the Son of God out of the entire race of mankind doth by His Word and Spirit gather or collect unto himself a company chosen unto eternal life and agreeing together in the true faith.' Arminius gives us his own view of this passage also. He says: 'In this sentence "election to eternal life" and "agreement in the faith" stand in mutual apposition, and in such a manner that

the latter is not subordinate to the former, which, according to the scheme of predestination I reject ought to be the case. Were such a view expressed the language would have been: "The Son of God calls and gathers to Himself, by His Word and Spirit, a company chosen to eternal life that they may believe and agree together in the true faith."

From these extracts, with the comments of Arminius subjoined, it will be seen that there was nothing in the Confession or Catechism to make the position of Arminius in the Reformed church untenable, or in any way to render his altered views on the doctrine of predestination a violation of good faith. With perfect conscientiousness he could hold such views and continue his subscription to the common formularies.

Moreover, it is to be remembered, that there had been for centuries a difference of opinion in the church upon this question. The early Greek and Latin fathers make no mention of it, but from the time of Augustine downwards it had been debatable ground. No ancient synod or council had pronounced upon it. No decision of weight had ever been given establishing any particular view as orthodox, and condemning every other as heretical. The question itself was always treated rather as a subject of metaphysical speculation than a test of orthodoxy. In the churches of the Reformation also it was not a fixed and settled doctrine. Calvinism was by no means synonymous or co-extensive with Protestantism. Luther (in his latter days) and Melancthon of Germany; Cranmer, Latimer, Over-all, Andrews, and Clayton of England; Hemming of Denmark; Erasmus, Isbrand, Snecanus, and Holman, of Holland, with many others of the Reformed churches prior to the time of Arminius, were opponents of the scheme of absolute predestination. If the widest, broadest, and most general views are to be taken as orthodox, then Calvinism itself with its hard lines

of exclusiveness and its ruthless innovations is the greatest heresy of modern times. In abandoning the Genevan theology, Arminius abandoned the opinions of a comparatively recent sect, went back to the older faith, and followed the guidance of the earlier church.

Still further, it is obvious enough that Arminius did not by this transition surrender any vital principle of religion or impair his efficiency as a minister of Christ. It is not necessary to piety to maintain that without regard to our belief in the gospel, or our practical godliness, God has from all eternity chosen us to salvation. It is scarcely essential to the work of evangelization to hold that though the good news of God's grace are to be preached to all, yet some of our hearers possibly may be from all eternity reprobate and doomed by irreversible decrees to unbelief and perdition. For four hundred years men lived and died in the faith of Christ, often sealing their profession with their blood, and no such doctrines were maintained. For four hundred years the gospel was preached and expounded by faithful lips, and no such rigid system of theology was developed. Nay, more, it is impossible for any one, whoever he may be, to take up the strain of the first apostles of the cross and command all men everywhere to repent, without, for the time at least, foregoing metaphysics, and forgetting all subtle theories of supralapsarian and sublapsarian divines. From a thousand pulpits in every Christian land the gospel is preached to-day, as it has been preached any day for eighteen hundred years, by plain earnest men, who are totally innocent of such logical refinements, and who take God's message in His Word to mean what it says.

It is important to bear these considerations in mind in order to appreciate fully the candour of Arminius, and the modesty and wisdom of the course he resolved to pursue. The dogmas which he

had given up as not essential to Protestantism or to orthodoxy, and as unwarranted by the Word of God, were received with much favour by some of the Dutch clergy. To combat publicly these opinions would have been perfectly consistent with that liberty of prophesying formerly allowed by the Reformed church, but would possibly have provoked much needless strife and contention. To be silent about them would not detract from the fulness and power of an evangelical ministry, would not hamper freedom of discussion and exhortation upon more vital topics, and might prevent scandal if it did not disarm suspicion. Arminius determined to continue the latter course. He would still hold in abeyance public consideration of this question. He would apply himself still more deeply to study and yet further mature his views. In this way he felt he could serve God without rebuke, satisfy his conscience without casuistry, and might hope for peace without distrust. It was not long, however, before he found himself in this last expectation sadly disappointed. His abandonment of the task of refuting Coornhert and the Delft divines not unnaturally gave rise to suspicions as to his soundness in the faith. He had not openly impugned the opinions he had been called upon to defend, but that was a small matter. He had begun to doubt or dissent from them or he would have completed the work he took in hand. The champion of the Genevan school had himself forsaken the favourite tenets of his venerable tutor. The young preacher had probed the vexed question to the bottom and dared to think for himself. He must take the consequences. The penalty of petty persecution was sure to follow from the zeal of envious or misguided men. Such persons are always on the alert seeking occasion of scandal and reproach in the church. There were such persons at Amsterdam at this period, and the occasion they sought was soon found.

The good old custom of consecutive expositions of Scripture was then rife. There were giants in those days in the pews as well as in the pulpit. Congregations assembled for instruction and worship. They could endure instruction, and had a taste for biblical criticism. Arminius was expounding chapter by chapter and verse by verse the Epistle to the Romans, and the people drank eagerly the word of truth from the fountain head. In the course of his expositions he came to the seventh chapter, and presently to its fourteenth verse: *For ye know that the law is spiritual: but I am carnal, sold under sin.* This verse and the remaining part of the chapter Arminius interpreted as describing a sinner under legal conviction, just as Martin Bucer had explained it, and all the fathers of the church before the days of Augustine, and Augustine himself in his earlier works which he never entirely retracted, and nearly all modern commentators of every school. Arminius says, 'The apostle in this passage does not speak about himself nor about a man living under grace, but he has transferred to himself the person of a man placed under the law.' This he supports by arguments derived from the purpose of the previous chapter and its connection with this, from the words themselves, from the manner in which 'carnal' and 'spiritual' are opposed to each other in the Scriptures, from the meaning of the phrase 'sold under sin,' from the signification of 'sin dwelling or reigning within,' and from other considerations. The contrary opinion, the interpretation of the passage as descriptive of the internal conflicts of the regenerate, however possible and plausible, he considers invalidates the efficacy of the grace of God, and is injurious to the cultivation of genuine piety, for it leaves the regenerate man still 'carnal,' 'sold under sin,' 'under the dominion of sin,' and unable 'to perform that which is good.' While such a view of the

passage ascribes too little to the power of God's grace, his own view does not, he thinks, ascribe too much to human nature, for it represents the person whose state Paul assumes as convinced of sin by the law, as contrite, wretched, and helpless, in quest of a Saviour, and though not regenerate yet in the stage next to regeneration.

For this exposition of a disputed passage of Scripture a storm of scandal was raised about Arminius. He was beset by a noisy crowd of calumniators. Some called him a Pelagian, on the ground that he attributed too much goodness to human nature. Others branded him as a Socinian, because Socinus had expounded the passage as he had done. Others were content to designate him a heretic, a preacher of doctrines opposed to creed and catechism, and a traducer of the ancient fathers of the church, whose support he claimed. The matter was brought before the Presbytery. Arminius was summoned to appear. One Peter Planc, a brother minister, was his chief accuser. Arminius warmly repudiated the charges brought against him. He was neither a Pelagian nor a Socinian, and he had not taught any doctrine contrary to the formularies of mutual consent. Moreover, he claimed for himself freedom in the interpretation of particular passages of Scripture. Peter Planc was not satisfied. The clergy of Amsterdam waxed hot in contention. It became the common talk that the ministers of the Reformed church were not agreed among themselves upon matters of faith. To remove this scandal, Uitenbogardt, a friend of Arminius, at the request of Professor Lydius of Franeker, came to the city. Having consulted with Taffin of the Walloon church, he drew up a plan for restoring harmony, obtained the assent of Arminius to its conditions, and presented it to the Presbytery. The plan was rejected by a large majority, and Uitenbogardt and Taffin were thanked for their pains by being

in turn themselves accused of heresy. The civil authorities now interposed. The ministers of religion were summoned in a body before the magistrates of the city, lectured severely on their dissensions, and admonished to keep their theological squabbles out of the pulpit. Should they fail in this duty, recourse would be had to other remedies, lest by their unseemly contention harm should accrue to the church and the republic. The ministers bore the reproof with meekness. They explained, apologized, solicited a conference for the further settlement of their differences. The authorities of the city decided that no further discussion should take place, but that the whole affair should be consigned to oblivion. So for a time the matter was at rest.

Relieved from turmoil and contention, Arminius continued his expositions of the epistle to the Romans. There was no diminution of popular interest in his ministry. The crowded church, with its mixed and attentive assembly of hearers, told how deeply he had laid hold upon the hearts of the people, and how widely his fame and influence extended. He was growing every day in usefulness and power. But his opponents were on the alert watching the opportunity to reopen the strife. As if determined to prove that the phrase 'I am carnal,' which Arminius objected to apply to spiritual men, did apply to them, they did their best to merit the apostolic rebuke, *Whereas there is among you envying, and strife, and divisions (factions), are ye not carnal and walk as men?* In the spirit of carnal contention, they frequented the church of Arminius and listened to his discourses. They desired fresh ground of accusation against him. He was coming, they thought among themselves, to the stronghold of orthodox predestination, the ninth chapter of the epistle: they should soon make him an easy victim. Arminius, suspecting the intentions of some of his hearers, resolved to be doubly on his guard.

He would not do violence to his conscience by advocating doctrines of which he stood in doubt, but he would not gratify the wishes of the captious and ill-disposed by breaking through that reserve upon which he had determined. Nor as he examined and studied afresh the argument of the famous chapter, did he find it difficult to act upon this prudent and wise decision. The true rendering of the passage, he conceived, did not at all support the doctrine of absolute and unconditional predestination. The apostle was not discussing this subject, but vindicating the doctrine of justification by faith against the objections of the Jews. These objections and the refutation of them Arminius pointed out and enlarged upon in several discourses. This was not what his adversaries expected. But they would not be deprived of their triumph. Not being able to get up charges against the preacher on account of what he had said, it seems they got up charges against him on account of what he had not said. It was a clear proof of the grossest unsoundness in the faith that he did not deduce their favourite doctrine from this well-known predestinarian chapter. Besides Lutherans, and even Anabaptists, and other heretics, approved the exposition. What need of any further evidence? The cry of heresy was again raised. It waxed louder and louder, and came to the ears of the Presbytery. In the absence of Arminius from that august body, it was determined to warn him of his errors, and bind him over by a public pledge to the doctrines commonly received amongst them. When, at a subsequent sitting, the admonition was given, Arminius replied with some warmth, that he was branded with the names of heretic, latitudinarian, Pelagian, and yet no man attempted to prove his heresy; that both in public and in private he had frankly affirmed again and again his full and complete acceptance of the Confession and Catechism as formularies of faith; that he had always preached

in harmony with them; that, therefore, the admonition to him personally was unnecessary and irrelevant, and that if differences of opinion existed amongst the ministers of the church it was as much the duty of others to see that they agreed with him as it was his duty to see that he agreed with them. Upon this bold and spirited reply one of the Presbyters broke out into passionate declamation. 'He saw,' he said, 'the arts of the devil to disturb the peace of the church. Some of the magistrates themselves had this object in view. It was of no use for Arminius to appeal to the Confession and Catechism, since he had already explained two passages of Scripture against these standards. For his part, after hearing him interpret the seventh chapter of Romans he could never derive any benefit from his discourses.' To this Arminius quietly replied that by the help of God he would never be the instigator and author of strife, and he hoped better things of the magistrates of the city. Other subjects of a personal nature were then introduced, the anger of the Presbytery expended itself, a better feeling arose, and the meeting was dismissed.

But there were some who would not on any consideration allow this matter to rest. By their officious zeal fresh strife was soon stirred up. The Presbytery again consulted together upon the subject. In the absence of Arminius, it was resolved to call upon him to declare distinctly and without circumlocution his opinion on all the articles of faith. Arminius asked for reasonable space for consideration. As he was sitting in this ecclesiastical court, a short time afterwards, he was reminded tauntingly of his fate. Starting to his feet he challenged with a loud voice all his opponents, whoever they were, to stand forth and state what he had spoken in his discourses worthy of censure. No one rose. But the insinuation was thrown out by some one that the testimony of

Lutherans, Anabaptists, and other heretics, who gloried in his discourses on the ninth of Romans, was sufficient proof against him. Arminius denied the validity of the argument, and demanded what he had said that was at variance with Scripture and the received formularies. It was suggested by another that he had used ambiguous and equivocal language, but no one undertook to substantiate the charge. A few days after, Arminius repeated his challenge. One of the Presbyters asked, 'Where is Peter Planc?' He has questioned the orthodoxy of Arminius when Arminius was absent; let him do so now Arminius is present. This is the place, and this is the time to speak.' Hard pressed by this summons, Peter Planc came forward. He repudiated the name of adversary, and the substance of his accusation was that Arminius had taught,—that no one is condemned except on account of sin, thereby excluding all infants from condemnation; that too much cannot be ascribed to good works, nor can they be sufficiently commended, provided no merit is attributed to them; and that angels are not immortal. This was all he had to charge against Arminius. A most pitiful case indeed. These were the infamous opinions of this great heretic. For months a huge mountain of scandal had been in an agony of labour, and this paltry mouse of an indictment was the ridiculous result.

Arminius briefly answered the three charges. He admitted that he had made some such statements, but the first was qualified so as not to exclude original sin, the second was supported by Scriptural arguments, and

the third was explained by the words of Paul, *the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality*. As to other points Arminius candidly acknowledged that he received the several articles and doctrines of faith in the Confession and Catechism as they were everywhere received in the Reformed church, the only scruple of which he was conscious being as to the interpretation of the sixteenth article of the Confession, to the terms of which, however, he willingly adhered. Upon this the Presbytery decided that there was no necessity for further discussion or strife, and that fraternal fellowship should be cultivated with Arminius, in the hope that, by the blessing of God and the interpretation of a general Synod, the true and genuine sense of the article aforesaid would be more clearly made known.

So ended the troubles of Arminius as minister of the Reformed church at Amsterdam. His exposition of the epistle to the Romans, and of the prophecies of Malachi now went on without further interruption, His popularity increased. The city conferred distinction upon him by intrusting to him as the most judicious of her citizens, the work of remodelling the public schools, and complimented him upon the excellent manner in which he fulfilled his task. His indefatigable study of theology, his solid attainments in the liberal arts, his affability of disposition and kindness of nature won for him at Amsterdam almost universal regard as at once the ornament and grace of the church, the pride of the republic and people.

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## Obituary.

WILLIAM TWELLS, late of Ilkeston, the only son of his widowed mother, departed this life June 3rd, 1862, aged forty years. Prior to the

mournful event his revered parent had fondly cherished the hope, that having reached the fulness of manly prime, the early symptoms of a

premature grave had passed away. Reflecting on the trials and bereavements of the past, her prayer was, 'O my Father if it be possible, spare to me one member of my family until I have walked the vale of life; nevertheless, not my will, but Thine be done.' The genial and trusting heart is quick to discern and appropriate the incipient tokens of a propitious Providence: 'tis well it is so. The soul chastened and subdued under the disappointments of earth, rises into the higher and more blessed communion of heaven; and the words of the prophet of God come with power to our remembrance; *For my thoughts are not as your thoughts, neither are my ways as your ways, saith the Lord.*

The subject of this notice being the son of pious parents, and the child of many prayers, knew the Holy Scriptures from his youth. The teaching, example, and discipline of home, prepared his mind and heart for the loftier ministries of Providence and grace in after years. His religious life was a steady, quiet, and progressive growth, giving a high tone to his moral principles and an admirable consistency to his Christian character in the varied departments of human endeavour. It was in the chamber of affliction that our lamented friend realized the first bright vision of a Saviour's dying love, and became a conscious participant in His redeeming grace. *Out of weakness he was made strong. He thought upon his ways and turned his feet to the Lord's testimonies.* When convalescent he hastened to redeem the promise his soul in secret made. Full of gratitude to God and love to Christ he assumed the Christian profession, entered the communion of the church, and became one of its most upright and conscientious members. This happy event took place October 1st, 1848. The Sunday-school presented a field for usefulness, he at once responded to its claims and felt greatly attached to its interests. It soon became evident that his punctual and regular

attendance on Sabbath duties had gained the admiration and esteem of the brethren, and on April 28th, 1858, our late brother was unanimously chosen as a deacon of the church, which office he held until his decease. His natural diffidence induced a habit of quiet thought, and curbed the freeness of his conversational powers. He was conscious of a life hid with Christ in God which language failed to express. Musing in the dark and silent hour on the mighty themes of inspiration, he would ask for the reading of that grand old psalm of Moses, the man of God, *Lord, Thou hast been our dwelling-place, &c.*

Alluding to an early period of his life he said, 'Had I died then I believe I should have gone to heaven, and I have no doubt of it now if I keep my integrity.' Unable to rise in bed and recalling his former strength, he was heard to whisper, 'Father, 'tis thus because Thy will chooses and ordains it should be so.'

His favourite hymn indicated his readiness to depart and be with Christ, as the following stanzas will show.

'The hour of my departure's come,  
I hear the voice that calls me home;  
At last, O Lord, let trouble cease,  
And let Thy servant die in peace.'

'I leave the world without a tear,  
Save for the friends I hold so dear;  
To heal their sorrows, Lord descend;  
And to the friendless prove a friend.'

Preparing his mind for the last painful trial of bidding adieu to his venerated mother, his devoted wife, and his infant son, he was heard to repeat a few lines of that beautiful hymn,

'O sacred hope, O blissful hope,  
Which Jesus's grace has given,  
The hope when days and years are past  
We all shall meet in heaven.'

With such thoughts, emotions, and anticipations, the good man of whom I write, waited for the salvation of God. The summons came, the

spirit departed, and the visions of earth receded before the realities of heaven. His death was improved by one of his late ministers, from the consoling words of the apostle, 1 Thess. iv. 14. *For if we believe that Jesus died, &c. Mark the perfect man, and behold the upright; for the end of that man is peace.*

C. S., H.

THOMAS HODGSON, late of Heptonstall, and only surviving brother of Mr. James Hodgson, who departed this life November 30th, 1862, in the 78th year of his age. He became a member of the church at Heptonstall Slack in 1807, and was one of the first fruits of the sainted James Taylor's labours. Successive changes marked his pilgrimage through this mortal vale, amid which his identity with the visible church ceased, but his heart was sound in

God's statutes, his faith reposed on the One Mediator, and his hope became an anchor to his soul in the swellings of Jordan. Standing on this side of the river, I saw his frail bark breasting the surging waves, while his glad accents mingling with the tempest roar, fell in softened cadences on my spirit: 'I am on the rock of ages.' 'Christ is my hope.' 'Heaven is my home.' With these accredited passports in his possession, the storm-beaten voyager crossed the narrow sea and entered the celestial port.

His brother and he in death were not long divided. Faith now beholds them translated to the clime of glory.

'They stand upon the sea of glass,  
Amid the white robed throng;  
They walk the golden streets, and sing  
The everlasting song.'

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## Correspondence.

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### LAST WORDS TO OLD MORTALITY.

To the Editor of the General Baptist Magazine.

DEAR MR. EDITOR,—By your favour I proceed to deliver myself, as briefly as possible, of what occurs to me by way of answer to Old Mortality's second communication, and so conclude my part in a controversy of which I cannot but feel that your readers will soon become justly impatient, inasmuch as the disputants are inevitably led to dwell largely on their personal opinions and sympathies. Old Mortality begins with congratulation. I shall do the same. For if, as he seems to insinuate, I have been audacious enough to imply that his first effusion is disfigured by the peevish violence of a dimmed senility, I am now bound to admit that he has completely

redeemed his intellectual reputation—he comes forth this time lusty, frolicsome, epigrammatic, and resplendent as of yore—*rejoicing as a strong man to run a race.* I find his brilliant volubility truly overwhelming; and if I were persuaded that the strength and fortune of my cause depended materially upon my power to compete with his dazzling display of gladiatorial rhetoric, I must confess there would be no alternative left to me but at once to strike my colours and surrender my sword. At present, however, I do not feel capitulation necessary. Let me here premise that I decline, by any further extended reference to 'the congregation in which it is his misfortune to worship,' to increase that uncomfortable publicity which this correspondence has attracted to those who have for some time been strenuously striving (and I venture to think with very fair results) to raise the character of

their congregational psalmody. If anything more needs to be offered in their justification, I leave the not difficult duty to be undertaken by some one more directly interested, and able to bring to the discussion of the subject the superior resources of personal musical knowledge and attainments. Should our nineteenth century Puritan, however, still find the gush of his devotion so cruelly chilled and sent back sorrowing into his lonely soul by this 'apostasy from religion to artifice,' he will perhaps pardon me for submitting for his earnest consideration the sensible suggestion of a member of the Church of England, to whom I shewed his letter, viz.: that he should betake himself to worship where when the minister says, 'Praise ye the Lord,' the people are bound to answer with a loud voice, 'The Lord's name be praised,' and where surely even the 'faltering lips and stammering tongue of poor Old Mortality' would find congenial and hearty occupation in the choral swell of general song, and in the multitudinous responses.

Old Mortality repudiates paternal interest and responsibility in the expression, 'religion of taste.' I did not intend to impute to him the actual manufacture of that particular phrase. I employed those terms because they seemed to me to be briefly indicative of his totality of meaning. I thought that in so using them I did fairly. I think so still. He complains that his observations on religion and taste have been misunderstood and misrepresented. His own words are: 'It may *perhaps* be admitted (he is not sure of it) that there is a strong affinity, if not an identity, between moral goodness and moral beauty.' But if identical, how comes it 'that in presenting it we appeal to two entirely different principles of the mind?' Are 'conscience' and 'taste' antithetical mental properties? Is taste a *separate faculty at all*? Does it perform a special solitary function? Is it not *more a condition than a*

*faculty*, a certain quantitative culture of the collective powers? I profess myself altogether unskilled in metaphysical discrimination, but I have a pretty firm belief that to define too sharply the inward attributes of human nature is more productive of confusion than of clearness, and that our nimblest mental analysts with their tabulated lists of labelled faculties have simply reaped as their reward just so many differing systems of methodized pedantry, and no substantial scientific revelation whatsoever. Old Mortality distinguishes elaborately, in balanced Macaulay-like periods, between the religion of conscience and the religion of taste. I refuse to recognize any such antagonistic classifications of that supreme reality we call religion. Genuine religion is (if I may so say) generic, and admits of no specific diversities. Does the good Spirit of God, I reverently wonder, hovering tenderly in the neighbourhood of the sinful soul it loves, vacillate and pause, debating by which one of the many mystic gateways it shall seek entrance to do the blessed work of conviction, illumination, comfort? So that he receive it faithfully—it matters little, as it seems to me—in what tone or by what instrument the saving message comes to man. If by the charms of art, the influences of nature, the 'means of grace;' if by music or sermon; if in the cross-crowned minster with the beautiful symbolism of its climbing architecture, and its enchantment of soft shadow and solemn lights, or in the lowly meeting-house, unpleasing, it may be, to the eye, but hallowed and enriched through a thousand immortal memories that have made it a 'gate of heaven;' if by the reproachful innocence that looks on us out of the untroubled depth and sweetness of a child's dear eyes—a human spirit is divinely touched, and the far-wandering one brought home to the close-folding arms of the Father, and restored to the kingdom of heaven, which is

obedience, peace, and joy, it is scarcely worth while disputing whether a result so good and glad shall be described as 'religion of conscience' or 'religion of taste.' It was in a far different spirit from that which prompts the jealous logical fences of Old Mortality's rigidly defined religion, that one, who, after Christ himself, was the wisest, the most inspired, the most catholic of Christian teachers wrote as follows: 'FOR THOUGH I BE FREE FROM ALL MEN, YET HAVE I MADE MYSELF SERVANT UNTO ALL, THAT I MIGHT GAIN THE MORE. AND UNTO THE JEWS I BECAME AS A JEW, THAT I MIGHT GAIN THE JEWS; TO THEM THAT ARE UNDER THE LAW, AS UNDER THE LAW, THAT I MIGHT GAIN THEM THAT ARE UNDER THE LAW; TO THEM THAT ARE WITHOUT THE LAW, AS WITHOUT THE LAW, THAT I MIGHT GAIN THEM THAT ARE WITHOUT LAW. TO THE WEAK BECAME I AS WEAK, THAT I MIGHT GAIN THE WEAK: I AM MADE ALL THINGS TO ALL MEN, THAT I MIGHT BY ALL MEANS SAVE SOME.'

Into the large question of an Established Church of course I shall not enter; for, as Old Mortality truly surmises, we stand on quite opposite ground, and debate would be worse than useless. I did not seek by what I urged in my former letter to convince him: the utmost I hoped for was, that I might induce him to moderate his tone of envenomed severity. In that I deeply regret to perceive that I have been unsuccessful, for the thorns of sanguinary resentment are still sufficiently apparent, albeit this time, somewhat surrounded and decorated by the rose leaves of smoother speech; and to a mind in every way so competent to appreciate their value, but unfortunately warped by sectarian rancour, learning and culture, genius and energy, inspired by the purest motives, and devoted to the holiest uses, appeal in vain; and so powerfully is he still swayed by his implacable prejudices, that he has condescended to revive that effete and exhausted sneer at the 'Calvinistic creed, the Arminian clergy, the Popish ritual,' which always wanted

one thing only to make it telling, viz., truth. Our ancient friend waxes indignantly eloquent concerning certain 'fines, penalties, and exactions,' which still remain uncancelled, and to which Nonconformists are legally amenable. I venture to think his pathetic warmth is somewhat superfluous. These alleged grievances are practically obsolete, and their nominal retention is mainly ascribable to the supineness of Dissenters. And, moreover, I ask, can the present generation of Churchmen be fairly made answerable for the ignorant injustice of remote predecessors? Does Old Mortality disparage the stately structure because, forsooth, the cobwebs are not quite all swept away? He alludes to Messrs. Baines and Thorogood. I was taken when a boy to see one of those martyrs in prison. I saw no signs of suffering. He played the game of fives, I remember, and seemed to bear the 'durance vile' with a philosophic cheeriness worthy of the immortal Tapley. Nor were there wanting, I suspect, to his enforced seclusion compensations of a positive and peculiarly appreciable nature. The semblance of persecution and the notoriety procured him abundant sympathy, and doubtless brought considerable material grist to the commercial mill. In reply to my gentle insinuation, that the identification with the Church of England of so many men whom Christians of all denominations agree to venerate and honour might naturally create some disinclination to concur in his unsparing and stormy condemnation of it, Old Mortality asks contemptuously, 'What are the lectures of Arnold and the songs of Keble to me?' I answer, 'Nothing perchance to you, my dear Boanerges, peradventure less than nothing and vanity; but to other innumerable less emphatic though equally conscientious persons, very much; not because of their Churchmanship, but for all in their works and words which endears them to such as look for qualities in their teachers, that

are quite independent of any ecclesiastical badge they bear.' I care more for men than systems, he for systems more than men. I commend to him those noble words of the Laureate :—

'Our little systems have their day;  
They have their day and cease to be:  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they.'

Old Mortality charges me with romancing. I am compelled to return the compliment (or accusation), and to acknowledge myself far his inferior in the art of sentimental hyperbole. I never aspired to produce a picture so vivid with picturesque contrast and chiaro-scuro as that of the 'downcast Dissenter,' the 'village preacher,' who would be cheered in 'his lonely pedestrian wanderings,' whose 'dimmed eye would grow bright,' could he but see himself as he shines in refulgent transfiguration before the 'dying eye and guilty conscience of the pampered prelate.' At the same time I will be more just than my opponent, and declare that though I seek in vain amongst the living representatives of Anglican episcopacy for the prototype of his distempered and passionate fancy, I make no doubt that there are multitudes of such humble servants and ministers of Christ as he has limned with a hand so loving (I have known some such myself), who by faithful if homely words of exhortation, and the loftier eloquence of earnest, consistent, and saintly lives

'Allure to brighter worlds, and lead the way.'

Old Mortality has referred to his Dissenting ancestry. He is proud of it: he glories in it. I respect him therefore. Speaking for a moment of myself, I may say, however, that I come of kindred lineage; yet though nurtured in Nonconformist principles, I was not instructed to stifle the spirit of catholic thought, or to narrow my spiritual sympathies to the small dimensions of any single sect. Nay, I

more, I was never taught to revile the national church of my country; and I have continually before me the dear memory of a father, who sincerely loved the service of that church, and who would earnestly conform to the reverential movement, when in its truly congregational worship, priest and people bowed the head at the name of the Redeemer. And I am free to confess that I have no such squeamish sentimental weakness for the sect of my forefathers as can prevent me from attaching myself to that communion, wherein the purposes of public devotion seem to me to be most effectually consulted and realized, and the deepest and most urgent needs of the individual soul appeased.

I shall now, sir, with your permission, take my leave in a controversial capacity of Old Mortality, and subside into those sequestered habits of thought, which to me are far more congenial than the public arena of journalistic debate; but in so doing I cannot refrain from recommending my much-gifted, but most inconsistent, capricious, and intolerant relative and friend, to transfer the exercise of his signal abilities from the stale and unprofitable fields of polemical warfare, to the ample scope and frequent opportunities which present themselves in the organizations and necessities of that Christian denomination into which he was born, with which he has identified himself, and of which he has proved himself so skilful and enthusiastic a defender. In a course of such worthy and enduring labours, I wish him the best success, and can have for him no more severe desire than is implied in that clause of the melting and majestic litany: 'From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

*Good Lord, deliver us.'*

I remain,

Very faithfully yours,  
OLD MORTALITY'S NEPHEW.

## ÆSTHETIC CANT AND THE CHURCH OF ENGLAND.

'How far we are about to adopt the imitative, the artistic, and what is called the æsthetic, in our plans and modes of worship, it is impossible to say; but unless the Dissenters of England take care, they will inter beneath a painted mausoleum the simplicity, the purity, and the moral grandeur of the worship of "the living and the true God." What wonder that half-hearted Dissenters glide into the endowed communion, and that numbers of that body pass into the Romish church, where there is all this childish attempt to imitate the gorgeous though flaunting attire of the Babylonish usurper. While she is by the decree of heaven preparing to lay aside her robes, shall we, as though in rebuke of that decree, put on her rags? Why should we as Nonconformists simulate practices which are repudiated by the wisest and best men in the Anglican church itself? I entreat with great deference the denomination to which I have the honour to belong, to guard against the emasculating, but as I trust ephemeral tendency of the times, and earnestly pray that Almighty God may, in His great mercy, dispose us and others to perpetuate that true Christian worship, which is as simple in its forms as it is enduring in its spirit.' J. P. MURSELL.

DEAR MR. EDITOR,—Notwithstanding the special pleadings and fine sentimentalism of 'Old Mortality's Nephew,' I venture to ask for space in your next issue for a very few words.

The first of which shall be to thank sincerely our gifted friend Old Mortality for his able and well timed, albeit in some respects painful, essay on Æsthetic Cant. If it were not, Mr. Editor, that I feel we as Protestant Dissenters, and still more so as professed followers of the despised Nazarene, are sadly too prone to forget, or purposely to overlook the grave responsibilities resting upon us in connexion with the *existence* in the latter half of the nineteenth century of the Christian era, of such a soul-destroying agency as is comprised in the Church of England, whilst in alliance with the state, I should not have added to the words already written on this subject. I do feel, Sir, that the present state of affairs cannot be too

vividly, or too frequently, brought before us; for making every possible allowance for this institution having been found by us, in its present position, and exercising all the kindness and charity in our power, towards those who comprise its conscientious adherents, it is still there, the same palpable and unmitigated hindrance to the spread of the everlasting and glorious gospel of the Son of God. I beg that I may be fairly understood.

I do not desire to say that the Church of England is not doing service to the cause of Christ. That I think would be saying the Cross had lost its power, and that God had indeed forgotten to be gracious. But I do say this, that the good it does now—or that the good it ever has done—would be a thousand fold enhanced if achieved without the contaminating influence of the civil power.

Rejoice we may, and do, that so goodly a band of its intelligent members are anxiously and zealously seeking to relieve themselves from some of the impediments which retard their progress in the evangelization of the world. But mourn we must that even they, instead of seeking to destroy the evil by casting it out by the root, seek rather to preserve and consolidate the parent stem, and 'fondly fancy' to realize their wishes, by pruning the branches merely. Since in this 'isle of freedom' there are some who scruple not to take God's Holy Word as a foundation whereon to base their arguments for human slavery; we *perhaps* ought *not* to be surprised that within our own beloved denomination there are those who fail to discover their unfaithfulness to their Divine Master, by yielding their assent to, yea while they venture to apologize for, the existence of an institution, which inevitably entails a spiritual bondage over which Satan himself must frequently rejoice, and over which all true right-hearted men cannot fail to weep. Whilst, however, the principle of a state-established

religion is ever one and the same, whether its head reside in Rome or at Windsor, I am quite aware that its outward appearance may—and does—widely differ. Not the least so I apprehend if we view its working in one of our large provincial towns, and then see its application amongst a rural population. I presume it must have been in the former that Old Mortality and his Nephew note its doings and influence. It is in the latter that it is my sad misfortune to see it developed—yes to see it so developed, that I confess the fact of the true spirit of the gospel still living in our midst, would in the absence of every other proof, satisfy me that it was indeed of God and not of man. I have already trespassed upon your space too long or I would have given one or two instances, painful instances, of the evils I deplore. I fear, however, to many of your readers in some measure see and feel the same. Let us then, dear Mr. Editor, see to it that the final coming of the Son of God be not hindered by our lack of service; let us see that we rightly use every influence and power possessed by us, to hasten on the eventual triumph of the Redeemer's kingdom. Then, and not till then, can we consistently use the beautiful yet simple prayer He gave us for an example, 'Thy kingdom come. Thy will be done on earth, even as it is done in heaven.'

Sincerely yours,  
G. D. C.

### GOSPEL GIVING A DUTY AND A PRIVILEGE.

To the Editor of the General Baptist  
Magazine.

DEAR SIR,—The gospel is a divine system of doctrines and duties. Both the doctrines and duties are intended to secure the holiness and the happiness of man. The doctrines of the gospel are food and nourishment for the immortal soul. They are the means of imparting life,

and sustaining it when possessed. They awaken and strengthen faith, arouse and fortify hope, inspire and increase love. They are a source of comfort in adversity, and a fountain of consolation and joy, when the soul is overshadowed with the griefs and sorrows of this earthly life. These doctrines convey the message of pardon to the guilty, of hope to the disconsolate, of rest to the weary; while they furnish a solid ground for the salvation of all who give them an honest and a hearty welcome.

But while these doctrines are the vehicles of inestimable privileges, they impose on those who receive them high and dignified duties. All the doctrines of the gospel have their root in the love of God. They are the outgrowth of eternal benevolence. They are the unchangeable expressions of the benignity of the Divine nature. The cross is the crown of all the Divine mercies, and the cross lay in the bosom of the Father from before the foundation of the world. The cross is the great meeting point in all the wonderful arrangements of redeeming love. All the doctrines converge in it, and diverge from it. It is the life and stay of all. The Bible is the sum and substance of all theology, the gospel is the sum and substance of the Bible, and the cross the centre and essence of the gospel.

The central ideas expressed in the cross of Christ are self-denying love and volutary self-sacrifice. 'He loved me and gave Himself for me.' 'He gave Himself for our sins.' 'Christ Jesus gave himself a ransom for all.'

The doctrines which proceed from the cross of Christ, as the great centre of the gospel, are designed to awaken gratitude in our heart to God for all He has done for us through the death of His Son. Gratitude is to be the mainspring of duty. The duties imposed by the gospel are to run on the wheels of love. Works are to find their motive power in grace, and not in law. We are to give up ourselves

in active service, because we *are* saved, and not that we *may* be saved. The gospel makes us the sons of liberty, and not the slaves of the law.

One great branch of Christian duty is embodied in giving a portion of our income to the cause of God. God has honoured us in making us co-workers with Him in the redemption of the world. He permits us to consecrate our talents and our property in His service. Eternal life is God's free gift to us, and we are to evince our gratitude to the Giver by cheerfully giving up a part of our substance to help forward the cause of God in the world. Selfishness is the cankerworm of our nature; it eats out the life, and destroys the beauty of the soul. The doctrines and duties of the gospel are designed to expel this selfishness and to re-adorn the soul with all the beauties of holiness. The gospel inculcates supreme love to God, and sincere sympathy with man. It proclaims aloud that man is not his own property, that he is not at liberty to do what he pleases with his own energies, or with what God has committed to his trust. 'What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and *ye are not your own*, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.'

There can be but little doubt that the church of God has neglected this high and important duty of giving to the cause of God. She has been slow to realize her obligations to the Saviour who bought her with His blood. But the time seems to be approaching when this duty will be more fully recognized, and more cheerfully acted upon. What is needed is that each Christian should feel that he owes a portion of his substance to the Lord. Let the principle of giving be diffused over the whole church. Let it touch upon all. Let the poor have the honour and privilege of giving as well as the rich. A farthing can

carry the stamp of Divine love upon it as well as a sovereign. The amount is of secondary importance, the principle of primary. Let this be done, and with the blessing of God, we shall see an increase of honest religion in our midst.

The method of giving, which is now being recognized and propagated among us—that of weekly storing and weekly offering—has the sanction of reason, and the support of revelation. If there be any teaching at all in the New Testament on this subject, it is this: 'Upon the first day of the week, let every one of you lay by in store, as God hath prospered him.'

It would give solemnity to the transactions of life, if God's share were to be sacredly set apart in all that God in His kind providence has given us. The very act would bring the giver into sympathy with the unseen and eternal.

In the days of persecution there were some who acted on this principle. Dr. Waddington, in his interesting little book, 'The Congregational Church,' speaking of a persecuted church, established in 1616, says: 'They issued in the same year a publication entitled "A Confession and Protestation of certain Christians in England," holding it necessary to observe and keep Christ's true substantial ordinances for His church visible and political. Containing a clear exposition of their principles. *We observe that they adopted the plan of weekly offerings.*' Page 58.

All who have read the life of Dan Taylor must have come to the conclusion that a more laborious servant of Christ has scarcely existed since the days of the apostles. There is great moral sublimity in the struggles and labours of his life. He fought his way through immense difficulties, and through a succession of severe trials he exhibited the heroism of a man, and the fortitude of a Christian.

When entering on the business of a bookseller in order to increase his income, we find the following entry

in his diary: 'If Thou art pleased to succeed my poor endeavours, and those of my family, I desire to consecrate all I have and am to Thy service, in the most useful manner I can; and do here this morning, resolve and promise, that through Thy grace, Thy cause, and Thy poor children shall not be forgotten by me. At present Thou knowest I have not much to spare, besides what is necessary for the supply of my own necessities and those of my dependents. But I begin this morning by putting one shilling into a separate account for pious and charitable uses; and intend to do the same every week, for the first year. If it please Thee, O Lord, to succeed my endeavours, I do intend, as Thou O heart-searching God knowest, to increase the sum to the best of my judgment in proportion to the increase with which Thou shalt favour me.'

When he had been a year in business, he records in his diary: 'I find on reviewing my last year's account, if I have made no mistake, as I think I have not, that what I have given to the necessities of the poor, amounts to £3 14s. 10d., and so far as I can judge, my circumstances are rather improved than otherwise; I do therefore, propose, God being my helper, if spared to devote one shilling and sixpence a week to pious and charitable uses, as the Lord may direct; and earnestly pray that it may be to his glory through Jesus Christ.'

There are many other examples on record which illustrate self-denial and large-hearted charity in the service of Christ. The learned Joseph Mede is represented by a modern Church historian, as a 'Man of singular charity, and sweetness of disposition, temperate, modest, and frugal in his habits, and out of his small income regularly devoting the tenth part to charitable purposes.' The same historian speaking of Whately says: 'It is recorded of this good man that he, like Mede, always laid aside the tenth of his income for charitable purposes.'

The spirit of the gospel is opposed

to the spirit of the world. The great master passion of the world is expressed in the words, *getting* and *keeping*. The great master-principle of the gospel is illustrated by the term *giving*. The heart, the head, the hand, are to be given to God. The man who keeps all he has to himself is a thief. Man rises into true nobility and grandeur when he gives up himself and all that he has to the claims of God. He learns the meaning of that passage which is a paradox and stumbling-block to the world, *It is more blessed to give than to receive*. The Christian has his eyes open to two worlds—the seen and the unseen. He feels that the joys of *reflection* are higher and nobler than the pleasures of *sensation*, that to give up the present for the future is to fall into harmony with God's eternal plan for the government of the world, and while the world clings to its favourite maxim 'silly the giver, lucky the receiver,' he feels deep down in his own consciousness that the world is swimming in delusions and vanities, that she is building for eternity on shadows and phantoms, and that the only way to make life noble, and eternity happy is to embrace heartily the doctrines, and conform cheerfully to the duties of the 'Everlasting Gospel.'

I am, dear Sir,

Yours very truly,

G. H., L.

March 9th, 1863.

LANCASHIRE MINISTERS'  
FUND COMMITTEE.

To the Editor of the General Baptist  
Magazine.

DEAR SIR,—Please to insert in next month's Magazine the under-mentioned sums received on Ministers' Fund Account. From all the reports received from the distressed districts, the need for continued assistance appears as urgent as ever.

I am sorry to add our resources are about exhausted, and that without further help, our labours in behalf of our ministerial brethren must terminate. The amount received altogether since our appointment as a Committee by the Conference at Loughborough, is £107 13s. 6d., including the sums below, disbursed, £96 15s. 6d. In hand £10 18s.

Received since last month

	£	s.	d.
Per Mr. Woodroffe, Nor-			
manton ... ..	1	5	0
Per Dr. Burns, London,			
(received in January) ...	5	0	0
Yours truly,			
	J. E.		

Melbourne, near Derby,  
March 13th, 1863.

### QUERY.

To the Editor of the General Baptist  
Magazine.

DEAR SIR,—A. B. is much pleased with the answer to his queries on Heb. vi., 4-6, in the March number of the Magazine, and obliged to the writer for his kind endeavour to make the passage intelligible. One thing has been explained to his satisfaction, viz: that the apostle is alluding to persons or characters that have been truly converted to God. Another point he believes to have been proved, is, that a person thus converted, may fall away into a state similar to the one possessed previous to his conversion. He declares too, from the rendering given by your correspondent W. J., K., of the 13th verse of the 5th chapter of Matthew, that a serious obstacle to his correct interpretation of the passage in Hebrews has been removed.

He begs to know, as a further favour, what is the real signification

of the apostle's expressions 'fall away,' in the 6th verse?

Does it mean simply to relapse into an unsaved condition, or not to only forsake one's religion, but turn against Christ, openly slander his gospel, proclaim him an impostor, and attribute his power of working miracles, &c., not to the energy of the Holy Spirit, but to some infernal cause? Do not the following words favour the latter view? *Seeing they crucify the Son of God afresh, and put him to an open shame.* Is not the apostle in the 10th chapter of the same epistle and the 29th verse alluding to the same characters? If this be the case, if the apostle speaks of those who commit the trespass against the Holy Spirit, &c., and not of mere backsliders, may not the word, 'impossible' used by Paul, be taken in its literal, absolute sense; for our Saviour in speaking of the same sin, says 'the blasphemy against the Holy Ghost shall not be forgiven unto men.' He does not say, 'may not be,' or, 'it is in the highest degree improbable;' but 'shall not be forgiven.' I must confess that whatever be the meaning of the other parts of the passage in Hebrews I cannot but think, that when the apostle used the word 'impossible,' he meant impossible in its unrestricted sense, and if I were to look at it a fortnight, I could not bring myself to believe he meant anything else; not from any particular fondness I have for the word, but because it appears to me most natural and correct.

With many thanks for your correspondent's favour, and hoping the arguments the queries of my friend A. B., have elicited and may elicit, will assist many to understand this most important and difficult passage,

I remain,

Yours truly,  
J. W., D.

## Intelligence.

THE LINCOLNSHIRE CONFERENCE was held at Boston, on Thursday, March 5th, 1863.

In the morning, after reading and prayer by the Secretary, brother Orton preached from 2 Cor. iii. 9.

In the afternoon written or verbal reports were presented from most of the churches, from which we learned that thirty-seven had been baptized since the last Conference, and that thirteen remained candidates for baptism.

The following arrangement was made as to the order in which the ensuing Conferences shall be holden

	1864.
March	Sutton
Coningsby	Spalding
Wisbech	Lincoln
1865.	Whittlesea
Bourne	1866.
Peterborough	Gosberton
Pinchbeck	Long Sutton
Fleet	Boston
	Holbeach

The case received from Lincoln was deferred till next Conference.

Cases from Boston. Resolved 1: That for many reasons, but especially on account of the great distress prevailing in some of the manufacturing districts, we recommend that petitions should be sent from all our congregations in this district to the House of Commons praying for a great reduction in the national expenditure.

2.—That a congratulatory address be presented from this Conference, signed by the Chairman and Secretary, to the Prince of Wales on the occasion of the marriage of his Royal Highness to the Princess Alexandra of Denmark.

The next Conference is appointed to be held at March, on Thursday, June 11th. Brother J. C. Jones, M.A., has kindly engaged to preach in the morning.

An interesting Home Missionary meeting was held in the evening, when addresses were delivered by

brethren Mathews, Pike, W. Sharman, Cholerton, and the Secretary.

N.B. All Home Mission monies for this district should be sent to the Treasurer, R. Wherry, Esq., Wisbech, in time for the next Conference.

THOMAS BARRASS, *Secretary.*

### COPY OF ADDRESS.

‘To his Royal Highness, Albert Edward, Prince of Wales, &c., &c.

‘The loyal and dutiful address of the Protestant Dissenting Ministers and Representatives composing the Conference of General Baptist Churches in Lincolnshire, Cambridgeshire, and Norfolk.

‘We beg most respectfully to approach your Royal Highness, to present our heartfelt congratulations on the auspicious event of your Royal Highness’s marriage with the Princess Alexandra of Denmark.

‘We beg to assure your Royal Highness of our loyal attachment to your Person, to that of your August Mother, our most gracious Queen, and to all the Royal Family; and of our fervent prayers that every blessing both temporal and spiritual may rest on your Royal Highness and on all your connexions. We are deeply grateful for the just and enlightened ideas of civil and religious freedom which have prevailed during the government of your Royal Highness’s illustrious ancestors for successive generations. And we ardently pray that your life may long be preserved to uphold the same glorious principles on which the dignity and felicity of rulers, as well as the happiness and prosperity of their subjects, so greatly depend.

‘Signed, on behalf of the Conference, held at Boston, March 5, 1863.

‘THOS. W. MATHEWS, *Chairman.*  
‘THOMAS BARRASS, *Secretary.*’

THE MIDLAND CONFERENCE will be held at Kegworth, on Easter Tuesday, April 7th, Rev. J. C. Smith, of Leicester, to preach in the morning. Service to commence at a quarter to eleven.

THE CHESHIRE CONFERENCE will be held at Wheelock Heath, on Tuesday, the 14th of April next. The Rev. W. Taylor, of Stoke-upon-Trent, will preach the morning sermon.

#### BAPTISMS.

PETERBOROUGH.—On Lord's-day, February 1st, one young man was baptized and received into the church at Peterborough.

LINCOLN.—On Lord's-day, February 22nd, six persons were publicly immersed, on a profession of their faith in Jesus Christ, in a portable baptistry in the Corn Exchange, where the church and congregation worship on the Lord's-day. On the following Sabbath were publicly received into the fellowship of the church. We have special religious services four evenings in the week. Friday evening is set apart for inquirers. These meetings are conducted by Rev. J. Cookson, M.A., whose labours amongst us, and his visiting from house to house have not been in vain.

NORTHALLERTON, *Yorkshire*.—On February 25th, Mr. Stubbings baptized in Brompton chapel, one person on a profession of his faith in the Lord Jesus Christ. W. S.

WENDOVER, *Bucks*.—On Thursday morning, February 26th, we baptized nine believers. The chapel was densely crowded and great solemnity prevailed. On the following Sunday, March 1st, these friends with three others, were received into our fellowship. We have now four other candidates and many hopeful inquirers.

SHEEPSHED.—On Sunday morning last, March 22nd, two young friends were baptized by Mr. Lacey, of Loughborough. In the afternoon they were received into the church. The event was one of interest.

LOUTH, *North-gate*.—On Sunday, February 22, two interesting youths received the ordinance of baptism. One the only son of a deacon of the church; and the other, the elder son of the pastor. *The angel that redeemed me from all evil, bless the lads.*

#### ANNIVERSARIES.

STALYBRIDGE.—On Lord's-day, February 22nd, 1863, two eloquent sermons were preached by the Rev. C. H. Clark, of Halifax, after which collections were made on behalf of our Trust Fund amounting to the sum of £23 5s.

LOUTH.—The Annual Missionary services were held here on Sunday, March 1, and following days. The Sabbath services were conducted by an interchange of pulpits. The Rev. W. Orton preaching in the Walker-gate chapel, and the Rev. T. Horsfield at North-gate. The meetings on Monday and Tuesday were attended by Rev. H. Wilkinson, as a deputation of the Society, and were rendered peculiarly interesting by his animated and telling addresses.

#### MISCELLANEOUS.

THE CHURCH OF ENGLAND A PERSECUTING CHURCH.—We are assured by a correspondent that a farm, a few miles from the city of Ely, having come to the hammer, an agent of the Ecclesiastical Commissioners represented to the tenant, who had occupied it for forty years, that if he did not bid against him (the agent) he should not be turned out as long as he lived. He did not bid, but he has now discovered that he must leave; the only reason being that he is a Dissenter, and they are determined that it shall not again be occupied by a Dissenter! A friend writes from a parish in Herefordshire, where a Church-rate is looming in the distance, 'They have been telling the farmers around that they shall lose their farms if they will vote against the Church.'—*Liberator*.

FREDERICK DOUGLASS ON THE LINCOLN PROCLAMATION.—It is objected to the proclamation that it is only an ink-and-paper proclamation. I admit it. The objector might go a step further, and assert that there was a time when this proclamation was only a thought, a sentiment, an idea—a hope of some radical abolitionist—for such it truly was. But what of it? The world has never advanced a single inch in the right direction, when the movement could not be traced to some such small beginning. The bill abolishing slavery, and giving freedom to eight hundred thousand people in the West Indies, was a paper bill. The Reform Bill, that broke up the rotten borough system in England, was a paper bill. The Act of Catholic Emancipation was a paper act, and so was the bill repealing the Corn Laws. Greater than all, our own Declaration of Independence was at one time but ink and paper. (Cheering.) The freedom of the American colonies dates from no particular battle during the war. No man can tell upon what particular day we won our national independence. But the birth of our freedom is fixed on the day of the going forth of the Declaration of Independence. In like manner, aftercoming generations will celebrate the first of January as the day which brought liberty and manhood to the American slaves. That this war is to abolish slavery I

have no manner of doubt. The process may be long and tedious, but the event will come at last. It is among the undoubted certainties of the future. (Cheering.) It is objected to the proclamation of freedom, that it only abolishes slavery in the rebel States. To me it seems a blunder that slavery was not declared abolished everywhere in the Republic. Slavery everywhere endangers the national cause, and should perish everywhere. (Loud Applause.) But even in this omission of the proclamation, the evil is more seeming than real. When Virginia is a free State, Maryland cannot be a slave State. When Missouri is a free State, Kentucky cannot be a slave State. (Cheers.) Slavery must stand or fall together. Strike it at either extreme, either on the head or on the heel, and it dies. A brick knocked down at either end of the row brings every brick in it to the ground. (Applause.) You have heard the story of the Irishman who paid the price of two spurs—but refused to carry away but one; on the ground, as he said, that if he could make one side of his horse go, he would risk the other. (Laughter and cheering.) So I say, if we can strike down slavery in the rebel States, I will risk the downfall of slavery in the border States. (Cheering.) — *Speech of Frederick Douglass.*

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## Notes of the Month.

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### ECCLSIASTICAL.

THE mother of the late king Bomba is to be canonized. Would it not be possible, by a little Jesuistry, to make out that Bomba himself was deserving of that honour? Or perhaps his feeble son, the creature of

priests, and ex-king, may yet take his place in the Romish catalogue of saints. A very odd kind of pastor certain villagers in Leicestershire have found in Rev. J. R. Redhead, of Thurnby. The Stamford hounds met near the village; some excited villagers rang the

bells without asking the parson, and forced their way into the belfry—the clergyman having locked the door. An action has been brought against them in the Arches' Court, and £30 damages awarded. The poor men had nothing to pay, and are now lodged in Leicester county goal.—The vicar of Buxton has refused to bury a young man, the son of the village schoolmaster, because he was not baptized.—A High Church curate in Essex assures the villagers in his neighbourhood that at the last day all frequenters of chapels and 'conventicles' will stand on the left, and the church-going people will take up their position on the right! Colenso has 'declined with thanks,' the 'round robin' sent by the bishops, urging him to give up his see. The persecution of Professor Jowett by Drs. Pusey and others, is likely to fall through.

#### GENERAL.

THE great event of the month has been the marriage of the Prince of Wales. The arrival of the Princess Alexandra in England, and her 'progress' through London, are not likely very soon to be forgotten. The wedding-day, March 10th, was a general and enthusiastic holiday throughout the country. Even at the coronation of Her Majesty the rejoicings were neither so general nor so hearty. That God may shield the royal pair is the wish of every heart in the British dominions. Beautifully has the Laureate sung in his 'Welcome,'

'Saxon and Norman and Dane are we,  
But all of us Danes in our welcome of thee,  
Alexandra.'

The illuminations on the 10th were universal. Several fatal accidents occurred in London and Manchester through the universe crush in the streets. Seven women lost their lives in the metropolis alone. The want of a sufficient number of police was the chief cause of the accidents. France still busies herself with Mexico. The Gallican court is said to be the most immoral and extravagant of any court in Europe. It is Charles 2nd's over again. The Poles have secured sympathy from all classes in Europe—Papist and Protestant. In Spain, Switzerland, Belgium, and of course in this country, meetings have been held to express the common sentiment. We regret to find that Langiewicz, the dictator, has been worsted, and is now a prisoner in the hands of the Austrians. In Italy during the past winter, while England has been busy collecting money for Lancashire, the natives of the new kingdom have subscribed £100,000 for the relief of the families who have suffered from brigandage. Prussia and her despotic king and ministers are still at open variance. The obstinate monarch is repeating the conduct of our Charles 1st. He must take care the people do not repeat the act of the Parliamentarians. A petition in favour of the release of the Spanish Protestant prisoners, is being extensively signed on the Continent, chiefly in France. It is addressed to the bigoted queen of Spain—Isabella. In a strange fit of economy, the Greeks have recalled their representatives at the different European courts. At present no eligible monarch has been

found for the classical peninsula. The King of Dahomey has been visited by an English Commodore, with a view of persuading him to give up his inhuman 'grand custom' of massacring hundreds of human beings on royal birth-days, &c. Commodore Wilmot secured a promise that it should be given up in six months; but no dependence can be placed upon this promise. Even during the Commodore's visit eight men were killed as a little expression of honour. One of the intended victims was fortunate enough to escape to the English ship. The news from America indicates a decided change in the policy of the Northern Democrats. They have agreed to support the Lincoln administration through thick and thin. 'Greenbacks' have consequently risen in value. It is now said that the war will be prosecuted with increasing vigour; and that it is not unlikely, supposing no complete change in the fortune of war occurs, that the struggle will last two years longer, or till the end of Lincoln's

term of office. If this be true—there is no hope for Lancashire but by extensive emigration. The distress is still fearful in the cotton districts. The country has been grieved by the recent riots of the Irishry of Stalybridge and Ashton. But for the help of the military, great damage would have been done by the mob. We have no fear that any such scenes will be repeated in other places, except from a corresponding element. It was said, even at the outbreak of the distress, that the only grumblers at the relief were the low Irish. The avowed cause of the disturbance at Stalybridge was the determination of the relief committee to give tickets instead of money. It was found that after the money had been distributed so much drunkenness ensued that the town was every pay-night in an uproar. Some diminution was also suggested and begun in the rate of relief. The rioters have been seeking to stir up the neighbouring towns, but in vain.

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## Marriages and Deaths.

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### MARRIAGES.

March 17, at the Baptist Chapel, Sawley, by the Rev. W. Underwood, President of the Chilwell College, Mr. S. A. Bush, Byfield, to Grace, youngest daughter of the late Mr. Parkinson, of Wilsthorpe. No cards.

March 26, at Dover-street Chapel, Leicester, by Rev. J. J. Goadby, Mr. William Buskin, farmer, Seagrave Lodge, to Miss Hutchinson, East-street, Leicester.

### DEATHS.

March 11, at Loughborough, Joseph Brewin, for many years an officer of the General Baptist Church, Baxter-gate, aged 76.

March 18, of consumption, the Rev. Thomas Lovekin, General Baptist minister of Old Basford.

March 22, at Torquay, of consumption, William, the eldest son of Mr. W. Stevenson, of Nottingham.

Recently, at Pau, in the Pyrenees, Sir James Outram, Indian hero.

## Missionary Observer.

### CONFERENCE AT CUTTACK.

AGAIN we have been permitted to enjoy our Annual Conference in Orissa, and the business that has occupied our attention has been unusually weighty and important. First, let me thankfully inform my readers that all the missionaries were present. This has not been the case for ten years; one or more of the brethren having during this time been always absent in England. A few days before our meeting Mr. and Mrs. Stubbins, with their daughter; and Mr. and Mrs. Brooks, with their three daughters safely reached Cuttack. I need not say how warmly and affectionately we welcomed our much-esteemed friends back to Orissa, and how sincerely we rejoiced that having consecrated the best years of life to the work of Christ among the heathen, and having rendered good service to the sacred cause while absent from the field, they had returned in renovated health to devote the remainder of life's short day to the same all-important service. It ought to cheer the hearts of friends at home when an experienced missionary returns with an undiminished, yea increased conviction of the interest and importance of the work, for he knows far more of its trials and discouragements than any of the supporters of the cause. It is more than twenty-six years since Mr. Stubbins "with a glad heart and free" devoted his youthful energies to the furtherance of Christ's kingdom among the heathen; and more than twenty-one years since Mr. Brooks did so. Brethren, "who for His name's sake have laboured" so long "and have not fainted" are surely worthy of being "received in the Lord with all gladness," and of being held "in reputation." We had also the pleasure at our recent meeting of affectionately welcoming our esteemed young brother, Mr.

Thos. Bailey, who entered the field shortly after our last Conference, and who united in our deliberations for the first time. May he be eminently faithful and useful in the blessed work to which he has devoted his life. Nor can I forget that during the year another interesting addition has been made to our missionary strength by the removal of Miss Packer from Calcutta to Berhampore. The Society has never before had nine missionaries in Orissa, all of them, with one exception, married; the good service which has long been rendered to the sacred cause by sisters in the Mission is not likely to be forgotten; and besides the missionaries' wives there are now two respected friends, Miss Guignard and Miss Packer diligently labouring to lead the lambs of the flock to Christ. May the Chief Shepherd abundantly succeed their labours. It is true they are the agents of the Female Education Society, but they are doing a work vitally important to the evangelization of Orissa, and the generous support of this Society (which is unostentatiously doing a great work) demands grateful acknowledgments from all our friends.

The public services at this Conference were attended by considerable congregations, and were seasons of much holy enjoyment. The usual sermons were preached on Lord's-day, December 28th. Gunga Dhor was appointed to preach the first sermon in Oriya, but the state of his health for some months forbade the hope that he would be able to fulfil the appointment. His place was ably supplied by Ghunoo Shyam, who preached the morning sermon from Psalm lxxxvii. 3: "Glorious things are spoken of Thee," &c. If I had time to give a translation of this discourse all my readers would be satisfied that the preacher is a workman that needeth not to be ashamed. Mr. Hill

preached in the afternoon to one of the largest congregations we have ever had on such an occasion from John xvii. 15, former part: "I pray not that Thou shouldst take them out of the world." It was on the reasons why the Lord preserves His people on earth after He has called them by His grace—an appropriate theme treated in an interesting and useful manner. Mr. Stubbins delivered an impressive discourse in English in the evening on glorying in the cross of Christ, from Galatians vi. 14, the good old theme, but "always wondrous, always new."

#### THE ORDINATION OF THOMA

took place on New Year's-day, and was a deeply interesting service. Mr. Bailey delivered an appropriate introductory discourse from Matthew ix. 37 in connection with 1 Chronicles xxix. 5, latter part. The usual questions were proposed by Mr. Miller, and the answers of our native brother were very satisfactory. The manner in which he expressed his determination to know nothing among men, save Jesus Christ and Him crucified was particularly pleasing. It was difficult to say whether the excellence of the sentiment, or the elegance and beauty with which it was expressed were the more to be admired. On a future occasion I may probably translate a portion, at least, of his answers, in the hope that it may do others good to read what it did me good to hear. The ordination prayer was offered with much solemnity by Mr. Stubbins. The charge was delivered by the writer of this account from Colossians iv. 17: "Take heed unto the ministry," &c. I should add that Mr. Brooks, Mr. Taylor, and Gunga Dhor also took part in this interesting service. And who shall tell the results of this day's engagement and of the labours of our young brother thus solemnly and publicly set apart to the work of the ministry? He is one of the ablest of our young ministers, ready

in the bazaar, powerful in the pulpit, and very consistent in his general deportment.

On the following evening

#### THE NATIVE MISSIONARY MEETING WAS HELD.

It was entirely a native service. In former years the senior missionary has generally presided, but on this occasion we recommended them to select a chairman from among themselves, and I am glad to say that it succeeded admirably. Babu Sudanund Jacheek presided with great propriety and ability, adding in no small degree to the interest of the meeting by the judicious and important remarks which he made. Gunga Dhor was the first speaker. He spoke on the deplorable state of the heathen, illustrating and confirming it by quoting from "prophets of their own," as well as by appealing to the Scriptures of truth. Sebo Patra followed by some remarks on the evidence that Hindooism was losing its hold on the minds of the people; and Damudar in his own persuasive, winning manner showed that the kingdom of Christ was extending in this country. The incidents mentioned by each of the brethren in illustrating these points were very encouraging. Paul then enforced the obligation resting on christians to be fellow-helpers to the truth. Prayer was offered at the commencement of this pleasing service by Babu Koilas Chundra Ghosh, and at its close by Jugoo.

On the first Sabbath in the year we commemorated together the dying love of Christ, and felt it good thus to wait on the Lord. The sacred pleasures of the day were increased by the fact that five young friends, all of whom were the children of members, "passed through the water to the fold." Mr. Goadby preached at the baptism, from "Blessed is that people whose God is the Lord." This was a day of much spiritual pleasure and profit.

## THE BUSINESS OF CONFERENCE

was, as already remarked, more than usually important. The sittings were presided over by Mr. Stubbins, and the brethren were pleased to appoint me to be the Secretary of Conference for another four years. The most weighty matter we had to consider related to stations for the missionary brethren, as the return of our beloved friends necessitated the removal of those who had been filling their places for three or four years. After much prayerful and serious deliberation, the following arrangement was thought, on the whole, the best, and was therefore submitted for the sanction of the Committee:—Piplee, W. Miller and G. Taylor; Mr. Hill to return to Berhampore; Russell Condah, J. O. Goadby and Thos. Bailey. As the two brethren who are now leaving Cuttack have been during the absence of our friends intimately associated with me in the varied and important labours of this station, I should not do justice to my own feelings if I did not express my deep sense of the value of the services they have rendered to the good cause, and my hearty desire and prayer for their happiness and usefulness in the spheres to which they are going.

The appointment of two brethren to Russell Condah is a very important event in the history of the Mission. Last year, in reporting the doings of the Orissa Conference, I expressed a hope that we should be able to send two brethren to that important station, and I greatly rejoice that this has been done. In the success of the work there, especially in its relation to the Khonds, I feel, in common with all my brethren, deeply interested; and I have full confidence in the brethren going, as I believe that they are the men whom God has given us for this great enterprise. May their lives be precious in the sight of the Lord, and may their hearts be gladdened, even though

it be after many days, and after much patient toil, by witnessing great and glorious success! We have thought and talked about a Khond Mission for nearly twenty years. We are now fairly committed to it. May the churches realize their responsibilities in relation to this important step, and be stirred up to prayer, special, earnest, believing prayer. Much, very much as to success abroad depends on the right spirit being cherished at home. I wish all our churches felt it more deeply than they do, and I trust they will all feel it in relation to Khondistan. It is a time for special prayer.

Our important operations in diffusing abroad the truth by means of Scriptures and tracts, came, as in former years, under review. The completion of the Oriya New Testament, which I reported to you three months since, was mentioned, and I was encouraged to devote attention to the revision of the Old. The generous help of the Bible Translation Society was again acknowledged by the Conference, and we expressed our grateful appreciation of the good wishes of the American and Foreign Bible Society, though the painful state of affairs in that land has prevented the Society from sending us the help which they desire, and which they have promised to forward at the earliest practicable period. This Society has been a friend to Orissa from the time of its formation. It was also reported to the brethren that the Religious Tract Society, with its accustomed liberality, had given one hundred reams of paper this year for printing tracts, and also English tracts to the value of ten pounds. Nor has the American Tract Society, though it is "a cloudy and dark day" for all benevolent and religious societies in that land, forgotten Orissa. The grant, twenty pounds, though smaller than usual, shows its hearty and undiminished interest in our operations, and is therefore highly appreciated.

The printing of some of our good old tracts was ordered: the desirableness of having a poetic tract on the worship of Juggernath was strongly felt, and our native poet, Makunda Das, was recommended to devote attention to it. A Khond tract was presented by Mr. Goadby, and was received by the brethren with peculiar interest. It was a translation of an Oriya tract by Mr. Stubbins, entitled, "Come to Jesus," and it will gratify the friends of the Mission to know that the translation was by Musta, a rescued victim trained in our asylum at Berhampore. 1,500 copies are to be printed. The question of attempting to sell our tracts and Scriptures among the heathen came again under consideration, and the resolution adopted was, that in the present state of things we could not as a Conference recommend this course; still, we did not wish to fetter the independent action of any brother that might think differently. This has been an open question among missionaries; but the minute adopted embodies, I believe, the opinion of the most experienced missionaries. A report was given of our Oriya Magazine, the "Dawn of Knowledge," and Mr. Miller, who had efficiently conducted it through the year, was thanked for his useful services; but as it was desirable that the Editor should reside at Cuttack, Mr. Stubbins was appointed in his place. It was further decided to have a new edition of the good old "Pilgrim," to have both parts printed, and to have the work illustrated by wood cuts. Mr. Stubbins to be the translator, and a special application for help be made to the Religious Tract Society. We have never had more than part one of this wonderful allegory in Oriya, and this being an early effort was much less accurate and perfect than brother Sutton's later translations; but it has done good service, and I have heard heathens speak of the man who had a heavy burden on his back and cried out bitterly under the load.

Honest John, in sending forth his second part, said,

"My Pilgrim's book has travelled sea and land,  
Yet could I never come to understand  
That it was slighted, or turn'd out of door  
By any kingdom, were they rich or poor."

But it has since then travelled to many lands of which he never knew, Orissa for example. And I promise for native christians here that they will not slight it, but value it very highly. Bunyan is a well-known and highly honoured name among our people. I have a few more things to say about the Conference which must be reserved for another paper. May the writer meet with every reader in that happy land, the hope of which cheered the pilgrim's toil! And if the token for our removal be like Christiana's—an arrow with a point sharpened with love, let easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone—may we, like her, exhort, and comfort, and charge those around us who remain a little longer for the good of the church, and then enter the river, beckon our farewell, and say, "I come, Lord, to be with Thee and bless Thee." Amen.

January 15th, 1863.

#### THANK OFFERINGS FROM THE COTTON DISTRICT.

The Secretary has pleasure in publishing the following letters from brethren Alcorn and Salter;—valuable, not only for the contributions that accompanied them—but as showing the truly Christian spirit in which they have been given.

Burnley, March 13, 1863.

MY DEAR BROTHER,—Last Sunday we had a collection in Enon chapel for the Missionary Society, and although the majority of our people

have not sufficient food, and albeit we cannot meet the pecuniary demands upon ourselves, nor even raise my salary, we have obtained for the Mission £5 5s. We put out no placards, nor went to any expense. I simply announced on the previous Sunday that I would preach sermons on behalf of our Foreign Mission on the following Lord's-day; and just before the collection was made I requested them to give what they could as an expression of gratitude for the kindness we had received at the hands of the friends of our own Denomination.

The enclosed order for £5 5s. is, therefore, a *thank-offering* to the Mission of a people steeped in poverty by reason of the cotton famine — a *thank-offering* for the kindness they have received from our own churches throughout the country. In proportion to their means, it is more than double the sum they ever contributed before to the funds of the Mission. It affords me pleasure to be able to transmit such a sum from such a *distressed* people. Please acknowledge its receipt.

J. ALCORN.

Lineholme, Todmorden,  
March 13, 1863.

MY DEAR BROTHER,—I know that considering our circumstances I should be excused from sending my subscription to our Foreign Mission this year; but I cannot be content

to excuse myself. I should feel dishonoured if my name were not among the supporters of our Foreign Mission, and my mouth would be dumb, or my words freeze on the subject for the next twelve months; and the church over which I preside would be left blank.

I have mentioned the Mission privately, but without success. The pressing nature of home wants pushes out of sight the urgent need of the Mission; and, truly, we have more than we can manage at home, so that I cannot hope for success in any appeal to our people.

I feel, too, that I owe something as a thank-offering to God, for although I have not received a farthing from my church since last September, yet, by the good providence of God, I have been preserved from getting behind, and believe I shall be till this trial is past, if I co-operate with the providence and spirit of God in their leadings and suggestions.

Our people are all poor; about fifty-six families have had to be relieved either from the Guardians or the Relief Committee, all connected with our chapel; so that it has been as much as we could do to meet the necessary current expenses and the interest on the chapel debt. This state of things will, I hope, be soon over, yet at present things are dark and not much sign of improvement. Mr. Ingham's letter in our last Magazine sets the state of the neighbourhood in its just light.

W. SALTER.

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#### NOTICE.

THE Quarterly Papers are about being published in a new and improved form. It is probable that this circumstance may cause the delay of a few days in the publication of the next Paper.

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#### Foreign Letters Received.

CUTTACK.—J. Buckley, Jan. 3, 17.  
KHUNDITTUR.—I. Stubbins, Feb. 11.

TENT, BLACK PAGODA.—W. Miller,  
Jan. 24.

## Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From February 20th, to March 20th, 1863.

ASTERBY AND DONINGTON.			£	s.	d.
Public Collection ...	...	1 12 9½			
Miss Brumpton's box ...	...	1 1 2½			
Mrs. Newton's do. ...	...	1 0 4			
Mrs. Stephenson's do. ...	...	0 3 3			
Mr. Hill ...	...	0 10 0			
		4 8 0			
Less expenses ...	...	0 4 6			
AUDLEM.					
Miss J. Thursfield's box ...	...	1 3 4½			
Miss Davies' do ...	...	0 15 6			
Miss A. Ollier's do. ...	...	0 16 6			
Miss E. Bonell's do. ...	...	0 6 0			
Miss Thompson's do. ...	...	0 18 0			
Master A. Glassey's do. ...	...	0 5 7			
Mr. J. Hall, jun. ...	...	1 0 0			
Annual Collection ...	...	1 0 3½			
		6 4 9			
Less expenses ...	...	0 2 9			
AUSTRALIA.					
A working man, per Mr. J. F. Winks ...	...	1 0 0			
AUSTREY.					
Public Collections ...	...	1 1 0			
BURNLEY, <i>Enon Chapel.</i>					
Public Collection ...	...	5 5 0			
DERBY, <i>Mary's-gate.</i>					
Mr. Joshua Reader ...	...	5 0 0			
GEDNEY HILL.					
Rev. D. D. Billings ...	...	1 0 0			
HOUGHTON, HUNTS.					
Potto Brown, Esq., per Rev. F. Trestrail ...	...	7 10 0			
ILKESTON.					
Public Collection ...	...	4 0 0			
Mr. W. Harrison ...	...	1 0 0			
Mr. Hithersay ...	...	0 10 0			
Small sums ...	...	0 2 4			
		5 12 4			
Less expenses ...	...	0 0 10			
ISLEHAM.					
Public Collection ...	...	2 17 0			
LEICESTER, <i>Friar-lane.</i>					
Public Collections ...	...	9 11 4			
Profits of Missny. Breakfast	...	0 4 0			
Sac. Coll. for W. and O. ...	...	1 0 0			
		11 9 2			
Less expenses ...	...	0 0 10			
		11 9 2			
Mr. J. F. Winks ...	...	3 0 0			
Thomas Viccars, Esq., ...	...	1 0 0			
Collected by Mrs. Pike,—					
Rev. J. C. Pike and family	...	15 0 0			
Rev. E. C. Pike, B.A., Rochdale	...	1 1 0			
Mr. John Ellis, Burton Overy,	...	2 10 0			
for Orphan ...	...	1 0 0			
R. Harris, Esq. ...	...	1 0 0			
Mr. S. Pochin, Wigston ...	...	1 0 0			
Mr. John Hull ...	...	0 10 0			
Mrs. Hull ...	...	0 5 0			
A Friend ...	...	0 5 0			
A Friend ...	...	0 5 0			
A Friend ...	...	0 5 0			
Miss Hodgkin ...	...	0 2 6			
Mrs. G. Clarke ...	...	0 4 6			
		22 8 0			
Collected by Misses Stirk and Miss M. P. Compton,—					
Mr. John Hawley ...	...	2 10 0			
For the late Mrs. Hawley ...	...	2 10 0			
Mrs. E. Wood ...	...	1 1 0			
Mrs. Stirk ...	...	0 10 0			
Mrs. Russel ...	...	0 10 0			
Mrs. Ratcliffe... ..	...	0 5 0			
Mrs. Bailey ...	...	0 5 0			
Mr. John Compton ...	...	0 5 0			
Miss Compton ...	...	0 5 0			
Mrs. Scarboro ...	...	0 5 0			
Miss M. P. Compton ...	...	0 5 0			
Mrs. Roberts ...	...	0 4 4			
Mrs. Fowkes ...	...	0 4 4			
Mrs. Webster... ..	...	0 4 0			
Mr. Gilbert ...	...	0 4 0			
Miss Taylor ...	...	0 4 0			
A Friend ...	...	0 5 0			
Mrs. Cooper, West Bridge ...	...	0 5 0			
Mr. E. S. Cooper ...	...	0 5 0			
Small Sums ...	...	0 12 6			
		11 9 2			
Collected by Mrs. Case,—					
Mrs. Case ...	...	2 10 0			
Ditto. for Orphan ...	...	2 10 0			
Mr. Felstead ...	...	0 10 0			
Mrs. Felstead... ..	...	0 5 0			
Mr. E. S. Cooper ...	...	0 10 0			
Mrs. Winks ...	...	0 6 0			
Mr. Albert Winks ...	...	0 10 0			
The Misses Winks ...	...	0 10 0			
Mr. Barfield ...	...	0 5 0			
Mrs. Ann Webster ...	...	0 5 0			

	£	s.	d.
Mrs. Hall ... ..	0	8	6
Mr. Boswell ... ..	0	5	0
Small Sums ... ..	0	16	6
	9	11	0
Miss Taylor's Class ... ..	0	3	6

*Archdeacon-lane.*

Public Collections ... ..	13	15	4
Mr. W. Reynolds (donation) ...	5	0	0
Mr. J. G. Winks ... ..	1	0	0

## Collected by Mrs. Leigh,—

Mr. Noble ... ..	2	0	0
Mr. G. Stevenson ... ..	1	1	0
R. Harris, Esq. ... ..	1	0	0
Rev. T. Stevenson ... ..	1	0	0
Mrs. Poile ... ..	1	0	0
Mrs. Staples ... ..	0	10	6
Mrs. Wallis ... ..	0	10	0
Miss Hull ... ..	0	10	0
A Friend ... ..	0	10	0
Mr. S. G. Leigh ... ..	0	10	0
Mr. John Gibbons ... ..	0	10	0
Mrs. Truman ... ..	0	4	0
Mrs. Baker ... ..	0	3	0
	9	8	6

## Collected by Mrs. Woodward,—

J. D. Harris, Esq. ... ..	1	1	0
Mrs. Fielding... ..	1	1	0
Mr. Roper ... ..	1	1	0
A Friend ... ..	1	0	0
Mr. Smeeton ... ..	0	10	0
Mrs. S. Harris ... ..	0	5	0
Mrs. Stafford ... ..	0	5	0
Mrs. Woodward ... ..	0	5	0
Mrs. Wright ... ..	9	4	0
Mrs. Bailey ... ..	0	5	0
Mr. Mason ... ..	0	5	0
Small Sums ... ..	1	2	0
	7	4	0

## Collected by Miss E. Haywood,—

Mr. Reynolds ... ..	1	0	0
Mr. Holmes ... ..	0	10	0
Mr. Gray ... ..	0	10	0
Mr. Russell ... ..	0	10	0
The Misses Haywood ... ..	0	10	0
Mr. Cobley ... ..	0	7	6
Mr. W. Chamberlain ... ..	0	5	0
Mr. Woodcock ... ..	0	5	0
Mr. Ashby ... ..	0	5	0
Mr. Wells ... ..	0	5	0
	4	7	6

## Collected by Miss Chamberlain,—

Mr. Ayers ... ..	0	5	0
Small Sums .. ..	0	9	10
M. J. Chamberlain ... ..	0	6	0
A Friend .. ..	0	6	0
	1	6	10

## Collected by Mrs. Kirby, for Juvenile Mission,—

	£	s.	d.
Miss L. Stafford ... ..	0	6	0
Miss Cook ... ..	0	4	0
Miss L. Roper ... ..	0	4	0
Miss L. and S. Chamberlain ...	0	4	0
Miss L. Gray... ..	0	4	0
Miss S. and E. Cowper .. ..	0	4	0
Miss E. Reynolds ... ..	0	4	0
Smaller Contributions ... ..	0	17	0
	2	7	0

Sabbath School Juvenile Society, including £5 for Orphan, per Mr. W. D. Gray ... ..	6	3	8
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50 12 10

*Dover-street.*

Public Collections ... ..	9	15	6
United Collection at Missny Meeting ... ..	7	12	0
T. D. Paul, Esq., by Mr. J. G. Winks ... ..	1	1	0

## Collected by Miss Brown and Mrs. Garner,—

Mrs. Deacon ... ..	1	0	0
Mr. Harding ... ..	1	0	0
Mr. Wilford ... ..	1	0	0
Mr. Kinsman .. ..	0	10	6
Mr. Yates ... ..	0	10	0
Mr. Harvey ... ..	0	10	0
Mrs. Pochin .. ..	0	10	0
Mrs. Brailsford ... ..	0	5	0
Mrs. Garner ... ..	0	6	0
Miss Tyers ... ..	0	6	0
Miss Brown ... ..	0	6	0
Emma and Charlotte Barton's box ... ..	0	5	0
Mr. Jarrom ... ..	1	0	0
Mrs. Coleman ... ..	0	10	0
Sabina Coleman ... ..	0	5	0
C. A. Coleman ... ..	0	5	0
	8	8	6

28 17 0

*Carley-street.*

Public Collection ... ..	1	0	0
Mr. Taylor's box ... ..	0	3	0
	1	3	0

## LINEHOLME.

Rev. W. Salter ... ..	0	10	6
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## LOUTH.

United Services,—			
Collected at Missny Meeting	9	7	6
Proceeds of Tea Meeting ..	4	10	0

13 17 6

Less expenses ... .. 1 17 10

<i>North-gate.</i>			£	s.	d.				£	s.	d.	
Sunday Collections ...	...	10	7	0	Rev. C. Burrows ...	...	0	10	6			
Mr. W. Birkett's box ...	...	0	14	6	Small Sums ...	...	0	7	1½			
Mrs. Sellers' box ...	...	0	5	1						1	7	7½
Mr. S. Bontoft's box...	...	0	5	0	<i>Sabbath School,—</i>							
Messrs. Cheffings' and Morris'					Girls' box ...	...	0	7	7½			
Class ...	...	0	5	0	Boys' box ...	...	0	6	6½			
Mr. Pomeroy's class ...	...	0	2	9	<i>Netherseal.</i>							
		11	19	4	Public Collections ...	...	1	14	4½			
<i>Walker-gate.</i>					<i>Collected by Miss Shakespear,—</i>							
Lord's-day Collection ...	...	9	19	3	Mr. Shakespear ...	...	0	10	0			
Missionary Prayer Meeting					Mr. Jas. Shakespear...	...	0	5	0			
Missionary box...	...	0	13	11	Miss Shakespear ...	...	0	5	0			
Sunday School Children's					Small Sums ...	...	0	8	0			
Missny box, Girls' 3s. 7½d. }		0	7	10						1	8	0
Ditto, Boys' 4s. 2½d. }					Miss. M. Tagg's box...	...	0	14	7½			
Mr. W. Newman ...	...	2	0	0	Master J. Shakespear's box	...	0	3	0			
Wm. Sutcliffe, Esq. ...	...	1	0	0						15	12	3½
Rev. Thos. Horsfield...	...	1	0	0	Less expenses ...	...	1	4	9½			
W. A. Dunn, Esq. ...	...	1	1	0	<i>ROTHLEY.</i>							
Croft Sharpley, Esq. ...	...	1	0	0	Public Collections ...	...	0	17	2			
		17	2	0	Collected by Mrs. Spencer ...	...	0	12	8			
<b>MARKET HARBOROUGH.</b>					Mrs. Draycott's box ..	...	0	18	2			
Public Collections ...	...	4	5	9½	Mrs. Richards, for Orphan	...	0	10	0			
Collected by Mrs. Ellis ...	...	1	12	2	School box ...	...	2	0	1			
Mr. J. Jarman ...	...	0	10	0	Mr. Robinson, Sibley ...	...	0	5	0			
Mr. A. Flavell ...	...	0	10	0						5	4	1
Miss J. Flavell ...	...	0	10	0	<i>SMARDEN.</i>							
<i>Boxes,—</i>					Rev. T. Rofe ...	...	1	0	0			
Miss Briggs ..	...	0	5	2½	Rev. J. H. Wood ...	...	0	10	0			
Miss E. Broughton ...	...	0	5	0¾	J. E. and N. Hosmer's box	...	1	12	9			
		7	18	3	Miss Mills' box ...	...	1	5	0			
Less expenses ...	...	0	8	6	Miss Millen's box ...	...	1	0	5			
					Mrs. White's box ...	...	0	6	0			
<b>MEASHAM.</b>										5	14	2
Public Collections ...	...	5	2	0	<i>THURLASTON.</i>							
<i>Collected by Miss A. Whitworth,—</i>					Public Collection ...	...	2	16	0			
Mr. Hy.Orgill (two years sub.)	...	1	0	0	<i>Collected by Miss Bates,—</i>							
Mr. Boss ...	...	0	10	0	Mr. L. Bailey, Markfield	...	1	0	0			
Small Sums ...	...	0	18	6	Mr. Bates ...	...	0	10	0			
		2	8	6	Miss Bates ...	...	0	10	0			
<i>Collected by Miss Hardy,—</i>					A Friend ...	...	0	2	0			
Mr. M. Orgill (two years sub.)	...	1	0	0						2	2	0
Miss Wellings ...	...	0	6	0	Mr. F. Barton's box...	...	0	13	10			
Small Sums ...	...	0	14	0						5	11	10
		2	0	0	<i>Collected by Miss Thompson,—</i>							
Collected by Miss Thompson,					Mr. Whitworth ...	...	0	10	0			
Mr. Whitworth ...	...	0	10	0								

### SACRAMENTAL COLLECTIONS FOR WIDOWS AND ORPHANS FUND.

Derby, Osmaston-road ...	...	3	12	2	Loughborough, Wood-gate..	...	1	5	0
London, Borough-road ...	...	1	1	0	Thurlaston ..	...	0	4	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, Leicester, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

THE  
GENERAL BAPTIST  
MAGAZINE.

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M A Y, 1 8 6 3.

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MEMOIR OF REV. THOMAS YATES, SENR.

'REMEMBRANCE of the dead revives  
The slain of time at will;  
Those who were lovely in their lives,  
In death are lovelier still.  
Fond memory marks them as they were,  
Stars in our horoscope;  
But soon to see them as they are,  
That is our dearest hope.'

Thomas Yates was the youngest son of John Yates, Baptist minister, Hugglescote, and Mary his wife. He was born in April, 1774, and died in May, 1860, aged 86.

His father was much respected as a superior preacher; and, about twelve months before his decease, was ordained co-pastor with the Rev. S. Deacon, of Barton. He died in the thirty-fifth year of his age, leaving a widow, with six children and the prospect of a seventh to lament his loss. His mother's maiden name was Earp. She was from King's Newton, near Melbourne, and was a truly pious and exemplary woman. Her industry and energy were remarkably displayed after the departure of her husband; and she was specially favoured with the blessing of God. She died in peace and hope at the age of 62,

leaving to each of her children a little property, which had been chiefly accumulated by her own industry and care.

The subject of our memoir became a decided Christian when about seventeen years of age. Severe affliction was rendered subservient to his spiritual welfare. After 'sitting up' with a young man who died of fever, he also was seized with the infectious malady, and soon his medical attendant despaired of his life. This alarming visitation induced him to *think on his ways*. For several weeks he was very unhappy; but early one morning the following passage was applied with power to his soul: *Christ is the end of the law for righteousness, to every one that believeth*. In July, 1792, he was baptized and received into the church at Cauldwell, and soon after

began to hold forth the word of life. Some members of the church were accustomed to choose a portion of Scripture at one of the week-evening services, to be discussed at the next meeting. Thomas Yates was, accordingly, desired to make a selection, and lead off the discussion. With much fear and trembling he engaged to do so; and, in the course of the week, committed his meditations to writing, which, when delivered, were so much approved, that he was asked by his friends to allow them to consider him as one of their assistant preachers. After a few of these expository exercises, he was sent to preach at Overseal; afterwards at Sutton Coldfield. Soon after this he had a fortnightly engagement at Packington and Measham; and, on the alternate Sabbaths, ministered to the infant churches in Archdeacon-lane, Leicester, and Nun's Green, Derby.

In October, 1796, Mr. Yates was married to Ann Holmes, of Hugglescote; and in 1797 he was invited to become a stated minister at Birmingham—Mr. Green, pastor of the General Baptist church there, being laid aside by affliction. He accordingly removed thither with his wife and child, and continued till 1803. During his residence there, heavy and distressing trials were allotted him. Trade was extremely bad; employment was remarkably scarce; corn was, for a time, a guinea per bushel; consequently, though the friends had engaged to pay him only twenty pounds a year, they did not seem able to fulfil their promise; he therefore commenced an evening school, entered upon more eligible business premises, and, being blessed with a very prudent and managing wife, contrived, though his family was increasing, to keep his expenditure within his income. His Sabbath and week-day labours, however, were oppressive and exhausting; for he frequently had to preach at Netherton and Sutton, as well as at Birmingham; no wonder,

therefore, that he was often cast down, and longed for relief and comfort.

In course of time Mr. Green was so far restored as to resume his ministerial engagements; and Mr. Yates accepted a unanimous invitation to be co-pastor with Rev. J. Freeston, of Hinckley. In March, 1804, soon after his removal to Hinckley, his beloved wife was called to her heavenly home, leaving him with two children to deplore his heavy loss.

The cause of Christ at Hinckley began to revive and flourish. The number of hearers there, as well as in the surrounding villages, greatly increased; and, in about four years, 175 were added to the church by baptism. It was necessary to enlarge the accommodation, and accordingly a gallery was erected; but additional room was yet required. The chapel was taken down and a larger one erected in its place. The new sanctuary, however, did not augment the comfort of Mr. Yates. The pulpit was too high by far, and the building was so very lofty, that he often felt as if he could not go through the service. Nervous trepidation, from which he suffered for many years, well nigh incapacitated him for the discharge of his responsible duties. The friends were kind and affectionate toward him, advancing his salary, and furnishing him with manifold proofs of confidence and love: hence he always looked back upon the years he spent among them as some of the most prosperous and happy of his life.

In May, 1807 he was married to Mary Smith, of Loughborough. She was highly esteemed both before and after her marriage, being remarkable for her tender sympathy and generous hospitality. She died in the Lord, March 7, 1853.

In 1813 it was deemed expedient for some of the village stations to separate from Hinckley, and form a distinct society; accordingly, Thurlaston and Earl Shilton did so,

and invited Mr. Yates to become their resident pastor. Hoping that he should be useful also in several dark villages around, he removed with his wife and family to Thurlaston, where he continued to labour nearly thirty years. His endeavours to evangelize Enderby, Huncote, Desford, and other places, his open-air services on Croft-hill, Peckleton common, in Desford-lane, &c., will be graciously remembered by Him who does not forget *the work of faith, labour of love, and patience of hope*, of any of His servants. In 1818 the friends at Earl Shilton resolved upon a separation from Thurlaston, because they could not have so much of their minister's services as they desired. In consequence of this, his salary, which had always been less than it was at Hinckley, underwent a further reduction, and he was necessitated to labour hard at some secular business. He kept a shop for the sale of groceries, drugs, &c., walked to Leicester and Hinckley markets every week, and carried many of his goods to and fro to keep his expenses from exceeding his income. The writer of this memoir has a vivid recollection of his toils and anxieties, and has often wondered that they did not consign him to an earlier grave. One of his favourite texts was this: *Thy shoes shall be iron, and brass; and as thy days, so shall thy strength be.* No wonder he was partial to such 'precious promises;' he could speak feelingly upon them, happily realizing their fulfilment in his own experience. A generous lady, who never attended on his ministry, but was connected with the Established Church, observing how he was struggling to maintain his family, while zealously striving to impart spiritual blessings to those around, kindly engaged to assist him, by contributing five pounds annually toward his support. How wonderful are the ways of Providence! How often does the blessed God raise up friends and helpers for His servants, where they would not have thought of looking for them.

*None of those who trust in Him shall be desolate.*

In process of time Mr. Yates deemed it expedient to remove with his family to Leicester, still retaining his pastoral connexion with the church at Thurlaston. This occasioned him to walk eighteen or twenty miles frequently on the Lord's-day, besides preaching twice in the chapel, and often once in the open air, when weather, &c. would permit. *He counted not his life dear unto himself, that he might testify the gospel of the grace of God.*

When about sixty-eight years old the chapel at Thurlaston was enlarged, and considerable expense, of course, incurred. To meet the outlay, and arrange for the re-opening, &c., Mr. Yates travelled on foot several hundred miles, and met with encouraging success. Very soon after, however, his connexion with the church at Thurlaston was suddenly brought to a close. He has left in writing a full and particular account of this matter; but as no good purpose would now be answered by giving it publicity, it is altogether suppressed. Being thus liberated from those stated labours to which he was so long devoted, he was henceforth engaged in preaching, administering the Lord's supper, &c., at Billesdon, Belgrave, Rothley, Sibleby, and elsewhere. In these places he was highly esteemed; and, probably, in thus itinerating, he was quite as useful as when appearing every Sabbath before the same congregation. When about eighty years of age, Mr. Yates' sight so grievously failed, that he could no longer read the Scriptures in the sanctuary; he therefore recited Psalms and other portions of the Bible, with which his memory had long been stored. His walking capabilities, too, which had always been remarkable, now began to give way; hence he sometimes was obliged to sit down by the side of the road when returning home after the labours of the Sabbath. On this account he relinquished several of his more

distant engagements, and retained only those which were nearest his home. Belgrave, near Leicester, was the last place he gave up, being at that time about eighty-four years old; and at Belgrave he desired to be buried. Mr. Yates' last affliction was long and trying. For nine months he was confined to his bed, becoming gradually more and more feeble, both in body and in mind. His Christian experience, however, was truly delightful; he was almost always repeating hymns and portions of the Word of God. His conversation with his children and other friends who visited him was highly gratifying and useful. Many interesting particulars might be placed upon record, but they would probably occupy too much space; they will not soon be forgotten, however, by those who heard them. Some of the last words he uttered in the hearing of the writer of this memoir may be inserted as a beautiful specimen of his confidence and joy:—

'Jesus, my all to Thee I trust;  
And if Thou call me down to dust,  
I know Thy voice, I bless Thy hand,  
And die in smiles at Thy command.'

On Saturday evening, May 26th, 1860, aged 86, he was gently removed to his longed for heavenly home. The following Friday his remains were consigned to the grave, in the Baptist burying ground, the Rev. T. Stevenson, of Leicester gave a suitable address. Next Sabbath evening a funeral sermon was preached by the Rev. J. Malcolm,

in the Dover-street chapel. It may be proper to state that amidst all his other engagements Mr. Yates found time to write and publish several little books and tracts, which obtained a very extensive circulation, and were highly appreciated by many who read them: such as 'The Society of Heaven;' 'The Hospital of Free Grace;' 'A Glance at the Being and Attributes of God;' 'Timothy Traffic;' 'Polly Prattle;' &c. Beside these, he published several memoirs and essays in the General Baptist Repository, which displayed considerable talent, and were calculated for usefulness. In relation to these literary labours Mr. Yates has left the following remark on record: 'I think I may say my leading object was to do good, which I hope has been attained.' In conclusion, the writer of this memoir desires sincerely to thank each and every one of his father's numerous friends for the kindness they manifested toward him. It would gratify him much to put the names and deeds of some upon record; but possibly this might not be thought best. *The Lord reward them, according to their works.*

This brief biography of a humble and diffident, but very laborious and useful minister of Christ may now be brought to a close.

'Bury the dead; and weep  
In stillness o'er the loss:  
Bury the dead; in Christ they sleep,  
Who bore on earth His cross;  
And from the grave their dust shall rise  
In His own image to the skies.'

T. Y.

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## CLERICAL CONFESIONS.—No. 2.

ONE reason which has led me to give these papers the title which they bear is my wish, as far as possible, to get the attention of those who read this Magazine. I know that there is a strong tendency in human nature to peer into the affairs of others. To get a sly peep behind the professional or commer-

cial curtain is what few people dislike. Other people's business is minded by us as well as our own. So that if you want to secure the attention of the laity, one of the best plans is to write what you have to say to the clergy. Now if my plan has succeeded in enlisting the thoughts of the pew-holder I shall

rejoice—though, as will be seen, I have said and shall say something to those in the rostrum.

In the last article I spoke of one of the difficulties with which my brethren in the ministry have to cope. No one who has had some few years experience in the profession will say that it is a trivial one. But it is not by any means the most formidable antagonist that we have to meet. There are spiritual obstacles to be overcome which are far more serious than any of a merely intellectual character. Want of success stands foremost here. I should like to see the preacher who could say, with a clear conscience, that he is not often a sadly disappointed man. It has not been given unto me to listen to the 'private and confidential' revelations of a popular and prosperous minister, but I feel pretty sure that if the confessions of such an one were honestly given to the public we should read of great occasional depression by reason of apparent spiritual failures. It cannot be denied that there is something fearfully depressing in a consideration of the number of sermons whose end appears to be frustrated, or, to say the least, is never fully effected. 'Three times a week during this year and yet so little result' is a reflection which forces itself on the mind of many a pastor as he looks over the list of members at the end of a twelvemonth, and compares the number of additions with the amount of mental and moral effort put forth by himself. You are deeply impressed by some book you have been reading with the important nature of your work, or you are made to feel more than ever, by some Providential occurrence or some blessed influence of the Holy Spirit on your heart, the urgent need of earnest endeavour for the conversion of sinners, and accordingly you put forth more zealous effort than ever. It is as if you had gone through a second conversion. Without cant or religious slang, you may truly be said to have experienced a revival,

and you are unusually solemn, direct, and evangelical, in your discourses. And what then? *Cui bono?* you are tempted to ask. A very few are added to the church. That is all. Perhaps the members of the said church do not work with you. Fashionable Mr. Jones, who is a slave to custom and etiquette, intimates his opinion that you are trying to convert the chapel into a Methodist conventicle and do they want ranters there? He should rather think not. Mr. Smith comes to the prayer-meeting and prays, as he has done ever since you knew him, that the *pleasure of the Lord may prosper* in their hands, and yet he does nothing, literally nothing, in the way of religious work. Even your staunch friend, good old Tomkins, who never lets a week pass without some substantial proof of his generosity, damps your zeal by begging of you not to do so much. He is sure that you are working too hard. You can never go on long at that rate, mind his word if you do. And so your heart is sometimes thoroughly down-cast; is it not my pastoral brother?

Now I will only suggest, not enlarge upon, the two facts which we who are ministers often present to the minds of our really earnest members, namely, that we do not always know how much good we are doing, and that it is for us to do our work, leaving results with God. If we will recollect these things when we are discouraged they will do us no harm. Not, however, to dwell upon these useful though obvious sources of strength, I would venture to suggest one or two other means of stimulus. For instance, experience commends the following simple and available plan. If we cannot do good in one way, try another. Often will it be found that when incapacitated for a time for one sphere of usefulness we are very well fitted for another. As an example of my meaning;—occasionally one cannot study. It seems as if there were not a thought in one's head. Try, try, try—all to no pur-

pose. Not even a text can be found. The Bible *seems* as barren of suggestive power as it is really powerful in awakening reflection. Perhaps, to mend the matter, it is Friday evening already. A pleasant fix that, my friend, to be out at sea so late in the week. (I would commend that little fact to deacon Diotrephes who thinks ministers have an uncommonly easy time of it; likewise to the members of Mr. Find Fault's somewhat large family.) Well, what is to be done? My reply would be—anything rather than sermon-making. If you have been trying all day and made a dead failure of it, give it up for a while. It is of no use going on. Change your occupation. If the text will not come and the sermon is *vocative* also, then shut your desk, away with pen and ink, put Alford back on the shelf, restore Matthew Henry to his post of honour, and don your hat. Out with you. Thank God that if you cannot make a discourse, you can pay a visit. If you cannot do good in one way, you can in another. Go to old Mary Black's cottage; it will do you good to find the poor old invalid so cheerful in her long affliction. Call of Peter Price; he is always glad to see you, and he will amuse and perhaps edify you with his very original disquisitions on theology, for the old fellow is learned in the Puritan divines. Or may be there is some young member of your congregation about whose spiritual welfare you are very anxious, you hope and fear good and ill concerning him. Make it in your way to visit him. Perhaps you will come home filling your sympathetic wife with a heart full of joy that he is now a devotional, decided disciple of Christ. Very possibly, something you hear or something you see while out will put you on the track of a good text to work at to-morrow morning.

There is another thought that has often impressed me very much about apparent failure in attempts to do good. There is compensation even here, as there is in all things or-

ained by the beneficent Deity. I am not sure that the most successful men are the best men. I think, as far as my observation extends, that while they are often exceedingly clever men they are not marked by great holiness. Popularity is a dangerous thing. There are few that can bear it. There is much talk oftentimes about matrimonial alliances with wealthy women spoiling ministers. Be that as it may, I believe that, generally speaking, when ministers are wed to Madam Popularity they are not improved. I know good people who have been very much pained by the utter want of gravity and earnestness in the private life of a certain minister who in public is eloquent, gifted, and popular. They are not straight-laced, narrow-minded people either. And as to kindly and considerate conduct to their lesser-gifted brethren, it is not to be disguised that some who are taken under the wing of Fame are not remarkable for such kind and considerate conduct. It is contemptible to see how haughty and pompous a little applause will make us poor human beings. I think it will be found that the apparent spiritual failure of which all good pastors are more or less conscious has this compensating effect, it leads us nearer to God. We go to Him with our vexations and seek Him in our trials. Lack of human praise does not lessen our desire for Divine approbation. Quite the reverse. And that it is an unspeakable boon to have a stronger, intenser desire for God's presence and smile, we all know.

I say all these things simply for the heart-cheer of earnest and godly men who are discouraged. No one must suppose that I mention them as an excuse for being satisfied with only moderate ministerial success. Be that far from me. I cannot understand the piety of him who, in effect, says, 'I cannot help good not being done,' and coolly leaves the matter there. No. That kind of spirit will not do. We ought to

feel that when we are without spiritual births we are in a condition of religious bereavement over which we are to mourn and out of which we are to extricate ourselves as soon as possible by prayer and labour.

There is another difficulty which I believe needs but to be named in order to awaken the interest of all who bear the title of 'Rev.' I mean the deadening influence of a merely professional acquaintance with and use of the Bible. Who has not felt this at times? There is danger of a merely theological perusal of the Scriptures hardening instead of softening the heart. There are some analagous cases in other walks of life. My friend Dr. Bolus visits habitations in which there is great suffering every day. He is often the witness of death or at least the near approach of it. I know how it would be with most of my readers if they accompanied him in his medical cases. The scenes they witnessed would make them wretched for a day or two. How is it with Bolus? Does he feel it? No. He eats a hearty dinner after he has been, sips his wine, and reads his *Daily Telegraph* with the greatest comfort. Why the difference between you and the M.D.? Habit, nothing else. When he began he was as had as you would be. So with good Ebenezer Earnest the town-missionary. The wickedness, the misery he sees every week that he lives, in the course of his ordinary labours, is something fearful. It made bad work with him at first. Not so now. He enjoys his pipe after supper, and sleeps well. In these cases the effect of familiarity is to be looked upon as matter for gratitude. The professions alluded to would never do much good but for it. But in reference to familiarity—I mean a merely professional familiarity—with the Bible and spiritual things generally tending to deaden the soul, this can never be too much regretted. And is it not so? I think all men whose work it is to

study the Word of God will feel that it is. The use of that book as a tool by which to do one's work, the making of it a text-book, tends to rub the bloom, if I may so say, off piety. 'Lord, make me feel this. Give my heart as well as my head to know *this* glorious truth, *that* wonderful fact. Touch the fount of my warmest affections with this passage of Thy Word,'—who of us has not, my ministerial friends, let the Bible fall on his knees in the midst of a sermon-study, and silently offered a prayer like that? *If a preacher is not a very good man he is likely soon to become a very bad one.* He will utter words he only half feels, and articulate fluently solemn verities that ought to be spoken with fear and trembling. There is nothing more mournful in this mournful world than to know that a minister lives only a third-rate religious life and yet hear him insist publicly on the importance of entire consecration to God. It is enough to make one shudder to listen to a long, devout, and almost impassioned prayer in a church or chapel in which he who prays implores the Holy Ghost to sanctify him and those who are supposed mentally to accompany him and at the same time to know that the Levitical supplicant evinces, out of the pulpit, very little anxiety for the conversion of the unsaved. Such men always seem to me mere theological finger-posts. They point men to roads on which they themselves never travel. They are, says a living divine, 'like concave speculums cut from a rock of ice which, by concentrating the rays of the sun, set on fire gunpowder or touchwood, while they themselves are cold.'\* Of course the only and palpable remedy of this enormous evil is to practice the receipt which we give to our spiritual patients, namely, to read the Bible frequently, not as a text-book, but as the message of God to us, and to be very regular and earnest in private prayer. The

\* The Gospel in Ezekiel; by Dr. Guthrie.

man who comes short in either of these duties will be sure to get wrong, and speedily too.

But I must come to an end. When I was a student it was my privilege to have a Gamaliel who was a sagacious man. Not that he was that alone. Devout and earnest, his memory will always be dear to me. Of course he had defects. So have you and I. But his excellencies were greater than his errings, and there will ever be a sacred spot in my heart for him. I can write this without being accused of flattery for he of whom I speak is beyond the reach of it now. It is not many weeks since I stood at his grave and it awakened pleasant and

mournful memories about him. But to return. I said he was sagacious. Many were the pieces of astute advice he used to give us about things in general. I remember one just now, though sometimes I forget it when it would, perhaps, be well for my congregation if I did not. It was this,—‘Know when to stop.’ I think I shall do well to take that word of counsel and act upon it now. So I will wish my reader good-bye. I fear, on looking over the paper, that it is rather rambling, but I think it is reasonable as well. If the sentences are bad, I hope the sentiments are good.

T. R. S.

## DIVISION OF LABOUR IN THE CHURCH, AN IMPORTANT AUXILLIARY TO THE PROGRESS OF CHRISTIANITY.

THE remarks which follow will be understood as applying more particularly to the ministers and deacons of our churches, who are not only the beacon-lights of those over whom they officially preside, but to them belongs the care of appropriating all the means the church possesses for the advancement of religion.

That there are individuals in most of our churches capable of rendering efficient service in some department or other, who are altogether unemployed, we think no one will deny. The great difficulty consists in bringing them into action. But since it pleases the Almighty to employ human agency in the vindication and diffusion of His truth, the difficulty must be overcome, and all available strength brought to bear. If what we advance is in the least degree instrumental in promoting the interests of religion, by stimulating some who are ‘at ease in Zion’ to arise and work, the end of our writing will be answered. There is nothing in Christianity which will justify or support those

who profess to be guided by its principles in remaining indifferent to the welfare of others. Sin is the most prolific parent of human calamity as well as the destroyer of the soul. It may fairly be affirmed then, that God’s people ought to be vigorously employed in promoting whatever is conducive to the happiness of man in the present world, but pre-eminently should the noblest energies of their minds be directed to the salvation of souls. Sinners should have religion brought prominently before them, exemplified in the conduct of church members; then might they be brought to consider the laws and requirements of Christianity, not as chains and fetters to bind them, but as helmets and shields to protect them.

Division of labour in the church is one of the practical points to which our ministers and deacons would do well to pay more attention. It often constitutes the pith and marrow of success; for however faithfully and laboriously a minister may discharge his duty, without the effort of the church, his best endeavours will be

rendered to a great extent valueless. That churches *can* set themselves to work when they are destitute of pastoral oversight is often seen. Why should not the same machinery be in active operation when they have secured a suitable overseer? What could resist a church so zealous and devoted? In most churches, however, the burden of carrying on the cause rests with a few individuals, and not unfrequently do feelings of despondency and discouragement press upon them, which would overcome them, but for the knowledge that such feelings would be unworthy of the principles they hold, and the foundation upon which those principles are based. In every well organized church there are various branches of usefulness, each of which demands the constant and persevering effort of those who are appointed to them, and care should be taken as much as possible so to apportion the labour in the different branches that one individual has not more upon his hands than he is well able to discharge, and that that department is assigned to him for which his abilities best qualify him. In our opinion the progress of religion depends much upon individual exertion, and we think those who have embraced it should determine to do all in their power to diffuse abroad that purer light which they have themselves received. We conceive Christianity does not allow its professors to be neutral in its cause. They passively obstruct who do not aid in the dissemination of Christian truth. This is a serious assertion, but if it be examined and found to rest upon the broad basis of truth, then ministers and deacons should give it that consideration which it deserves. If we look around our churches, and fix our attention on those who are in no way aiding the cause by their labour, and consider them as so many obstructions to the progress of Christianity, we shall not be astonished at the accomplishment of so little good. It is an essential characteristic of the Chris-

tian religion that those who accept its doctrines should be actively engaged in endeavouring to instil the same glorious and life-giving principles into the minds of others. Still it is to be lamented, that the great cause in which so many have professedly embarked should not receive from them actual support which from its obvious importance it demands; and hence it is our duty to point out what we believe would in some degree be the means of awakening such feeling and interest in reference to Christian duty as would call forth from our churches a determined and constant effort to exercise and increase their influence in that behalf. Doubtless there are some in almost every church who possess and deserve the character of being good pecuniary supporters of the cause, whose generous sympathies find relief in 'weeping with those who weep,' and in 'mourning with those who mourn.' Yea, and when additions are made to God's people, they 'rejoice with those who rejoice' in the prosperity of Zion. Their generous breasts are the seat of the loveliest and noblest virtues of human nature. Yet as far as personal service is concerned, they appear never to have bestowed a passing thought upon it. Why is it, let me ask, that such as these should be allowed to remain indifferent and inactive? Is it enough that the one talent, money, should be employed? Or is it because they have never been solicited by the officers of the church to take their share in sustaining the cause? We trust we shall not appear arrogant in the assumption that one of the most important auxiliaries to the advancement of religion is, a proper division of the real work among the members of our churches; and we believe were this systematically attended to, great good would result. There may be difficulties to overcome before this could be done, but when we consider the result of the comparatively small means at present

employed in our churches, we think the effort should be made. If by the instrumentality of a few individuals ten or twelve persons are brought out of the world into a church in one year, is it not reasonable to suppose that the united labours of the whole of that church would produce a corresponding increase in the number of converts? Were the members of our churches divided into given numbers, and each division appointed to their own department of labour, impressed with the high and solemn obligations resting upon them as professors of religion, we believe a ray of light, emanating from a celestial source, would gradually dawn, and its renovating and cheering influence would extend and brighten, until it would illuminate all around.

We have been told, that our

efforts, however well intended, and judiciously directed, will not succeed; our plan cannot be carried out. To such objections as these we have only to reply: the project is novel, the task is not easy, we readily admit, but that it is impracticable we deny. The object we have in view is identified with the salvation of souls, and would the limits of this paper admit, the importance of making the attempt to carry out what we have advocated could easily be shewn. We have attempted to show that the division of labour in the church is an important auxiliary to the progress of Christianity, and we hope what has been advanced, will lead some to consider under what responsibility they are placed as members of a Christian church. J. S. C.

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#### THE WELSH BUNYAN AND HIS CONTEMPORARIES.\*

FOREMOST amongst the popular Welsh preachers of a former generation stands the fervid and imaginative Christmas Evans. He achieved his first great triumph as a pulpit orator at the Western Association held in Carmarthen, in the neighbourhood of Llanelly. Many circumstances helped to make that Association one of peculiar attraction. Large additions had been made to the churches. This Association was the most extensive among the Baptists in the Principality. The neighbourhood abounded with their adherents. The annual gatherings were just then assuming their popular form, and a vast concourse of people was assembled. The site—a sloping ground outside the chapel commanding a sweeping view, which embraced on one side a glimpse of the British Channel, and on the other the open uplands, beyond which towered the dark lofty summit of the Mynydd Du,—contributed not a little to the general effect. Christmas Evans was then known to but few of the ministers present.

His appearance was unprepossessing. He was a tall, bony, haggard, one-eyed youth, uncouth in manner and ill-dressed. The minister of the chapel hard-by knew that two popular men were already engaged for the three-sermon-course, common at these Welsh Associations. He wanted a third 'to break the ice,' before the great men set out in full sail; and wandered among the crowds in quest of a suitable man. Preachers at such short notice were not numerous. Daniel Davies was in despair, when his friend Timothy Thomas, said, 'Ask that one-eyed lad from the North: I hear he preaches quite wonderfully.'

The one-eyed lad assented, and slowly pulling out of his pocket, not an elegant clerical sermon-case, with chastely-written contents, but some very queer dirty-looking

\* CHRISTMAS EVANS: A memoir: including brief sketches of some of his Contemporaries, and Glimpses of Welsh Religious Life: with selections from his sermons. By REV. D. M. EVANS. London: J. Heaton and Son. (Bunyan Library.)

papers, inartistically put together, containing, most probably, a rather full sketch of his sermon, but as it there appears, giving little promise; at best a huge cumbrous, Puritanical *dissecta membra*, vital only to himself. He turns aside, loiters awhile about the rough scaffolded platform, and then makes his way abstractedly beyond the margin of the crowd, some of whom have noticed the mysterious communication between Daniel Davies and the odd-looking man, and wondered whether the minister could ever think of such an absurdity as asking *him* to preach. Still the shabby, ill-favoured stranger muses absorbedly over this his second Association sermon. The first produced no remarkable effect. While he muses the fire slowly kindles, thoughts acquire a startling vividness, abstractions are clothed with flesh and blood. He lives again in the most memorable scenes of the past.

The time now draws near for his appearance. The singing is concluded. He stands up on the platform, presenting, even to that rustic audience, a scarecrowish appearance. The people are fast concluding that the Velinvole pastor has made a mistake, and begin to disperse, some to seek refreshment, others to rest under the hedges after their weary journeys and to seek shelter from the burning rays of the midsummer's sun. The rest group themselves together, and talk freely, perhaps of the preachers who are expected, and of their several excellencies. *This* one will surely have sense enough to be short. Amidst the general hum and restlessness, the one-eyed youth, reads his text—*And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy, and unblameable, and unproveable in His sight.* His first movements, were stiff and awkward, while his remarks were crude and commonplace. He had not proceeded far, however, before, having thus preened his

wings he dashed off in one of his wildest flights. His voice rose with his imagination into an unmelodious and passionate shriek under which many confessed his power. The crowd now gathers. Loiterers cease their sauntering. The listless are aroused. One eager glance is directed by the throng to the preacher. Old and young are fairly enchanted. Ideal scenes are painted with such bold and vivid strokes that the audience become spectators rather than listeners. Preachers who were lounging on the grass start on their feet. Responses burst forth—*Amen, Bendigedig, Diolch byth.* The chorus runs from those near the platform to the furthestmost margin of the crowd. Now men laugh at the irresistible oddity of some stroke of wit—now all are weeping like children. The excitement is at its height. The preacher concludes; but the weeping and rejoicing continue until worn-out nature brings the scene to a close.

Christmas Evans was born on the 25th of December, 1766, in a cottage belonging to a farm called Esgairwen, in the neighbourhood of the long and straggling village of Llandyssul, prettily situated among the Cardiganshire hills. His father was a shoemaker, and was in no way distinguished from ordinary men of his class around him. He died when Christmas, his second child, was scarcely nine years old. His mother seems to be equally undistinguished. Six years of the early life of Christmas were spent as herdsboy and general farm labourer, and were remarkable chiefly for the hardship and unkindness he then endured. Uncouth, rustic, awkward, large-boned, muscular, with a good deal of ponderous individuality—such was the boy. The slumbering soul of the lad was aroused in the religious excitement through which the Principality was then passing. The co-workers of Whitefield were the first to cast in this leaven; and by and bye its transfusing virtue touched and changed the spirit of Christmas Evans. He was then

scarcely eighteen years old. With a new heart he discovered a new world. His desire for knowledge—especially religious knowledge—was awakened. He learnt to read his Welsh Bible in a month, and borrowed books wherever they could be found. The *Pilgrim's Progress*, a Welsh-English dictionary, and the Bible—these were his chief companions. The idea of entering the ministry now grew upon him. He was pre-eminently destitute of the reserve and self-containedness which belong to more cultured society, and at once spoke of his wish to others. Occasionally he was overheard declaiming sermons to imaginary audiences. The pulpit of Llwynrhydowen was reputed to be difficult to enter. He began, however, to preach in the cottage of a friend, and by and bye got some little note. Still anxious for the ministry, he spent six months with Rev. D. Davies, of Castell-Hywel; and like many others of his countrymen at that time, worked occasionally in the bordering English counties to secure a little supply of money. The struggle between poverty and learning was severe, and he was sorely tempted to give up. His spirit was, he says, rebuked for this 'backsliding,' and in this way. He had been at the fair of Cæpel-Cynon, and had bought a copy of the *Pilgrim's Progress*. The fairs in that region were as bad as Donnybrook. Riotous, drinking, brawling men were attracted thither from every quarter. Christmas was returning home, carrying his *Pilgrim* in triumph, when he was suddenly attacked by six men. 'I was struck,' he says, 'on the eye, and lost the use of it on the spot. I received another blow on the head, and remained unconscious for some time. That night I saw in a dream that the day of judgment had come. Christ appeared on the clouds, and the whole world was in flames. I was in unutterable fear; yet cried, with some confidence and earnestness, for peace. He replied; "Thou didst purpose to be a preacher; but

what wilt thou do now? The world is in flames. It is too late." This brought me back from my wanderings. I was very thankful when I awoke that it was a dream.'

In 1788 he gives up his Presbyterianism, and becomes a Baptist, and is sadly afraid that 'he is still a rank Arminian.' Under the influence of the second Timothy Thomas, of Aberduar, half farmer, half preacher, Christmas Evans got a more definite theology, and was feeling his way to the secret of his power. People were still in great doubt whether he was a genius or a fool, but the major part strongly inclined to the latter alternative. He was always living in dreams, was destitute of tact, was impulsive and capricious in his judgments, guileless and unworldly, and displayed an odd mixture of simplicity and penetration.

He presently settles at Lleyn, as the itinerating pastor of four of five little churches, and gets, as he says, 'the key' to the kind of preaching in which he could excel from Robert Roberts of Llanllyfni, a Methodist preacher. From Lleyn he removes to Anglesea, and fixes his home at Llangevni. He resides at this place when the sermon already referred to was preached. His best days were spent in Anglesea, and also his worst; best, if we look at the latter part—worst, if we look at the former. He was always strangely susceptible to stronger natures than his own, and disposed to imitate. He never set up for either an 'independent thinker,' or an 'original genius.' After hearing Robert Hall preach, he toned down his own shrilly husky peals to an almost ludicrous imitation of the orator's thrilling whisper. After coming within the sweep of John R. Jones's influence, he was infected with Sandemanianism. This last strange episode continued about five years, and was not without its benefits. 'Like an earthquake it shook my former system,' says Christmas Evans. I was compelled to go down to its very found-

ations, rebuild some of the gateways, and measure the whole with the measuring reed of truth. It made me re-examine the whole of my religion in the light of the Word. This enlarged my understanding and established my opinions; just as a man who sees countries, cities, and harbours with his own eyes, has a more thorough knowledge of them than he could have obtained by glancing at maps, or by being told of them by others. But for this earthquake, I should not have been able to handle with the little success that I now do various religious subjects. I now understand that a man with the advantages of education, and by use and art, may be able to speak about things very fluently, and yet be incapable of entering thoroughly into a subject unless he has been led into some controversial battle about it, when he is obliged to stand the fire, and not simply carry his gun upon his shoulder when there is no enemy in the field.'

He was then accustomed to take long preaching tours to and from the Associations, collecting money for his chapels, and seeking to eke out his starvation-salary of £17 a year by selling a few of his own pamphlets. It is said that he once received less than 'the shilling,' the average itinerant fee, and that a poor woman remarked: 'Well, Christmas Evans, *bach*, I hope you will be paid at the resurrection; you gave us a wonderful sermon.' 'Yes, yes, *Shán fach*,' said the preacher; 'no doubt of that, *but what am I to do till I get there?* And there's the old white mare that carries me; what shall *she* do?—for her there will be no resurrection.' That mare, according to the current joke among the ministers, would insist upon having the middle of the road. She was well cared for by her master. Once, as he was travelling, he thought his mare needed water, and coming in sight of the wished-for element, he yet found it impossible for the animal to quench her thirst without being helped to it

by some kind of vessel. No vessel was near. His good wife had, however, just bought him an expensive new hat, and he positively started on this particular journey looking very respectable. Christmas Evans deliberately, and as if it had been a matter of course, converted his hat into a water-pail. On his return Catherine expressed her surprise that the new hat looked so dashed. 'O,' said he, 'it very likely got a little damaged when I used it to water "old Lemon!"'

Christmas was well-known in many households during these preaching tours, and his particular weaknesses were carefully studied. Like an Irishman of our acquaintance, he was amazingly fond of blankets. In many households this created no small difficulty. He has unconsciously impoverished a whole family to gratify this whim. On one occasion the difficulty was altogether of another kind. It was obvious that he should have a room to sleep in nearly as long as himself. He was not fortunate in securing even this. The 'prophet's chamber' was a small lean-to on the ground floor, made of 'wattle and daub.' Christmas, from his great stature, could not fully stretch himself in bed without an undue pressure of his feet against the decaying fencework which barely enclosed him from the road. He was aroused in the morning by the rumbling of a cart which sounded dangerously near, and to his horror, he found that his protruding foot had narrowly escaped a very dangerous collision. On these journeys he often amused people by carefully collecting simple medicinal recipes for the treatment of men, but especially of horses. He dotted them down at once on hearing them, often in the middle of his manuscript sermons. The strangest possible mixtures were the result. In close proximity with some remarks on the indispensableness of faith, might be found an infallible cure for the asthma!

His manuscript sermons were a curiosity, and sometimes got him into trouble—but not from their

valuable recipes. They contained sketches of some of his deacons, their particular weaknesses often being hit off by a single happy and ludicrous epithet. The short comings of other 'pillars of the church' were also related. Now as Christmas had no notions of order, these sermons were often scattered about his cottage, and so getting into other people's hands, secured unexpectedly a wider circulation for his epithets and his criticisms than the author ever contemplated.

Evans inside his little Cildwrn cottage sermon-making is a sketch worthy the attention of *genre* artists. Let us enter with these two young ministers. Catherine admits us with a few quiet words. Seated at a table set out for tea is a man evidently unconscious and yet wide awake. A Bible is in his hand, and agonizing thought is pictured in deep furrows on his brow. He takes no more note of us as we enter than if we were pieces of familiar furniture. He moves to and fro in his chair, performing the 'pumping process' of which John Foster speaks. There is no result: still he will not give up the effort. He closes and opens his eyes, but on other scenes. His face looks dark and clouded. His first cup of tea has been drunk long ago, and his wife nudges him to send it forward to be replenished. All unconscious of her meaning he hands her the little Bible instead of the cup! Still the vision does not brighten. He becomes restless, gets up from his seat, and turns over page after page of Dr. Owen. He tries another Puritan divine; then another; but all in vain. What *can* he do? the result does not come. Still he cannot let go. One resource remains: he there and then, undistracted by earthly presence, bends his knee in fervent prayer, and pours forth most ardent supplications that the eyes of his understanding may be opened. Again he resumes his work. His face grows calmer and brighter. The expression of agony passes away. He jumps up, claps

his hands in vehement exultation at his victory; and now turns and addresses his visitors with cordiality, and becomes as genial and playful as a child.

The unworldliness of his spirit was strikingly shown when he was living at Lleyn, shortly after his marriage. Catherine was a thrifty careful soul, and managed to get for a whole year, rude comfort and nourishment out of oatmeal, buttermilk, and potatoes, with now and then,—but very rarely—some animal food, to give a slight flavour to existence—and this too out of something less than many decently-supported ministers give per annum inservant's wages. But for Catherine he would often have been crushed beneath the load of his own dreams and fancies, and especially in relation to his pulpit efforts. One blesses the good creature for her kindly heart and shrewd womanly tact. 'Catherine, *bach*,' said Christmas one day, perhaps playfully, but also characteristically, 'You never mind the potatoes; put your trust in Providence, and all will be well.' 'I'll tell you what we'll do, Christmas,' replied Catherine; 'You go and sit down on the top of Moely Gest, waiting for Providence, and I'll go and hoe the potatoes; and we shall see to which of us Providence will come first.'

It may interest some to know that Christmas Evans tried in vain to establish the weekly offering. His life-long poverty was an honour to himself, but must always remain a disgrace to the people who permitted it, and who were wont to send a suit of clothes when the old ones looked shabby, or a fitch of bacon when the larder was nearly empty. When will Dissenting churches awaken to their duty in the matter of minister's salaries? As affairs are too often conducted the deacons act as if they thought that men could preach best when their stomachs were empty, and have freest hearts when fearful remorseless debts hung like millstones about their necks. If the men who thus seek to crush all manhood out of

their ministers would change places only for two months, possibly both parties might be benefitted. Poor Christmas, with his yearning thirst for knowledge, was fain to content himself with the shallowest sips. And Christmas, we speak it with shame, is still a type of hundreds of men, not in the Principality only, but in England. Will the churches ever learn that in thus starving the mental life of their ministers they are starving themselves? and that the want of freshness in pulpit efforts, of which congregations are so ready to complain, if it were put in plain English, would be just this—*want of funds on the part of the minister to replenish his library; or want of heart, by reason of his poverty, to use what few books he has painfully gathered?* This is a people's question, much more than a minister's question, and so it will be found—perhaps when it is too late.

Christmas Evans was pre-eminently a man of prayer. 'I never,' he said, 'succeeded in anything for the good of men without making it the subject of prayer.' He spent much time always in communion with God, especially when on the eve of any changes and when journeying from place to place. Whole days and portions of nights were thus passed. Perhaps there was too much disposition to incline to the estimate of prayer for which John Howe rebuked Oliver Cromwell—viz., to judge that any matter in hand was right, if he felt after prayer peaceful and happy,—manifestly a dangerous because unscriptural opinion. It is obvious to remark that we have no warrant to expect any answers to prayer except such as are strictly in accordance with the revealed will of God. Because he had repeated one prayer seven times Christmas Evans tells us that he felt assured that Christ would take his cause into His hands.

Christmas Evans was no adept in the mysteries of ministerial removal. He could earnestly pray that Providence would 'open him

a door' somewhere; but he was utterly incapable of making any politic arrangement. Thus, when he was anxious to leave Anglesea, the late Rev. Benjamin Price, then travelling agent for the Baptist Missionary Society, visited North Wales. The following characteristic colloquy took place. 'Well, Mr. Evans, if you have really made up your mind to leave, I know a place for you.' 'Do you, indeed? Well done, Ben; and what place is it?' 'Caerphilly.' 'Well done, Ben. Caerphilly, Caerphilly, Caerphilly; that's the place. Caerphilly, Caerphilly: well done, Ben. Now, dear brother, write instantly to Caerphilly, and tell them I'll come to Caerphilly.' 'No, Mr. Evans; that will never do. It would appear as if you were far too ready to go. It would make you too cheap.' 'Better still; well done, Ben. Make yourself too cheap, too cheap; yes, it certainly would, it would. Well done, Ben. I thank thee, I thank thee, Ben.'

Mr. Price wrote, and Christmas Evans settled at Caerphilly in 1826. He had about two hundred miles to travel, and before reaching Glamorganshire, he passed through the course of his usual experiences at the crises of his history. He had 'wrestlings,' and 'dreams,' and entered into 'covenants,' and prepared himself for the work to which he believed he was called. In a dream he beheld himself in a chapel like that at Caerphilly, and suspended from the roof there were many harps in green coverings, and somewhere in the background the devil was anxiously surveying them, as if he trembled for the safety of his kingdom. The dreamer said, 'I'll reach down those heavenly harps;' and having taken off the coverings, he saw the ark of the covenant of the God of Israel, and upon it was a Hebrew inscription in letters of gold. Then he cried out, 'Bless the Lord, brethren, for He has visited us according to His promises and our prayers and expectations.'

His wife had died at Llangerni in 1823, and Christmas sorrowed over her bitterly. Once more prospering in his church-relations, he yet found himself in a chaos of domestic discomfort. His abode was the chapel house of Caerphilly, and the housekeeper, ignorant of his whims and fancies, was every way unsuitable. Some one suggested that he should marry again, and also the wisdom of choosing a person who had some property to recommend her. After a little reflection, he said, 'Oh, Oh! I tell you brother, it is my firm opinion that I am never to have any property in the soil of this world, until I have a grave. I shall then have my full share of it.' The domestic chaos continued, as poor Christmas was the last man to educe order therefrom. Another day a friend came in and found him in a grave meditation, which he at length broke by saying, 'I want a wife, you see; I want a wife.' 'A wise thought, Mr. Evans, if you can be well suited; but who is it to be?' 'They talk to me about Miss —, and tell me that she has money; but it is not money that I want, but a wife.' 'Well, there is Mary, your old housekeeper; she knows more about your feelings and habits than any other person can do, and you know her; will she suit you?' 'Aye, Mary—Mary, my old servant—aye, Mary is a good and faithful woman.' A neighbouring minister set off to North Wales, to secure the housekeeper for Christmas Evans, whom he soon married, and who took excellent care of him in his declining years. This marriage was celebrated in Eglwysilian church, in the same parish, though not in the same edifice, as that in which Whitefield was married a second time.

From Caerphilly he removes to Cardiff. His last years were embittered rather than sweetened by these constant changes. He got among hard-natured men who sorely vexed his spirit. He writes, 'I am too old to have any squabbles with deacons, or with anybody else. Rather than that, I would act upon

John Wesley's plan, which removes the minister every two years.' 'I am now sixty-three years old, and I don't know where I may end my days; but my prayer is, that the Lord may give me some good work to do while I am here, and strength and peace to do it, and the help of Aaron and Hur to hold up my hands, by defending my person and doctrine; and I pray that Aaron and Hur may not allow any curs to snap at the old ox that treadeth out the corn, to lay hold of his innocent snout, and even hang by it, as some of these creatures are apt to do when they are permitted, if they manage to get inside the King's barn.'

Aaron and Hur did not make their appearance at Cardiff. The next glimpse we have of Christmas Evans is at a Welsh Association held at Liverpool in 1832. The visit greatly refreshed his spirit. His old friends gathered about him, and their kindness, after the rough usage he had had in Glamorganshire, deeply touched his heart. He once more preached with his old fire.

Evans asked the advice of his brethren as to his removal, although he had inwardly decided to go to Carnarvon. The opinion was unanimously in favour of this step, when some unfortunate member of the conference ventured to sustain the general conclusion with the remark: 'You had better go to Carnarvon; it's not likely your talents would suit—but you might do excellently well at Carnarvon.' His large eye,—the eye that Robert Hall said was bright enough to light an army through a wilderness—flashed ominously on the poor man, and the husky voice was heard rather indignantly to enquire—*And when didst thou come out of the shell?*

Christmas Evans removed to Carnarvon. Some Liverpool friends kindly presented the old man with a gig, and engaged to provide for his comfort in his declining days. His first reception at Carnarvon was most flattering; but the enthusiasm dwindled away. Occasionally the

efforts of his best days were equalled. Carnarvon, its castle, the Menai Bridge, and gas-light, then recently introduced, supplied him with many illustrations. Indeed such a hold did the last invention take upon his fancy that for some time scarcely a sermon was preached in which he did not contrive to make it serve somehow to illustrate his subject.

In 1838 'Old Christmas' preached at the Monmouthshire Association. He was soon after taken ill, and recovered enough to get from Tredegar to Swansea. Here he preached twice on the Sunday, and again, in English, on the Monday evening. He delivered one of his most characteristic passages, but with abated power. As he came down the pulpit stairs, he said, 'This is my last sermon,' probably meaning, says his biographer, that it was the last he should preach there. He stayed at the house of Dr. Davies that evening. His symptoms grew worse. Again he rallied. A dream assured him he should recover. Once more the malady returned, and the 'interpretation' came that the vision applied to the previous illness and not to this, which was 'unto death.' On the morning of

July 20th, 1838, he called his friends around him, and thanked them for their kindness. 'I am about to depart,' said the veteran. 'I have laboured in the sanctuary for three and fifty years, and my comfort is that I have not laboured without blood in the vessel. Preach Christ to the people, dear brethren! Look at me in myself and in my preaching, I am nothing but a lost and ruined man; but look at me in Christ, I am heaven and salvation.' After repeating a verse of Welsh poetry in an exultant strain, the last vision came. The glorious dreamer saw the chariot which was to take him home. He entered, waved his hand, and said, 'Good bye! Drive on!' and so he passed away to other realms.

We have purposely devoted this paper solely to a hasty sketch of the life of this celebrated Welsh preacher. In another we may attempt some estimate of his genius, and glance at a few of his most remarkable contemporaries. Meanwhile we heartily commend to our readers the genial, exhaustive, and discriminating *Memoir* issued in the current volume of the *Bunyan Library*.

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## Obituary.

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MISS JANE FALKNER, resided in the obscure hamlet of Bretby, near Burton-on-Trent, her native place. She quietly and peacefully slept in Jesus, on the 20th of February, 1863, aged 76 years.

For nearly five years she had been unable either to stand or to walk, in consequence of a severe injury from a fall. Her sufferings were at times excruciating, which she bore with meekness and Christian patience, her desire being to give as little trouble as possible to those around her. During the latter part of her affliction she longed for her release, and feared she might some-

times appear rather impatient, yet knowing that the Lord fully sympathizes with His afflicted children, she felt fully assured this would be forgiven her. Thus did she with humility and resignation wait for the time when she would be summoned to that brighter world, where there is neither sorrow nor pain. In her the church at Melbourne has lost one of its brightest ornaments, and the various institutions of the General Baptist body one of their best supporters and friends. In many respects her history and that of her two sisters, Miss Kitty Falkner, who died in 1860, aged 76 years, and Miss

E. Falkner, who died in 1853, aged 71 years, is one full of interest. In the early part of their life they had been accustomed to attend the Established Church; but about the year 1818 they were led by some means to hear the gospel preached by our late esteemed brother, Mr. John Richardson, at Ticknall, by whose instrumentality it is believed they were brought to a knowledge of the truth, as we find it recorded in the church book, Jane and Kitty were baptized at Melbourne on the 24th of April, 1819. Elizabeth was baptized a few years later. Until the painful accident which completely disabled the subject of this memoir, she was a regular attendant at our little chapel at Hartshorne. Although advanced in years, and having two miles to travel, neither rain nor snow prevented her from being one of the first at the house of God. Her strong attachment to the cause of Christ, and the deep interest she felt in the various religious institutions of the Connexion, was manifested by a liberality seldom equalled, more especially as it regards the Foreign Mission. It was her practice, and that of her sisters, to deny themselves of everything but the plainest food and clothing, that they might be able to contribute more liberally to the cause of God, and help their poor neighbours and others who might apply to them for aid. The writer of this well remembers that when the late Rev. J. G. Pike made an appeal to the Connexion for means to commence and establish a Mission to China, our departed sister modestly putting ten pounds in his hands for this object. For years her annual contribution in various ways to the Mission has not been much less than four pounds; her subscription to the church of which she was a member little short of three pounds per annum; to the funds for aged ministers two pounds; besides contributing to the College and Home Mission, &c. It will be well for each of us to compare notes with her in this respect, and in doing

so take into the account her very limited income, which I know from good authority was not fifty pounds per annum. May the Spirit which animated her come down more abundantly on all the Lord's people, and we shall no longer be straightened for want of means. Certain it is there is plenty of money in the church of Christ, if there be only the disposition to part with it. One friend is now gone to her reward. Her name and her doings will long be remembered, and be as ointment poured forth.

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ELIZABETH NEWBOLD was born at Ibstock, January 27th, 1784. Her parents were connected with the Established Church. When young her regular attendance and good behaviour at the services and the Sabbath-school secured for her the special commendation of the clergyman. When listening to the ministry of the Rev. Thomas Orton, of Hugglescote, she was brought to think seriously about death, eternity, and her soul's salvation, and was for some time anxious to attain to the full assurance of the forgiveness of her sins, and to become united to the church of Christ. By continuing to hear the preaching of the gospel, attentively reading the Bible, and earnestly seeking direction from God, she was at length enabled to commit her soul to the keeping of Christ, and to rest fully upon His atonement. She was baptized and united to the church at Hugglescote, in the summer of 1802. She very highly esteemed her minister, whom she ever regarded as her father in Christ. Her attachment to the house of God and the communion of the saints continued unabated throughout life, and she always considered it as a privilege to support the cause of God according to her ability. She frequently recalled, with great pleasure, the ordination of Mr. Bampton for the Missionary work, at Loughborough, May 15, 1821, and regarded the pledge she

then gave to support the Orissa Mission as binding upon her for life. She suffered much during the last thirteen years, but bore her affliction with great fortitude and submission to the will of God. Though fearful at times lest she should not endure to the end, her continual dependence was placed upon the atonement of Christ, and she sought from day to day those supplies of grace and strength from above, which God is ever ready to bestow upon His needy and afflicted children. She would frequently say 'Christ is my all. O for a heart to love more and serve Him better. *The blood of Jesus Christ cleanseth from all sin.* Even when weak and suffering she was anxious to attend the house of God as often as possible, giving as a reason her great need of spiritual food. During the last three weeks of her life her affliction was very severe, but she was enabled, by the help of God, to maintain a cheerful and submissive spirit during its continuance, by the assurance of her Redeemer's presence, and the prospect of soon entering into that *rest which remaineth for the people of God.* A few days before her departure she said to her husband, 'Though my body is weaker my faith is stronger. I still have many mercies, and hope to

rest with my Saviour before long.'

'O for a heart to praise my God,  
A heart from sin set free.'

Early in the morning of December 5th, 1862, she repeated a portion of her favourite hymn,

'Jesus, lover of my soul.'

When she came to the line,

'Leave, ah leave me not alone,'

she paused, and then said 'Leave! No, He will never leave me.' Soon afterwards, she said, 'Jesus, come, take me home. O Lamb of God, take me to Thyself;' and in a few hours after the utterance of these expressions of her confidence and hope, she committed her spirit into the hands of that Saviour whom she had so long loved and served. She has left her bereaved partner (with whom she had been united more than fifty-five years) to struggle onward until his heavenly Father shall call him home. Her funeral sermon was preached by the Rev. J. Salisbury, in the Baptist chapel, Ibstock, to a large congregation, from Philippians i. 23: *Having a desire to depart and to be with Christ, which is far better.*

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## Correspondence.

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ARE ENDOWMENTS FOR THE SUPPORT OF THE CAUSE OF CHRIST IN VILLAGE CHURCHES DESIRABLE OR NOT?

To the Editor of the General Baptist Magazine.

DEAR SIR,—Will you allow me, through the medium of your Magazine, to call the attention of your readers to the above subject? I

know that it is a subject which is not popular with the advocates of voluntarism generally, but this, I apprehend arises more from the abuses which have arisen from endowments than from the thing itself. My object in introducing the subject is to ascertain in what respect endowments have proved injurious to Christian churches, and by a friendly interchange of thought to see, whether by some careful provision, future endowments might not be so guarded as to make them a blessing to our churches, and not a

curse. Let me, however, state that I am an advocate of the voluntary principle, and would not write one word or do an act knowingly to prevent that principle being kept in active operation, believing as I do, that the prosperity of the cause of Christ is intimately connected with our own exertions in a pecuniary as well as in a spiritual sense. Members of churches living in large towns, or populous districts, may not see the importance of the subject, nor do I think that endowments in such localities are generally, if at all, required; but it is far otherwise, in my opinion, as it respects many of the villages in our land. High Church influence, it is well known, obtains to a considerable extent in most villages of a limited population, and in agricultural districts in particular it is not unfrequently manifested with the view to root out, if possible, the dissenting interest; in large towns Dissenters are generally more numerous and happily less subject to either clergy or landlord influence, but in our purely agricultural districts, how frequently is it seen that the clergy and landlord join hand in hand to uphold the supremacy of the State Church, and hence, says one writer, 'the farm is let to the Episcopalian tenant, and the leases are written on Episcopalian parchment, and the sick are healed with Episcopalian prescriptions, and the charitable doles are reserved for the Episcopalian poor.' There are certainly exceptions to this as a rule, but they are only exceptions, and consequently but few persons comparatively are added either to our churches or congregations who are able in pecuniary matters to help forward the ark of the Lord, and with the utmost exertions of its few friends who are able to contribute, but a small salary can be raised for the pastor. Now this is discouraging to both minister and people, and the cause drags on in the midst of difficulty. I know that it has been said that ministers of inferior attainments will do for village churches,

but whatever may have been the case in days gone by, such remarks are no longer applicable. If the cause of Christ is to be maintained, much more increased, even in villages there must be a respectable well-educated ministry, and it is unreasonable to expect that such a ministry can be secured for little if any thing short of one hundred pounds a year. But how is such a salary to be raised from many of our village churches, and if it is not, it is highly probable that in many cases an inferior ministry must be submitted to, and instead of the cause rising in influence and respectability, it will decline. How then can this difficulty be met? Some would say by home missionary efforts; that is, the stronger churches helping the weaker, and this principle obtained pretty generally, I acknowledge in the early history of our denomination, and may not be entirely extinct at the present day; but it is no less obvious that the general feeling prevails with us, too, and also in other denominations that a much further extension of the cause of Christ may be obtained by the same outlay in large towns than would be the case if applied to the assistance of village churches. I will not say that such an opinion is a wise or unwise one, but knowing the general prevalence of that opinion, I can easily see that but little effectual aid can be expected from that source. In several of our village churches I believe there are friends whom Providence has placed in easy circumstances as to the things of this life, and who knowing the difficulties which now exist in supporting the cause, feel much anxiety as to the future, and who would therefore gladly make some provision by their will, or otherwise, in assisting to carry on the good work to succeeding generations, provided they could do so without that benefaction becoming an evil instead of a good. Nor is this anxiety to be wondered at, for with some it has been their spiritual birth-place, and the sweetest as-

associations of their religious life have been enjoyed there. They too perhaps have been the principal instruments of introducing the gospel to that locality, and also of sustaining it there. With others the cause is closely identified with the best efforts of their ancestors, who not only lived in communion with the church, but died there in the hope of the gospel, and whose mortal remains lie entombed—waiting the resurrection morn—in the graveyard connected with the house of prayer in which they worshipped. Whilst others, without any of the former considerations, simply consider it their duty to devote a portion of the substance with which God has blessed them to the furtherance of His kingdom, and more especially to the perpetuation of that cause the prosperity of which has always had a prominent place in their hearts.

I am not aware as to what extent endowments have proved injurious, but I can easily conceive that they would be injurious if they could be so relied upon as to prevent the people from cheerfully contributing as much as would be reasonable according to their circumstances had not such endowment been available.

Endowments, I think, would also be injurious if they could be so appropriated as to enable a small majority of the church either to elect or retain a minister against the expressed wish of a large minority. And they would also prove injurious if they could be claimed by a minister for his support and thus enable him to retain his position when his services were no longer required by the church. On the other hand endowments will prove beneficial when they can be so applied in connection with the voluntary contributions of the people and thereby secure a more efficient ministry than could otherwise be obtained without such assistance.

Now the question is, can some plan be laid down by which future endowments may be so settled as to encourage rather than retard the

voluntary principle, and otherwise secure the benevolent intention of the donor? This appears to me a difficult question, but if some of your valuable correspondents who have had the opportunity of seeing the practical working of endowments will take the matter up, some method might surely be adopted whereby the good might be secured and the evil prevented.

In order to effect this object, could a board be formed consisting of three or more trustees, if thought desirable; if three, say, for instance, the treasurer, principal, and secretary of the College, for the time being, to be called trustees of the Sustentation Fund, or such other name as may be considered most appropriate, to whom endowments might be left by the several donors to be invested by them in real or government security for the support of such places of worship as the respective benefactors might appoint, subject to such conditions to prevent abuse as might hereafter be framed under the sanction of the Association, and without the compliance with which by the respective churches the trustees shall have the power to withhold the yearly income. The advantages of some such plan, I consider, would give a more permanent security to the property than might otherwise be the case if left to the management of trustees to be from time to time appointed by village churches, and I apprehend would also prevent the necessity for renewal of the trust as is the case, in parish charities when left to parish officers for the time being, or as in large towns when left to corporate bodies; and it would also secure an impartial decision should any difficulty arise as to the propriety or impropriety of withholding the yearly income under any particular circumstances.

These thoughts, Mr. Editor, may be somewhat crude or undigested, but if you will give them a place in your valuable Magazine they may provoke some suggestions more matured and practical, and thus

answer the end for which they have been inserted.

I am,  
Dear Mr. Editor,  
Yours truly,  
April 7, 1863. W. C. W.

### OUR COLLEGE BAZAAR.

*To the Editor of the General Baptist Magazine.*

DEAR SIR,—Permit me to remind the churches through your pages of the Bazaar which is to be held in Nottingham for the above named object, during the week of the next Association. Our friends in this town are very earnestly engaged in the preparation of ornamental and useful articles, and intimations have been given that in other parts of the Connexion similar efforts are being made. I am very anxious, however, still further to solicit liberal and practical sympathy with the efforts made by many ladies here. Allow me then to remind your numerous readers that the time is growing short in which articles can be made, and to express my earnest hope that our Bazaar will be so furnished as to prove itself worthy of our College and our Denomination. The enlarged liberality manifested in the purchase of our premises at Chilwell justifies the belief that a work so auspiciously begun, will be prosecuted in a similar spirit, and warrants the hope I entertain, that the balance of £1400 still owing, will then be considerably lessened if not entirely liquidated. I would only add that it would afford me great pleasure to be informed as early as possible of the assistance for the Bazaar we may hope to receive from different churches and friends in the Connexion.

Yours truly,  
JAMES LEWITT, Sec.

ALLOW me, Mr. Editor, to say a word or two, to the Friends of

our College. The time for holding our Bazaar on behalf of this institution is now drawing so near that no time must be lost by any of you that intend to lend a helping hand. I am happy to know that in the agricultural districts the College has many friends. To these I humbly suggest that they may render very efficient aid by presents from the produce of their dairies, also hams, &c. In a large manufacturing town there is always a ready sale for these things, and thus a section of our friends who are not deep in the mysteries of 'crochet' and 'Berlin work,' may nevertheless be amongst the most valuable contributors. It would impart a pleasing variety to the Bazaar if the peculiar industries of various localities were represented for instance, cutlery and its kindred articles from Sheffield; toys, and fancy papier machie work from Birmingham; worsted fancy articles and hosiery from Leicester; china and terra cotta from the potteries, &c., &c. From London (although the centre towards which all the products of manufacturing industry tends) I hardly know what to ask, but as we 'country cousins' obtain most of our *ideas* regarding objects of taste and art from thence, I am sanguine that we shall not be disappointed.

Yours very sincerely,  
T. HILL.

### MINISTERS' FUND LANCASHIRE.

*To the Editor of the General Baptist Magazine.*

DEAR SIR,—The continued distress in the cotton districts, renders it needful to remind your readers of the difficult position of our brethren in the ministry, who are still labouring amongst that distressed people with commendable self-denial and perseverance. How they are sustained is a problem which we can-

not solve. The whole amount received by the Committee up to the present time is £113 13s. 6d., of this sum £96 has been divided amongst nine churches. Although this assistance, it must be allowed, has been very inadequate to meet the necessities of the case, it has been very gratefully received, and the hearts of our brethren evidently cheered by this manifestation of Christian sympathy. Although we are aware that the calls of the benevolent have been unusually heavy of late, yet I am sure they will agree with me that while we are constantly receiving we should

not complain of continued giving, especially as *it is more blessed to give than receive.*

The following sums have been received this month.

	£	s.	d.
Per Rev. T. Goadby, London, 3rd remittance ...	2	0	0
Ditto, 4th remittance ...	2	0	0
Mr. H. W. Earp, Melbourne, 2nd donation ...	1	0	0
Mr. J. Earp, ditto ...	1	0	0

Post office orders for the object must be made payable to J. Earp, Treasurer.

Melbourne, April 13, 1863.

## Notices of Books.

**THE EXODUS OF ISRAEL:** its difficulties examined, and its truth confirmed. With a Reply to Recent Objections. By REV. T. R. BIRKS, M.A., London: Religious Tract Society.

**THE BOOMERANG:** or the Bishop of Natal smitten with his own weapon. By 'A Man of Issachar,' a returned Pilgrim from the East. An argument and a defence, with a few facts and figures for practical Englishmen. London: Elliot Stock.

THE first of these publications is a substantial octavo volume, and the second is a shilling pamphlet. The purpose of both is the same: but in the octavo we have fuller discussions, and processes as well as results. Bishop Colenso's book may do harm to some who have just discovered that there are difficulties in the Books of Moses, but great general good will result. A closer attention is already being paid to the Pentateuch, (and it will bear it,) and men will be led to build their faith on conviction rather than on the most sacred tradition. Mr. Birks, in nineteen out of the two-and-twenty chapters of his *Exodus* of

*Israel*, very carefully and dispassionately takes up the objections urged by the Bishop of Natal against the historical character of the books of Moses; in two, reviews the numerical and historical objections, and in the three remaining ones, gives the testimony of the Psalms, the Prophets, and the Gospels in favour of their reliability. It would be obviously impossible for us in a brief notice to give a digest of the contents of a book numbering upwards of 300 pages; and we must therefore content ourselves with one or two citations, which summarise some of the arguments of the author. Here is one

### ON THE NUMBER OF THE FIRSTBORN.

'The number of boys in every family,' says Colenso, 'must have been on an average, forty-two. This will be seen at once, if we consider that the rest of the 900,000 males were not firstborn, and therefore, each of these must have had one or other of the 22,273 as the firstborn of his own family; except, of course, any case where the firstborn of any family was a *daughter*, or was *dead*, of which we shall speak

presently. So that, according to the story of the Pentateuch, every mother in Israel must have had on an average forty two sons.'

To which Mr. Birks replies: 'This prodigious result, of forty-two sons and nearly as many daughters for every mother in Israel, is gained by combining three grand errors, one of which triples the number, a second doubles it, and a third increases it by one half; so that their joint effect is to increase it just nine-fold. The true result of the actual data is to give a probable number of four and a half sons and three and a half daughters, or a total of eight boys and girls in each family. This may be shown briefly by the following reasons. 1st. The basis of the judgment on Egypt, and the consecration of the firstborn was the relation of Israel to Jehovah as a firstborn child, under the tutelage of his father. *When Israel was a child, then I loved him, and called my son out of Egypt.* Hosea xi. 1. 2nd. The judgment on Egypt, for the denial of God's paternal right over Israel, was strictly a domestic visitation, not on the adult Egyptians, but on the eldest male child in each family, *the chief of all their strength,* Psalms cv., 36. *So that in every house there was one dead,* Exodus xii., 30. That one was the eldest son, and not the householder or parent, else Pharaoh himself, in all likelihood, must have perished also. 3rd. The consecration of Israel answered strictly to the judgment on Egypt. The Passover was celebrated in each house, and it was a domestic deliverance. Only after the sons of Israel themselves have been numbered, or all the adult males, the further charge is given, *Number all the firstborn males to the sons of Israel, from a month old and upward;* that is, all the firstborn children, who were males, to the parents who have been numbered just before. *Thus the number is reduced to one-third, or fourteen sons, and fourteen, or more probably ten daughters.* 4th. The numbering was of the

firstborn males only, and not of eldest sons, who had an elder sister. *This reduces the number to one-half, or about seven sons and five daughters to each family.* 5th. Children who died in infancy might be replaced by others, but not the firstborn. By common tables of life this reduces the ratio as 141 to 200, or two-thirds nearly. Hence, finally,  $4\frac{2}{3}$  sons, and probably  $3\frac{2}{3}$  daughters, *or eight boys and girls together is the total number required for each Israelite family.* This agrees exactly with the rate of increase during the Sojourn, with a mean descent or generation, from father to son, of 31 or 32 years. The objection, then, turns into a fresh confirmation of the consistency and truth of the whole narrative.'

We have only room for another quotation. It is on

#### THE FIRST PASSOVER IN EGYPT.

'The whole of the immense population of Israel,' says Colenso, 'as large as that of London, was instructed to keep the Passover, and actually *did* keep it, *in one single day.* For the first notice of it contains the words, *I will pass through the land of Egypt this night,* verse 12. It cannot be said that this only means, on the night of the fourteenth of Nisan; because the word is *this* and not *that*; and it is said again, verse 14, *THIS DAY shall be unto you for a memorial.* It is true the story as it now stands, with its directions about taking and keeping the lamb, are perplexing and contradictory; but this is only one of the many similar phenomena of these books of the Pentateuch.

'Again, the Passover would require 150,000 lambs of the first year for sacrifices. But 50,000 he-lambs besides must be kept for breeding, or else there would never be any rams or wethers, but ewe sheep innumerable! This implies 400,000 lambs of the first year, and flocks of two millions, and 400,000 acres, or 625 square miles of pasture. Over this space the Israelites must have been spread when they re-

ceived the directions, twelve hours before the Passover. A command, however, on which life and death depended, could not have been given to every household, and obeyed, within the twelve hours, nor a second command at midnight have started them all in hurried flight into the wilderness.'

Mr. Birks's reply is triumphantly conclusive. He shows, first of all that the population was just *one million less* than London at the present time; then, that the very phrase Colenso says is *not* used, *that* night, is used, and in another verse of the very same chapter; that the phrase rendered *this day* is confessedly better rendered, *this self same day*, referring naturally, to the time when the event should take place, and in suitable terms; that at least a fortnight intervened between the command and the exodus; and lastly, in reference to the lambs, that—but Mr. Birks shall here speak for himself; 'If twenty was a frequent number for one Paschal company in peaceful times at Jerusalem, there is no necessity for a lower *average* in Egypt, where the families must have been large from their rate of increase, and crowded in and near Rameses before their expected departure. The number of lambs probably needed would thus be only 90,000. Instead of one in three, as assumed, one in ten, as we see in Genesis xxxii., 14, is the fair allowance of the rams of the flock; which gives 200,000 for all the lambs of the first year, instead of twice that number. Next, the ratio of five to one for the whole flock is taken from Australia, where the sheep are kept almost entirely for their wool, and the flesh is of little value. In England, where they are kept mainly for the meat, as in Goshen, 100 ewes will give 100 to 140 lambs in a season; as may be learned from any village shepherd. Hence, finally, a flock of 200,000 ewes, instead of ten times the number, would provide the lambs really required for the Passover. Instead of 625 square

miles, the size of Herefordshire, these, at five to the acre, would need only 60 or 70 square miles, one-twentieth of an average English county. Finally, it is quite absurd to suppose that the flocks must have been spread over the whole space required for their permanent pasture, on the very eve of migration, for which several weeks' preparation had evidently been made.'

We cordially commend this most judicious, scholarly, and admirable reply of Mr. Birks to the Bishop of Natal to the thoughtful attention of our readers.

TRUE LIFE THE OBJECT OF TRUE GLORIFYING. A sermon occasioned by the death of James Sheridan Knowles, Esq., with a sketch of his Christian character and life. By ALFRED C. THOMAS. London: Elliot Stock.

THE text of this sermon is Jeremiah ix., 23-24. *Let not the wise man glory in his wisdom, &c.* Mr. Thomas observes that the three things the world glories in are, knowledge, power, and wealth, and that the words of the prophet prohibit all such glorying. He then glances at the true objects in which alone men of God can glory,—understanding and knowing God. Mr. Thomas afterwards glances briefly at the character of the gifted and eccentric man, who, according to the *Atheneum*, was the most original dramatist of modern times. Mr. Thomas says, that while Mr. Knowles discovered the true object of glorying late in life, when once it was discovered, he most ardently pursued it; that his character was a union of simplicity and strength; that while zealous for Protestantism and for baptism by immersion, it is not true to say that sectarianism soured his temper and narrowed his mind, and that he never became a sectary in any sense; and that humility, thankfulness, and prayerfulness marked his whole Christian career.

THE ORIGIN AND TENDENCIES OF INFANT BAPTISM. By WILLIAM

WALTERS, of Newcastle. London: Heaton & Son.

MR. WALTERS in this discourse takes up the supposed origin of infant baptism, as foreshadowed in the rite of circumcision, in the conduct of Christ to children, in the commission, as embracing in its terms infants, in the baptism of households, and in the passage in 1 Cor. vii. 14. He shows, that in each case there is no ground for the deduction made by pædo-baptists, and that even the most learned of their adherents have been obliged to confess that the practice came into existence subsequently to apostolic times. In confirmation of this last statement he quotes Neander, Hahn, Lange, Jacobi, and Schleiermacher. The first reference to infant baptism is in A.D. 200, by Tertullian, who alludes to it to protest against it. The practice itself originated in Africa, the most corrupt portion of the church. The pernicious tendencies of infant baptism Mr. Walters urges are these, that it lessens men's reverence and regard for the supreme authority of Jesus Christ; lessens also their respect for the Scriptures as a rule of faith and practice; and tends to deceive and ruin the souls of men. The sermon, while earnest and candid in its spirit, is destitute of bitterness. It is one that may induce pædo-baptists who would carefully read it, to a reconsideration of their views on the subject of baptism.

A MOTHER'S PERPLEXITY; OR MUST BABY BE BAPTIZED? Louth: Burton, East-gate.

THIS is a very suitable tract for distribution in villages which may be pestered with High-church or Puseyite curates.

THE UNPREACHED GOSPEL: an Embedded Truth. By THE AUTHOR OF THE STUDY OF THE BIBLE. London: Simpkin, Marshall, and Co.

WHAT is the unpreached Gospel? This—according to our author—'that it is the will of God, through the elect church, to make the masses of mankind *after the resurrection* acquainted with the Saviour they never knew on earth.' This is, so he declares, the gospel embedded in the Bible, rather than found in any one specific text. The 'kingdom' everywhere spoken of in the New Testament, is this kingdom after death, not the triumph of holy principles in this life. Those who wilfully reject the truth now, and persist in this rejection, pass into a condition of hopeless and irremediable ruin. But those who are indifferent, careless, the subjects of mental and moral torpor, the result of animalism, oppression, superstition, the cares of the world, or incapacity to realize another—will make the great 'field' in which the church hereafter shall find her great work. The writer seems to think that the best way of propagating his views is to state them in foggy sentences rather than to put them prominently forward in orderly array. A beautiful haze hangs over the subject of the pamphlet, and precludes the possibility of its winning many disciples. If it be true, it is certainly worthy of more definite treatment. If it be false: it may safely be left in its own misty environment.

JOURNAL DES FAMILLES. Ire LIVRAISON. London: Allan & Co., Stationers' Hall Court.

This is a very admirable Magazine. Its purpose is to supply suitable and easy French reading for young persons on leaving school. Its articles are partly selected, partly original. Each Number is to contain sixteen pages, 4to., and to be profusely illustrated with superior wood engravings. The Journal started in October last. The yearly subscription is eight shillings.

# Intelligence.

## CONFERENCES.

THE YORKSHIRE CONFERENCE assembled at Stalybridge, on Good Friday, April 3, 1863.

In the morning Rev. E. Gladwell, of Edgeside, preached from Isaiah xxviii. 16: *Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste.*

In the afternoon, at two o'clock, the Conference met for business, when Mr. T. Priest, one of the deacons of the church, presided, and the Rev. W. Fox, of Rochdale, prayed.

Reported baptized since the previous Conference fifty. Good Friday being a day when many of the ministers have special engagements very few were present at this Conference. A goodly number of the Stalybridge friends, however, attended the services, so that the congregations were not small. The following resolutions were passed:—

1. That brethren Noble, of Rochdale, and Sutcliffe, of Stalybridge, audit the Treasurer's account of the Leeds Relief Committee.

2. That we request the ministers in this Conference to accede to the invitations of the church at Stalybridge to supply their pulpit till the next meeting.

3. That this Conference is extremely sorry to see so few ministers and representatives present, and hopes that in future they will endeavour to attend.

That the next Conference be held at Shore, on Whit Monday, May 25. Rev. R. Horsefield, of Leeds, to preach in the morning; and, in case of failure, the Rev. C. Springthorpe, of Heptonstall Slack.

O. HARGREAVES, *Secretary.*

THE MIDLAND CONFERENCE met at Kegworth, on Easter Tuesday, April 7. The Secretary read the

Scriptures and prayed, and Rev. J. C. Smith, of Leicester, preached from Gal. vi. 9.

The meeting for business assembled in the afternoon. The attendance from the neighbourhood was good. Rev. C. Clarke, B.A., of Ashby-de-la-Zouch, prayed, and Rev. W. Jarrom presided. From the reports given it appeared that since the last Conference eighty-five had been baptized, one hundred and eighteen were candidates for baptism, and twelve had been restored to fellowship. The doxology being sung and the minutes of the last meeting read, the following business was attended to:—

1. *Congratulatory address to the Prince of Wales.* It was unanimously agreed that a congratulatory address on his recent marriage should be sent from this Conference to the Prince of Wales; that Mr. J. F. Winks, of Leicester, and the Secretary prepare the address; and that it be signed by the Chairman and Secretary.

There was no other business. The standing topic in such cases for friendly conversation was then introduced: What more can be done in this district to promote vital godliness? A very desultory though useful conversation ensued.

The next Conference to be held at Hugglescote, on Whit Tuesday, May 26, Rev. — Anderson, of Ilkeston, to preach.

A collection will be made at the next Conference for incidental expenses.

A Home Missionary meeting was held in the evening.

J. J. GOADBY, *Secretary.*

THE CHESHIRE CONFERENCE was held at Wheelockheath, on Tuesday, April 14, 1863.

The morning service was opened by reading and prayer by the Rev. C. E. Pratt, and the Rev. W. Taylor, of Stoke-upon-Trent, preached from Ephesians v. 18.

The Conference met in the afternoon, when the Rev. R. Pedley occupied the chair. From the reports of the churches it appears that few comparatively have been added to our numbers. Still we are thankful to say we have much reason to be hopeful and take courage for the future. We are glad our friends at Stoke have been successful in securing the acceptable services of the Rev. W. Taylor, late of Castle Donington.

1. That the Baptist church at Audlem be received into this Conference.

2. That this Conference recommend the Committee to co-operate with the church at Nantwich in electing new Trustees; and, if necessary, take legal advice.

3. That the church at Nantwich try to secure supplies through Mr. R. Pedley, jun., till the next Conference; and that the churches be asked to continue their contributions for the cause there.

4. That the next Conference be held at Stoke-upon-Trent, on the first Tuesday of October.

5. That the thanks of this Conference be given to the Rev. W. Taylor for his excellent sermon in the morning. JAMES MADEN, *Secretary*.

#### BAPTISMS.

LINEHOLME, TODMORDEN.—On Lord's-day, February 1, we added three to our church by baptism; and, on April 12, six others. A discourse on baptism preceded the ordinance, and a sermon to the baptized followed on each occasion.

W. S.

SHORE.—On Good Friday, April 3, early in the morning, ten persons were publicly baptized by Rev. T. Gill, pastor.

PETERBOROUGH.—On Lord's-day, April 5, four persons were baptized in the General Baptist chapel, three of whom were afterward received into the church.

LOUGHBOROUGH, *Baxter-gate*.—On Lord's-day, April 5th, three were baptized and added to the church.

S. T.

#### ANNIVERSARIES.

LINCOLN.—The special religious services alluded to in your last number are still continued, and the gracious work of God in the conversion of sinners is still witnessed among us. On the first Sabbath in April the services connected with our church anniversary commenced. Rev. J. Cookson, M.A., who ministers to us stately, preached in the morning, and at the close of the sermon in the afternoon, (preached by the Rev. T. Horsfield, of Louth,) baptized six persons. Mr. Horsfield preached again in the evening. The Lord's supper was administered, and the persons newly baptized received the right hand of fellowship. On the Monday afternoon we had a tea meeting, and a public meeting was afterwards held, presided over by the Rev. J. Cookson, M.A. Deeply interesting addresses were delivered by the Rev. T. W. Mathews, of Boston; R. Parks, Primitive Methodist; J. Lambrick, Free Methodist. The proceeds of these services were £14.

PETERBOROUGH.—On Lord's-day, April 12, the Rev. W. Telfer, of Whittlesea, preached in the General Baptist chapel, to good congregations. On the following day a public tea was provided in the assembly-room. Nearly 200 persons sat down to tea. Addresses were afterwards delivered by the Revs. Robertson and Telfer, Independents; Ashworth, Primitive Methodist; Cooke, Wesleyan; and Allsop and Barrass, Baptists. The attendance was very large, and the meeting unusually interesting. The amount raised, clear of all expences, was £15 6s. 10d. T. B.

#### RECOGNITIONS.

SHORE.—*Recognition Services of Rev. T. Gill*.—On Good Friday, April, 3, the services connected with the settlement of Rev. T. Gill, of Shore, were held. Rev. J. S. Potts, of Cornholme, read and prayed; Rev. R. Horsfield, of Leeds, gave the introductory discourse; Rev.

W. Salter proposed the questions to the church, to which Mr. Thomas Greenwood, one of the deacons, replied; and to the minister. After Mr. Gill's reply, Rev. J. Sutcliffe, late of Stalybridge, offered prayer, and Rev. R. Ingham, of Vale, preached on the Christian ministry. After dinner, which was provided in the school-room adjoining, Rev. C. Springthorpe, of Heptonstall Slack, read and prayed, Rev. W. Gray, of Birchcliffe, preached from 1 Thess. v. 12, 13. After tea, at which a numerous company assembled, a public meeting was held, Mr. J. H. Wilson, of Cornholme, in the chair. Addresses were given by Revs. R. Ingham, J. S. Potts, W. Salter, T. Gill, and others.

COVENTRY.—REV. H. CROSS.—On Tuesday, April 7, a social tea meeting was held in the school-rooms, for the purpose of giving a hearty welcome to the new minister, Rev. H. Cross, of Chilwell College, Nottingham, who entered upon his work on the previous Sunday. About 160 sat down to tea. After tea an interesting meeting took place in the chapel. Mr. John Knight, in a most appropriate speech, gave Mr. Cross, in the name of the church and congregation, a hearty welcome to their sanctuary, city, and homes, earnestly trusting that his labours would be eminently successful. Mr. K. then called upon Mr. Cross, as their minister, to preside. On taking the chair, Mr. Cross was loudly cheered. He thanked them for the enthusiastic welcome they had given him, and stated he should at all times need their co-operation, sympathy, and prayers in the discharge of his most responsible duties. The Rev. J. MacNaughton, of Wolvey, spoke upon the nature of the union formed, and the duties it imposed; which was followed by suitable addresses by Messrs. J. S. Beamish, Townsend, H. Beamish, and J. Goodridge. All the speakers expressed the interest they felt in this place of worship, and wished minister and people great prosperity.

## REMOVAL.

REV. C. BURROWS, of Measham, has accepted an invitation to the pastorate of the church at New Lenton, and commences his labours on the first Sabbath in May.

## MISCELLANEOUS.

LOUGHBOROUGH, *Baxter-gate*.—*Testimonial to Rev. E. Stevenson*.—The Rev. E. Stevenson having recently completed the twenty-first year of his ministry in this place, the friends thought it a fitting opportunity of shewing their esteem and regard to him personally, and their appreciation of his services as a minister, by presenting him with a substantial token of their affection and good will. On the 3rd of April, a meeting of the members of the church and any friends in the congregation who desired to be present was held. Tea was provided in the school-room. After tea, the meeting adjourned to the chapel, which was decorated for the occasion with evergreens and flowers, Scriptural mottoes, and others expressive of the good will and affection of the church and people towards their pastor. The chair was taken by Mr. Fisher, one of the deacons. The Rev. Thomas Stevenson, of Leicester, prayed. The chairman then addressed the meeting. He then called upon Mr. Savage, another deacon, to make the presentation. Mr. Savage said that it had been proposed that the oldest officer should take that part of the proceedings; but from ill health, and not feeling himself incompetent for the occasion, the lot had fallen upon him. The testimonial consisted of a handsome gold English lever watch, with gold dial, jeweled in six holes, with gold guard chain attached. On the dome of the watch, the following inscription was tastefully engraved: 'Presented to Rev. E. Stevenson, by the members and friends of the General Baptist church, *Baxter-gate*, Loughborough, 3rd April, 1863.' The Rev. E.

Stevenson acknowledged the gift, and with feelings deeply moved, said he thanked the friends very sincerely; he accepted the gift with great pleasure, not so much for its intrinsic value (though that was a consideration not to be overlooked), but as a durable memento of their affection to him, and their appreciation of the manner in which he had endeavoured to discharge the duties of his office among them. He then gave an epitome of his religious experience, his call to the ministry, and more particularly of his settlement with them on the death of his father, twenty-one years ago. Some parts of his course had been particularly bright and cheerful, and other portions clouded with sorrow and heavy trials; but on the whole the bright had predominated. He thanked God that he was there with them that day, and that such thorough harmony and good will prevailed among them. He assured them that their affection and good feeling were fully reciprocated by him. After singing a hymn, appropriate addresses, the spontaneous effusions of earnest and loving hearts, were delivered by several of the friends. The pastor pronounced the benediction, and the meeting closed. It was as pleasant and profitable as any in the remembrance of the oldest there present. S. T.

COVENTRY, *White Friars' - lane Chapel.* — On Tuesday Evening, April 14th, a coffee meeting was held in our school-room. About seventy of the friends were present. After the tables were cleared, the Rev. H. Cross, minister of the place, took the chair. After singing and special prayer on behalf of Mr. and Mrs. Taylor, who were about to set sail for America, Mr. Cross introduced the object of the meeting, which was to present a testimonial to Mr. Taylor, and to take a farewell of him and his wife, previous to their departure from Coventry. After an address by Mr. W. Rainbow, in which he referred to his intimate knowledge of Mr. Taylor for many years past, and his high respect for his character, the chairman presented Mr. Taylor, in the name of the Sabbath-school teachers, a beautiful copy of the Holy Scriptures, as a token of their appreciation of his Christian character and devotedness as a Sabbath-school teacher. Mr. Taylor said a few words in acknowledgment of the gift. Mr. J. Knight also bore testimony to the honest, straightforward, and consistent character of Mr. Taylor. The hymn,

'Hail! sweetest, dearest tie that binds,' &c.

was then sung, prayer again offered by the chairman, and this interesting meeting closed. R. C.

## Notes of the Month.

### ECCLESIASTICAL.

WE have heard of 'winking Madonnas' and images that by means of concealed sponges were made to sweat drops of blood; but in barefaced impudence the trick recently attempted at Capua, in Italy, surpasses both. The late Papist Arch-

bishop's body was laid out in state in one of the chambers of the palace. Crowds flocked in. When the crowd was the thickest the cardinal was seen to raise his arm and nod his head! Great excitement prevailed. The people cried, 'A miracle! a miracle!' Some fled in terror; others stood rivetted to the spot. Two

bersaglieri (Italian riflemen), however, did not share either in the terror or in the credulity. They rushed up to the bed, lifted the curtain, when out stepped a lazzarone, who immediately took to his heels, was pursued by the soldiers, but escaped. The Prefect of Caserta has ordered an investigation of the matter with a view of bringing the imposters to justice.—The English bishops and Colenso still keep up a dropping fire. Colenso thinks he is condemned 'unheard!' and appeals to his right as an Englishman and to the liberty of enquiry conceded by the Reformation. The venerable Dean Milman is reported to have uttered the following *bon mot*, when asked what he thought of the Bishop of Natal. 'Oh,' said he, 'he is very well "up" in Numbers, but he don't understand *Exodus*!' As might be expected, Colenso's book is being taken up by clever heathen opponents of Christianity abroad. We heard only the other day that even in Ceylon the Buddhist priests were already quoting it against Protestant missionaries.—The Bishop of the Sandwich islands has recently been installed in truly Puseyistic style. The bishop and the Papist padres had better shake hands. The trammels of the English church have been again visibly displayed. After the death of Albert the Good the Queen attended service in a Presbyterian Kirk in Scotland, and was greatly impressed by the suitable extempore prayer for herself. It is said that when she asked the late Archbishop of Canterbury whether some such prayer could not be introduced into the church service, he replied—'Not without the consent

of the Privy Council.' And even the cynosure of all eyes—Alexandra—could not be prayed for until this process had been gone through. Protestantism is increasing in France—twenty new places of worship were opened in that country last year.—Rev. S. G. Green has accepted the post of President in the Baptist College, Rawdon, and the classical tutorship is now vacant. Rev. J. H. Hinton has resigned his charge at Devonshire-square chapel. The foundation stones of two new Baptist chapels have been laid during the last month—one at Wolverhampton and the other at Leeds.

#### GENERAL.

THE one topic just now is the attractive budget. A reduction of the duty on tea and an equalization of the income tax will give the Chancellor of the Exchequer a new claim to popular favour. The best comment on his policy is, that despite the paralysis of trade in the cotton districts the revenue this year is nearly one million in excess of the expenditure! The French treaty has, of course, had the largest share in affecting this agreeable result. Sir Morton Peto's 'Burials Bill' has again been thrown out. The House is too conservative for such a sweeping change. The Government has lost one of its ablest men—Sir G. C. Lewis. He was a ripe scholar—some say the ripest this country has produced for many years. His death is a national loss. During the Easter holidays the Premier was 'starring' it in Scotland. He was everywhere received with the greatest enthusiasm.

The Albert memorial is to be an Eleanor Cross, like the Martyrs' Memorial at Oxford, and will cost £100,000. £70,000 have been subscribed, and Parliament has voted the remainder. Glaisher has made two other scientific balloon ascents during the past month—the last was attended with no small danger. The wind drove the car toward the sea, and but for the skilful handling of Coxwell, the aeronaut, they would have fallen into the ocean. All the instruments were broken by the collision of the car with the earth. The volunteer review at Brighton was quite a success. We regret to hear that one life was lost, through the kicking and plunging of a restive horse. The Lancashire distress is still very little abated. Two plans of relief are now on foot: one, of extensive emigration; another, of helping the districts suffering by loans to be repaid in three or four years.—Abroad the political horizon still looks stormy. France is occupying herself with Poland. Prussia, or rather her fatuous king, still threatens to give up all Poles found in his dominions. The insurrection in Poland spreads. The amnesty of the Czar, which turns out to be less liberal than was at first supposed, has fanned the flame into even greater virulence. The notes of the three great powers to Russia—England, France, and Austria—have, by their unanimity, greatly disturbed the Czar's peace of mind. He has replied, however, in neat diplomatic phrase—'Mind your own business.' Greece has accepted Prince William of Denmark as her king. The Sultan *did* visit the Pasha of Egypt, although the English ambassador tried his best to dissuade him from his purpose. The Spanish Queen has received a letter from the Emperor of the French, couched in pressing terms, asking for the release of the Protestant prisoners. America reports still the 'impending' of great events. Charlestown is to be taken—we suppose as M'Clellan took Richmond. We fear there is no hope of any peaceful issue at present. While abhorring slavery as 'the sum of all villainies,' we are scarcely inclined to endorse the wholesale extirpation theory of many Northern men.

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## Marriages and Deaths.

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### MARRIAGE.

April 7th, at Arnsby Baptist chapel, Leicestershire, James Oswin, grazier, Burton Overy, to Mary, youngest daughter of the late Mr. T. Horton, farmer and grazier, Saddington.

### DEATHS.

March 24th, at Castle Donington, Mr. Joseph Burton, aged 74.

March, 27th, at Princes Risborough, Bucks, Sarah Margaret Owen, aged 21, the daughter of the Rev. J. J. Owen.

March 30, in the 21st year of his age, Owen Sullivan Smith, fourth son of the Rev. F. Smith, Downton, Wilts.

April 15, at Derby, Ann, the beloved wife of Mr. Charles Stevenson, aged 53.

## Missionary Observer.

### CONFERENCE AT CUTTACK.

#### SECOND NOTICE.

*Camp Salpore, 22nd Jan., 1863.*

I resume the narrative of our recent Conference at Cuttack, not in the quiet study where the former part was written, but in the solitary tent at the close of the labours of the day. We were not favoured this year as we have often been on such occasions, with a representative from the Northern Orissa Mission, nor had we any letter reporting the labours of our respected brethren. We were, however, glad to learn that Mr. Bachelor, after an absence from the field of full ten years, had returned to resume his all-important work. Our brother while labouring previously at Balasore did much to benefit the people in addition to his direct missionary work. His medical skill disarmed the prejudices of the natives, and convinced them of the benevolent character of our holy religion. In this way he secured the confidence and respect of the people to a considerable extent, while it was his earnest desire to lead them to the physician of sin-sick souls. He published a small medical work both in Oriya and Bengali. He has brought with him from America a printing press. I may add, that our brother has left his beloved wife and children in America, and on landing he received the painful tidings of the death of one of his children.

A letter was read at our meeting from Mr. Murdoch, the agent in India of the Christian Vernacular Education Society, offering five rupees a month each, (10s.) for three new schools in Orissa if they could be established. The offer was readily accepted by the brethren at Berhampore, Piplee and Russell-condah. The remainder must of course be raised from local resources. I

hope that the committee of this excellent society may favourably regard the special claims of Goomsur and be induced to do a little more. The Government has had a few small schools in that wild region, and the official report of the different examinations excites the reader's risibility. No Christian school, so far as I am aware, has ever been established in that long-neglected region for the children of Oriyas or Khonds.

At the meeting with our native ministers the following united with us, Gunga Dhor, Damudar, Sebo Patra, Pursua, Ghunoo, Kumbhoo, Jugoo, Paul, Thoma, Matthew, Dunai, Shem, and Rama Das and Saunantani, colporteurs. Prayer was offered by Gunga and Sebo Patra. We could not review the year without sorrowful recollections, though we felt that in many respects, there was much cause for thankfulness and hope. An application was made by Kartick Samal to be engaged as a native preacher, and the general impression as to his fitness for the work was highly favourable; but as he is at present usefully employed in the printing office, a little delay seemed necessary before coming to a final decision. He has respectable endowments as a poet, and stands next in my judgment to Makunda. His versification of the sermon on the Mount, which has been published during the year, has been well received. We were very glad that our old friend Gunga was able to meet with us, for two or three months ago there seemed little hope of it; and now though the Lord may spare him to us a little longer, we cannot expect him to labour much more. On one of my visits at the time referred to, he said, "I have no pleasure in anything except the love of Christ, and that is as sweet and fragrant as ever." On another occasion he said, "Don't be discouraged; don't think because

Gunga is lying and suffering in this way here that he will ever forget his Lord, or forsake his Saviour, never." May that Saviour be with him and with us to the end; and may the remembrance of his love ever be fragrant.

It will gratify the friends of the mission to know that the first Goomsur convert, Rama Chundra, or as he is more generally called by the people Chundra, was engaged as a colporteur, and is for the present to continue in his native village. The propriety of engaging one or two others was considered, but in the present depressed state of the society's funds, it was deemed desirable not to engage them at present, unless their salaries could be paid from local funds.

The brethren reported their varied labours, and the state of the several churches, but as the statistics for the home report are made up to 31st March any account now given would be necessarily incomplete. Still it may be stated, that the additions by baptism at Cuttack have been more than usually large. Already twenty-six have joined themselves to the Lord in the bonds of a perpetual covenant, and there are still several candidates. But in this uncertain world sighs and tears mingle with thanksgiving and songs; and the review of a year always awakens sad and sorrowful as well as grateful and jubilant emotions. At Khundittur, after a long interval, the baptismal waters have been again moved, and two have been added to the church. To some of the brethren and sisters the past year has been a more than usually trying one: their path has been through deep waters, and severe affliction, personal or relative, has been appointed for them.

I should add, that Mr. Bailey read to the brethren a very carefully prepared paper on the question of Christian villages and the manner in which they should be governed.

Some of the miscellaneous cases considered related to questions of much interest and importance. One

case related to the state of the law as to converts from heathenism obtaining possession of their wives and children, but the case was deferred as it was expected that the High Court in Calcutta would speedily give an opinion on a question submitted by the Judge of Cuttack respecting Bainsee Beharah. As I heard only last evening of the final decision on this case, I may as well give it here; but in order to understand the case it is necessary to state that Bainsee Beharah is a recent convert from idolatry at Cuttack, and he has not been able to obtain his wife, or children, or property, so violent has been the opposition of heathen relatives. The course pursued by the magistrate appeared to us open to grave objections, and we appealed from his decision to the judge. On the 13th of November last the decision of the judge was recorded, but not published. It was that the wife and children should be made over to the convert: the property, whatever it might be, would of course follow. The cause of the delay in publishing the judgment was, that there was a question of law involved on which the judge was desirous of having the opinion of the High Court. But the High Court has declined giving an opinion, or issuing any general instructions in regard to such cases. The judge has therefore decided to uphold his own decision, and has recorded the following judgment.

"I hereby direct that the judgment given by this court on the 13th November last, be forthwith carried into effect, and that a copy of the judgment be forwarded for the information and guidance of the magistrate. All expences in this case are to be paid by the respondent." The respondent is the party opposed to the christian convert. As soon as the original record of the case is received back from Calcutta, the magistrate will be directed to see to the delivery of the wife and children and property to Bainsee Beharah. Thus satisfactorily ends a case which has involved much anxiety, and I

think our judge—Octavius Toogood, Esq.—has nobly done his duty.\*

Another case considered, and on which the Cuttack brethren were empowered to take legal advice, was as to the question of divorce under Act V. of 1852, commonly called the "the Indian Marriage Act." It is difficult, of course, to say what a professional opinion on such a question may be, but the the act itself says nothing of divorce.†

The propriety of making Ganjam, which is said now to be much more healthy, a sub-station was discussed and referred to the brethren at Berhampore. The desirableness also of the missionary, or missionaries, in the Piplee district, generally residing at Pooree, was considered at some length, but no decision was adopted, except to defer it till next year.

Another important case received much serious and anxious attention. Medical certificates were submitted as to the state of Mrs. Taylor's health, and the necessity for a change of climate. The brethren, after a full consideration of the case, expressed their conviction of the necessity for her return home. It will involve a separation from her beloved husband, and such separations are exceedingly painful, but the grace of Christ is sufficient for the exigencies of all who trust in Him. A passage has been secured for Mrs. Taylor, and the two children, that the Lord has spared to them, in the good ship 'Malabar'—Captain Pope—advertised to sail

\* 4th Feb., 1863.—The case was after all scarcely settled when this was written. The adversary did not yield without another struggle. Attempts were made to hinder the carrying out of the judge's order, but they did not succeed: and on Saturday evening last, about nine o'clock, Bainsee, his wife, and five children, were at our door. It was a most exciting and affecting scene, but I cannot now give details.

† Since writing the above I have seen in the papers that a Legislative Member of the Governor General's Council has brought in a bill to empower the High Courts of the several Presidencies to deal with questions of divorce.

from Calcutta about the 20th of February, and prayer will, it is believed, be offered that they may be wafted in safety over the mighty waters, and that health may be mercifully restored. May all that was done at our late Conference (which was one of the most important we have ever held) fall out to the furtherance of the gospel.

JOHN BUCKLEY.

## DAWK JOURNEY FROM CALCUTTA TO CUTTACK.

BY REV. I. STUBBINS.

*Khundittur, Feb. 11, 1863.*

As I am now enjoying for the first time since my return to India, a little comparative quiet, I feel disposed to give, for the special edification of yourself and some of my many friends, a few personal recollections of our journey from Calcutta to Cuttack.

I need not, if I could, say how often during that journey I wished for one of your good honest English railroads with all its marvellous accommodations, instead of that miserable, jolting, tedious, expensive, hearse-like-thing, a Palanquin, where you are shut up to dire solitude as though you were being carried alive to your grave by a set of black, yelling, screaming creatures, that a stranger might fancy had just emerged from the most undesirable of all places. I sighed and laughed in turn at their grotesque wildness while my bones fairly ached with the shaking they gave me. At times, however, I did manage to lose myself in reveries of the never-to-be-forgotten past—in revisits to places and scenes most likely never to be visited again except on fancy's wing—and re-communication with loved ones and friends who have endeared themselves to my heart of hearts by almost unnumbered acts of kindness and affection. But anon some sudden

halt, changing of shoulders, changing of bearers, hoisting on board a ferry boat, clamouring for Bakshish or something of the kind, recalled the mind to all the realities of one's degraded position. And then there was the blazing torch emitting an odour anything but agreeable, and exhibiting in no very delicate view, its semi-naked holder who is running, smoking, shouting, and grinning against your palkee door.

Morning dawns, for we have been travelling all the live-long night and a good piece of the previous afternoon, if not day, and if we have had good bearers all the way, a great improbability, we find ourselves set down in front of a comfortable hotel? Not a bit of it, but in many instances a damp chilly dawk bungalow without a bit or drop of aught to cheer you except you have brought it with you. Such was the case when we were set down on Tuesday morning, at Midnapore, after travelling in one form or another for more than twenty consecutive hours. I immediately ordered the cook, for a cook and one or two other servants are kept at each of these bungalows to wait upon travellers, to get us a little breakfast which was to consist mainly of a cup of tea and some curry and rice. Away he runs and wrings the neck of an unfortunate fowl, which he has knocked over with a broom or anything he happened to lay his hands on first, tears off the skin and in no very scientific manner proceeds to dissect it; and then there are the pounded turmeric, cayenne, mustard seed, coriander seed, sliced onions, garlic, &c., mixed with ghee or oil, and all are stewed together, and in about three hours breakfast is brought on the table after patience and appetite are alike almost exhausted. Grumble? Why of course you grumble, you would be something super-human if you did not, but you might as well grumble at the wind. Help yourself you cannot. Wile away your time by looking over the book which lies on the table, for travellers to

write their names in, with a column, not only for how long you stay, what you pay, &c., but for remarks and read "Kit, i.e. the cook, a decent fellow." "Kit a lazy rascal." "Kit a horrible scoundrel." "Servants negligent." "Bungalow filthy." "Bed not fit to lie on." "Pigeons fill the place with fleas," &c., &c. However, despite of all, you bathe, eat, rest, and feel refreshed and thankful that there are even dawk bungalows. As the time for your departure draws nigh you enter your name in the book and pay a fee of one rupee each for the use of the bungalow, settle with Kit for the curry and rice and whatever you have had, make him and the other servants a present for their diligent attendance and attention, and prepare for exit; while the bearers outside are binding up their loins by pulling and folding their long cloths as tightly round them as possible, quarreling about which palkee they should carry, if there be more than one and one is lighter than the other. Their language on such occasions is altogether too impure for transmission to paper, we therefore leave it to die in the air, at least so far as we are concerned. Would that it could die there so far as its wretched utterers are concerned!

Well, Tuesday night we travel on and on till we are stopped at Dantoon by a native moonsiff or judge, whom I had known in Orissa. He had been up watching a good part of the night, that he might make his salaam and assure me that he had not forgotten me. This was pleasant. Well, on we go till we reach Jellapore, the end of the stage, but two miles short of brother Hallam's house where we want to go. There the bearers set us down in the road and stoutly refused to stir another peg. Promises, threatenings, and even that magic word "bakshish" were of no avail, and we were obliged to wait till fresh bearers could be got.

Thankful were we to find ourselves seated at length by the side of our warm-hearted fellow-labourers Mr.

and Mrs. Hallam and zealous Miss Crawford, who was the first in that mission that returned to America and came back to Orissa. All honor to the dear girl! I might say, Mr. Hallam went from the neighbourhood of Cradley Heath when a lad to America; that he well remembers the Sabbath-school, good old friend Cheate and many others. The day passed very pleasantly in the society of these valued friends, but parting time came at length, and we parted where we love to part, at the throne of grace.

We had provided, as we thought, for a pleasant night's run to Balasore by laying a government dawk, but were sadly mistaken; for at the end of the very first stage we were set down in the middle of the road with the delightful assurance that there was no relay of bearers! What could be done? I showed the post office warrant that dawks had been laid and the hire paid. I begged the bearers who had brought us to take us on the next stage; told them I would give them extra hire and "bakshish" beside; but no, they were immoveable as a rock. The night was cold. We therefore had a fire made, kettle boiled and took a cup of tea from the top of our palkees. Meanwhile, I ascertained that there were two sets of bearers sleeping in a house close to and waiting for some sahibs who were travelling from the south. I had them roused up and offered all sorts of rewards if they would take us on, telling them that if they should meet the other palkees they might change with those bearers, &c. After between two and three hours of consideration and talking over pros and cons they agreed, and then with some of the old bearers we started off again. Scarcely had we got half through the stage when the palkees from the opposite direction appeared in sight. Our men shouted, bawled, stormed, but all in vain; the bearers would not stop but rushed by us with more than double their usual speed. On we went as all hope for our bearers was now

vain, and in due time reached the end of the stage. Here again there were no bearers. There was, however, a bungalow close by and off we went to that with the assurance that it was unoccupied. While our palkees were being set down a warm-hearted honest looking Irishman, whom we had roused from his slumbers, opened the door! I felt, as may be supposed, taken aback. I say I, for Mrs. Stubbins and Harriet were fast asleep and knew of nothing that was going on. I told him what a pretty fix we were in, when he, by way of making the best of it, roused up his servant and ordered him to get a cup of coffee ready while we deliberated upon what was best to be done. I need not trouble you with what we said and what we did; suffice it to say that nothing could exceed the kindness of Mr. O. Riley, and when he left in the morning, he left behind him what provisions he had and his principal servant to wait upon us, with strict orders to get us whatever we wanted as long as we might have to stay. About nine o'clock one set of bearers came up, and I thought it best to go on with these and make provision at the next stage for my fellow travellers. There I found all right, and so pushed on to Balasore, where Mrs. Stubbins and Harriet arrived some three hours after me.

Here we were most kindly welcomed by our dear friends Mr. and Mrs. Miller, also as at Jellasure, of the American Free Baptist Mission. The day, so greatly abridged, was sadly too short for all we had to see and say especially as we had to leave early, the night's dawk being a very long one.

That night we had no mishap, but arrived safely and as comfortably as circumstances would permit, at Bariapore, where we were glad to find our old friend the Kitmutgar, who was there when we first went to India and long before. He talked a great deal about Lacey, Sutton, and all the rest of our missionaries. He had provided for us most sumptuously, and was most assiduous in

is attentions. He is the best fellow I have ever met with at any bungalow where I have stayed, and seems to have the good word of every one.

I should have mentioned that as morning dawned I threw open my palkee door intending to get out and have a walk, but to my horror we passed close by a poor pilgrim who had evidently just died, and the miserable mangy dogs were gnawing and tearing away as though they were afraid of losing their prey. One such sight was enough before breakfast, so I threw myself back in my palkee, scarcely daring to look out again, and earnestly prayed that the fearful and murderous delusions of Jugger-nath might soon come to an end, and the life-giving truths of Jesus be everywhere heard, believed, and loved.

Before leaving the bungalow, a lady and gentleman, whom we had previously known, came up, with their three sweet little children looking as happy and healthy as could be desired. They were on their way from Cuttack to Calcutta. Since then we have heard of the death of two of these darling ones, and the dangerous illness of the third. Oh, how frail are our greatest earthly treasures! How important to have treasure in heaven. Reader, is yours there?

The next night all went on well till we reached Tangey, the last stage in our long and tedious journey. I had been congratulating myself that we should reach Cuttack by seven o'clock, but so it was not to be. There were no bearers ready. I roused up the head of police and sent off his men, constables if you like to call them so, in every direction, and paced the road from 3.30 till day-break, hoping every moment to be able to resume our journey, and feeling mortified at such a break down when comparatively within sight of the goal. Instead of seven it was past noon when we entered Cuttack, but it was peculiarly gratifying to meet some of the native

christians who had come out to welcome us. On we went, the bearers singing and bawling as loudly as they could, passing house after house and bazaar after bazaar, till we were affectionately welcomed by our dear old friends Mr. and Mrs. Buckley and our new friend Miss Guignard. With this welcome to the heart and home of my college companion and oldest friend in India, hungry, thirsty, and weary we rest, thankful for the mercies which have attended us during our long absence and many journeyings, and which have now brought us back in health and safety to labour for Him whose we are and whom we hope to serve for ever.

"Praise God from whom all blessings flow."

#### INTELLIGENCE.

MRS. TAYLOR and her children sailed from Calcutta in the "Malabar" on February 24th. Mr. Taylor accompanied them as far as the "Sandheads," and then returned to Calcutta in the Tug Steamer.

MISSIONARY SERVICES.—The Rev. H. Wilkinson and the Secretary have been busily engaged during the past three months in attending Missionary meetings. Brethren Allsop, of Whittlesea; J. J. Goadby, of Leicester; R. Kenny, of Burton; E. Stevenson, G. Hester, T. Wilshire, and T. W. Marshall, of Loughborough; and T. Yates, of Wirksworth, have also rendered valuable assistance. The meetings at Leicester, Derby, Loughborough, Coningsby, Wisbech, Long Sutton, and March, and a few other places, were of an unusually lively and encouraging character.

#### ACKNOWLEDGMENTS.

MR. BUCKLEY presents his sincere thanks for the following books sent for gratuitous distribution in response to his appeal inserted in the *Observer* for June last:—

To Messrs. Wilkins and Ellis, for two dozen of Immanuel the Christian's Joy.

To Rev. J. C. Pike, for one of Pike's Guide; six of Pike's small works; six of Nehemiah; twenty-four of Put Asyde at Home; six of Peggs' Orissa.

Thanks are also heartily presented for the following:—

To friends at North-street, Louth, for a box of useful articles. Ditto for presents for Kartick and Kasuri. Ditto for Thoma, including Green's Biblical and Theological Dictionary.

To Loughborough Wood-gate Sunday-school, for sundry presents for Mahini and Mary.

To presents from Mrs. Barwick, Nottingham, for the child that she supports.

To presents from Miss Butler, for Henrietta, Emily, Maria, and others.

To the schools at Barton, Barlestone, Bagworth, Bosworth, &c., for presents for Catherine Kirkman, Samuel Deacon, and their child in the Berhampore Asylum.

To Boston Juvenile Society, for Joseph Perry's writing box, contents, &c. And for Mary Ward, bag, scissors, cotton-stand, &c.

The warmest thanks of Mr. and Mrs. Stubbins are also presented to J. Heard, Esq., Nottingham, for two dozen of worsted jackets for native preachers.

To Mrs. Baldwin, Nottingham, for valuable present of knives and pencils for native preachers. Sundry presents for their wives and children. Needles, thimbles, crochet needles, bodkins, &c., &c. Print for Christians.

To Miss Granger, Nottingham, for sun bonnets, embroidery ready traced, &c.

To a number of kind friends at Long Sutton, Fleet, and Holbeach, for boxes containing valuable prints for schools and native christians.

To Mrs. Kemp, of Nottingham, for a parcel containing print for native christians.

March 2nd, 1863.

### Foreign Letters Received.

BERHAMPORE.—W. Hill, Feb. 17, 28.  
CAMP, SALPORE.—J. Buckley, Jan. 22.  
CUTTACK.—W. Brooks, Feb. 4.  
—J. Buckley, Feb. 4, 16, 17,  
March 4.

CUTTACK.—I. Stubbins, Feb. 3, March 3.  
—G. Taylor, Feb. 3.  
PIPLEE.—W. Miller, March 3.  
RUSSELL CONDAH.—T. Bailey, March 2.  
SERAMPORE.—G. Taylor, March 4.

### Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
From March 20th, to April 20th, 1863.

#### BIRMINGHAM, Lombard-street.

	£	s.	d.		£	s.	d.
Public Collections ...	11	15	9	Mr. Checkland ...	0	10	0
Collected by Miss H. Cheatele,—				Mr. Ashford ...	0	10	0
Mr. Councillor Atkin ...	1	1	0	Mr. George Cheatele ...	0	10	0
F. Ewen, Esq... ..	1	1	0	Mr. J. S. Cheatele ...	0	10	0
Boys in Mr. Ewen's Academy				Mr. Suffield ...	0	5	0
for Schools ...	1	5	0	Miss Rowlinson ...	0	5	0
J. C. Woodhill, Esq....	1	0	0	Small Sums ...	1	5	0
Rev. G. Cheatele ...	0	5	0				
Rev. J. Harrison ...	1	0	0		13	9	6
W. Middlemore, Esq. ...	0	10	0	Collected by Miss E. Wright	0	15	0
W. Beaumont, Esq. ...	0	10	0	A Friend, for the support of a			
Mrs. Nutter, for Schools ...	0	10	0	Native Orphan ...	2	10	0
Mrs. Southall, ditto ...	0	10	0	Girls' School ...	3	3	0
Mr. Findon ...	0	12	6	Boys' ditto ...	1	8	0
Mr. White ...	0	10	0				
Mr. Chambers ...	0	10	0		33	1	3
Mr. Inasley ...	0	10	0	Less expenses ...	1	2	6

BURTON-ON-TRENT.		
	£	s. d.
Public Collections ... ..	8	0 0
Rev. R. Kenney ... ..	1	1 0
Collected by Mr. R. Vickers	3	0 0
Ditto in Sunday-school ...	2	12 8
Ditto by Miss Millner ...	1	16 10
Ditto by Miss E. Hurst ...	0	7 6
Collection at Cauldwell ...	0	8 0
Ditto at Overseal ... ..	1	0 0
	18	6 0
Two years' printing ... ..	0	11 0
CONINGSBY.		
Public Collections ... ..	4	13 6
Sac. Coll. for W. and O. ...	0	8 0
Rev. W. and Mrs. Sharman...	1	1 0
Mr. and Mrs. W. Lane ...	1	1 0
Mr. and Mrs. Kemp ... ..	1	0 0
Mrs. Lane ... ..	0	10 0
Mrs. J. Clarke ... ..	0	8 0
Mr. Wells ... ..	0	5 0
Mrs. Atkin ... ..	0	5 0
Miss Blanchard ... ..	0	5 0
Miss M. J. Lane ... ..	0	5 0
Mrs. Wood ... ..	0	5 0
Boxes,—		
Mrs. Buffham ... ..	0	8 2
Mrs. Sellars ... ..	0	5 11
Mrs. Parker ... ..	0	5 0
Mrs. Barker ... ..	0	5 1
Four boxes under 5s. ...	0	16 4
	12	7 0
Less expenses ... ..	1	10 0
DERBY, <i>Mary's-gate.</i>		
Public Collections ... ..	24	19 1½
DOWNHAM MARKET.		
Mrs. Amies don. for debt ...	20	0 0
HUCKNALL TORKARD.		
Public Collection ... ..	1	17 0
Mr. W. Calladine ... ..	0	5 0
	2	2 0
KEGWORTH AND DISEWORTH.		
<i>Kegworth.</i>		
Public Collections ... ..	4	14 6
Collected by Mrs. W. Wilders	0	13 0
Mr. W. Wilders's box ... ..	0	4 0
Rev. W. Jarrom ... ..	0	10 6
Pupils of ditto, School box...	0	10 6
<i>Diseworth.</i>		
Public Collections ... ..	1	7 6
Collected by Miss Adkin and Miss Hayes,—		
Mr. J. Hardy... ..	0	10 0
Mrs. J. Hardy ... ..	0	10 0

	£	s.	d.
Mrs. Mee ... ..	0	10	0
Mr. Gayton ... ..	0	5	0
Mrs. Hayes ... ..	0	5	0
Mrs. Cross ... ..	0	5	0
Small Contributions... ..	0	18	0
	11	3	0
LRAKE AND WYMESWOLD.			
<i>Leake.</i>			
Collections and Subscriptions	13	10	0
<i>Wymeswold.</i>			
Public Collections ... ..	3	5	0½
Mr. Smith's Pupils ... ..	1	2	6
Mrs. Wale ... ..	1	0	0
Rev. G. Staples ... ..	0	10	0
Rev. T. Hoe ... ..	0	5	0
Mr. Stevenson ... ..	0	0	5 0
Mr. Wootton ... ..	0	5	0
Mr. E. Charles ... ..	0	5	0
By small sums ... ..	1	7	9½
	8	5	4
LEICESTER, <i>Friar-lane.</i>			
Mr. T. Bellamy ... ..	0	10	0
LONDON.			
Major Farrau ... ..	1	0	0
LONG SUTTON.			
Cash on account, per Rev. W. Dyson ... ..	13	11	0
LOUGHBOROUGH.			
Rev. T. Wilshere, donation for debt ... ..	1	0	0
A Friend in Scotland, per do.	5	0	0
	6	0	0
MARCH.			
Public Collections ... ..	7	2	3
NOTTINGHAM, <i>Broad-street.</i>			
Sac. Coll. for W. and O. ...	1	10	0
SIDNEY, AUSTRALIA.			
Mr. Frederick James Winks	1	0	0
WISBECH.			
Cash on account, per Mr. F. C. Southwell ... ..	25	0	0
WOLVEY.			
Public Collections ... ..	3	18	6½
Collected by Miss Sutton ...	2	14	0
Ditto Oriya type ... ..	0	13	0
Ditto by Mrs. Elliott... ..	3	1	3½
Ditto by Mrs. Cooper ... ..	0	8	7½
Ditto by Master W. Tomlinson	0	9	3½
Sac Coll. for W. and O. ...	0	14	0
A friend ... ..	0	5	0
	12	3	9
Less for printing ... ..	0	3	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, Leicester, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

THE  
GENERAL BAPTIST  
MAGAZINE.

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JUNE, 1863.

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WELSH PREACHING AND PREACHERS.

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CHRISTMAS EVANS AND HIS CONTEMPORARIES.

CHRISTMAS EVANS has been styled the Welsh Bunyan, and not without reason. He bore a striking resemblance to the glorious dreamer in his love of allegories and impersonations, in his power of clothing them with flesh and blood, in his day visions, and in his hand to hand conflicts with the Prince of Darkness. He was like Bunyan also in his study of one Book, in his burning zeal for the spiritual welfare of his countrymen, and in the marvellousness of his pulpit efforts. And yet the extant sermons of the Welsh and English dreamers scarcely help us to understand the secret of their power. In the case of Evans, much more than in the case of Bunyan, the character and condition of the people and the times had much to do with his success.

The Principality before the days of Evans, and even during the earlier portion of his life, was cut off from the absorbing interests and pursuits common elsewhere. The Welsh had no sports, no merry-

makings, except at occasional fairs and weddings, no theatres, no politics, no newspapers, no literature. Cooped up in their own mountain fastnesses, and strangers to the bustle and stir of great cities, and all that gives them attraction and life, they were in the most favourable circumstances for the development of their provincial character. Their Celtic ardour was ready to seize upon the first excitement that offered. Happily that excitement came chiefly in the form of religious revivals. The followers of Whitefield and Wesley stirred up the old Cymric fires and fanned them with the breath of heaven. The Bible became the Welshman's chief study, and theology his only science. By the road, in the fields, in the farm-house, in the shop, in the smithy, and even in the way-side inn, religious themes now formed the staple of his conversation. It naturally followed that preaching should become the chiefest attraction to Welshmen. They forgot the ripening harvests, ready for

VOL. IV.—NEW SERIES, No. 6.

the sickle; they forsook the shop, the smithy, and the ale-house, that they might flock to hear the great men whom God was then raising up. Vast crowds gathered upon spots which from their natural grandeur or loveliness might aid the duller speakers, yet where the stranger's eye could only detect a few scattered homesteads. But the preachers owed more than half their power to their hearers. Rapt attention was depicted on the already excited throng. A single hymn, or a fervent prayer, touched the springs of an emotion which was but faintly concealed. The eager upturned faces kindled the inspiration of the preacher, even before he had taken his text. Presently, as he warmed with his theme, murmurs of approval and encouragement arose from the listening throng. There was not, as with the Byzantine Greeks, when stirred with pulpit oratory, waving of handkerchiefs and clapping of hands; nor yet, as in their case, any disturbing effects upon the preacher from dissimilar demonstrations. On the contrary, the fervent Welsh responses stimulated rather than checked the glow of the preacher's fancy, and loosened his tongue. Many were entirely dependant on such modes of approval, and in their absence were certain to fail. The people excited the preacher, and the preacher, reflecting the excitement visible before him, in deepening it increased his own.

It should not be forgotten, however, that the style, the language, and the adaptation of the discourse assisted in producing the general effect. The orator talked in a style tintured with imagery borrowed from the Bible, or suggested by the common incidents of everyday life. His language was the purest vernacular—good sonorous Welsh—with a considerable admixture of the broadest provincialisms. Adaptation marked the whole discourse. It avoided points in dispute—matters purely speculative, or aspects of truth which plain people could not

understand, and addressed itself chiefly to this one object—present effect.

But a very important part must also be assigned to the *hywl*,\* especially among such a susceptible people. This last peculiarity of Welsh preaching, which arose during the revivals, is unlike anything known in England. To compare it to the Puseyite intonation would be simply absurd. Intonation is ludicrous or distressing according to the temper of those who hear for the first time its drawling monotonous whine. The Welsh *hywl*, on the contrary, was varied, musical, entrancing. Now it murmured in soft lute-like cadences, or low and sweet as the gentle cooing of wood-pigeons in the heat of a summer's noon, when their pleasant lullaby, the welcome shade, and the balmy air, combine to invite repose. Then it would suddenly ring out in the shrill and startling tones of alarm, fearful from its vehemence, and loud enough to awaken the Seven Sleepers of Christendom. Again it sank,—now into a faint hollow sepulchral whisper, now into a wail of despair, now into a plaintive sobbing as of a broken heart; and then, while scarcely an eye was dry, the speaker's voice once more gathered volume and swelled, and waxing louder and louder, at length burst forth into the deep diapason of the thunder's roar.

To a Welsh audience the *hywl* was simply irresistible. It would obey the impulses of the preacher's passion as passively as the corn-fields answer the shifting currents of the wind. Even impassive Englishmen have confessed the weird potency of its enchantment. Without knowing a word of Welsh, their senses have been soothed as by the witchery of sweetest music; and then, as the orator's tones become inspiring or terrible, they have as rapidly passed from the ecstasies of delight into the depths of an awe-stricken and crouching despair.

\* Literally, 'full sail.'

In estimating the success of Welsh preachers, and of Christmas Evans among the rest, all these circumstances must be taken into account. Christmas Evans was essentially an orator, but reflected most accurately the traits of the Welsh preachers and people. He caught the fervour of the revivalists, the quirks and oddities of the exhorters, and the easy self-confidence of the itinerants. But he had, what they lacked—an exuberant fancy and an imperial imagination. Unlike those who bedeck their passionless harangues with flowers, Christmas Evans was most natural when most imaginative. He taught, he reasoned, he persuaded, he declaimed—but all in metaphor. What Butler humourously said of Hudibras may be said in sober truthfulness of Christmas Evans:—

‘For Rhetoric, he could not ope  
His mouth, but out there flew a trope.’

‘Scenical representations,’ to use Barrow’s phrase, were, however, his special excellence. His pictures possessed such vigour and life that the duller imagination was aroused. The hearers became spectators of the scenes depicted, and listened as if they overheard the imaginary conversations. But his allegories were rarely well sustained, were often disfigured by the most glaring anachronisms, and were sure to reveal some errors of taste.

In all this the Welsh dreamer was the very opposite of his English superior. Bunyan drew sketches of imaginary scenes, and was never at fault. Evans sought to enliven those already sketched in the pages of the New Testament, and from his meagre knowledge of Oriental life, was often caught tripping. Like the Dutch painter, whose celebrated ‘descent from the cross’ shows Joseph of Arimathæa dressed like a substantial burgomaster, Evans equips ancient Persian sages like modern gipsy pedlars, and paints the inhabitants of a Jewish village

to look very like Welsh peasants. The Magi have to pay toll at the gate of Bethlehem, the village itself boasts of a public house that sells porter, and a shopkeeper who sells tobacco and ‘reads all the newspapers!’

But the audiences of Christmas Evans were neither cultivated nor fastidious. They were less informed than the preacher, and blemishes even more striking than these provoked no cynical criticism. Indeed intelligent hearers, if such were present, must have been incapacitated for sober judgment by the irresistible drollery of some single strokes of his pencil. No audience, however refined, could have gravely listened to the following:—

‘Jesus commanded the legion of unclean spirits to come out of the man. They knew that they must go out; but they were like some Irishmen—very unwilling to return to their own country again. *And He suffered them to go into the herd of swine.*

‘Methinks that one of the men who fed the hogs kept a better look-out than the rest of them, and said:—

“What hails the hogs? Look sharp there, boys—keep them in—make use of your whips. Why don’t you run? Why, true as I am alive, one of them has gone headlong over the cliff! There! there, Morgan, yonder goes another! Drive them back, Tom!”

‘Never was there such running, and whipping, and hallooing;—but down go the hogs, before they are aware of it. One of them said:—

“They are all gone!”

“No, sure, not all of them gone into the sea?”

“Yes, every one of them; and if ever the devil entered anything in this world he has entered those hogs.”

“What,” says Jack, “and is the noble black hog gone?”

“Yes, yes! I saw him scampering down that hill as if the very devil himself was in him; and I saw his tail take the last dip in the water below!”

Evans was fond of illustrating

Scripture by odd or homely incidents from common life. He was preaching about men being *led captive by the devil at his will*, and thus began: 'I was once standing at my cottage door, when a butcher passed by, on his road to the slaughter-house, followed by half a dozen hogs. What can this be?' said I. Here are hogs going contrary to their nature. You generally have to drive them; but these hogs are led, and without any trouble. I went up to the man, and at once found out the secret. He had his pockets filled with beans, which dribbled out through a hole, and the pigs finding beans fall along his track, followed him. This, said I, is the devil's method. He never *drives* men; but *draws* them with some tempting bait.' Again, speaking from Hosea vi. 3, *His going forth is prepared as the morning*, he says; 'When I am staying at farm houses, I sometimes hear the master call up the servants before the day dawns. "Turn out, Tom," he says; "turn out immediately; you have to go for lime to-day." Tom answers not a word, but turns himself lazily in bed, and seems as if he would not stir. "Get up, Mary," he cries out to the girl; "get up instantly; it's milking time, and the cows have to be brought up from the field;" but with the same effect. It is impossible almost to arouse them before the dawn; but the morning comes, and how the scene changes! The servants get up, set to work, and all is life and activity. So it is with us. Though we call out ever so loudly, exclaiming: *The night is far spent—the day is at hand*; though we cry out, *Awake, thou that sleepest!* our voice is not heeded, and we cannot break the sleep of sin. Be not discouraged, brethren. When the Lord cometh, He will come *as the morning*, awakening everywhere life and activity.' Here is an opposite simile, reminding one of Ward Beecher: 'I was once told by a man who kept a lighthouse between Anglesea and Ireland, that on dark and tempestuous nights multitudes of birds, having lost their way and seeking for

shelter, flew wildly against it, and were found dead in the morning. So many souls, who have not lodged in the branches of the great tree, before the night came, driven by the storm of death, strike against the great lighthouse of Sinai's law, seeking shelter, but in vain.'

Evans's wit—broad and grotesque rather than refined,—his keen susceptibilities, (of which we have already spoken;) his fondness for all living creatures; and his blunt outspokenness—as free from affectation as from bitterness—these were elements of character that not only distinguished the man, but largely contributed to his popularity. This last trait sometimes showed itself to the great confusion of his fellow-ministers—and yet not one of them ever charged him with cynicism, while none, perhaps, who ever came under his lash would forget his criticisms.

Evans was essentially a speaker—not a writer. His claims to be considered an author are of the slenderest description. A few sermons, a few letters and sketches in Welsh magazines, and a handful of pamphlets on matters of temporary interest—this is all that the famous Welsh preacher has left for posterity. They will be chiefly valued because they are his. They can never earn for him any enduring fame, either within or beyond the borders of the Principality.

The contemporaries of Christmas Evans were every way remarkable men, and will be found to increase in attraction on a fuller acquaintance. As Evans mirrored in himself the men of his own times, no estimate of his character would be complete without at least a passing glance at some of his contemporaries. In his youth, in his prime, and even in his latter days he was unconsciously influenced by the originality and force of character of the men with whom he was on terms of intimacy, or within whose magic circle he was occasionally drawn.

Daniel Rowlands, the clergy-

man once known as 'the mad parson,' but who afterwards made Llangeitho the Jerusalem of Wales — was one of the mightiest preachers of Evans's early life. Gifted in mind, heart, and speech; pithy, pointed, homely, and fervent; he knew exceedingly well when to conclude. Next we have Evan, of Tyclai, the man of 'the three wonders,' and who made more among those who heard his abrupt, frantic addresses, the while brandishing a huge stick in the faces of his audience, or pacing about among them; a rough Welsh farmer-preacher, dressed in home-spun cloth, wearing wooden shoes, and a worn hat that well-nigh covered his face. Then came Shenkyn, of Penhydd, a disciple of Evan, of Tyclai, who toiled terribly on his small farm, filling up the pauses with reading, prayer, wrestlings with the devil, and itinerant preaching; walking fast and riding furiously, with his head uncovered and his long white hair streaming in the wind; preaching and talking with such homely force and personal appeal, as if the end of all things was at hand—a weird, unintelligible mortal, proclaiming unusual affinity with the unseen; who, in order to cheat the devil of his prey, would make his appearance at a wake or any similar gathering, and scare the whole company with a rebuke or a prayer; a man admirably suited to the work then needing to be done, and in his usefulness throwing considerable light on the period in which he lived. These were the celebrities of Christmas's youth.

Davies, of Castell-Hywel, Christmas's only tutor, was a man of gigantic size, a very Turk in his fondness for loose garments, and an American Indian in the length of his hair; preacher, schoolmaster, bard; always suspected of heresy and yet having every one's good word; kindly and genial; of an æsthetical temperament; more capable, as Keats says, of sentiments than opinions. Next in order, came Timothy Thomas, the second, of Aberduar, like his father

a 'thunderer and comforter,' an itinerant farmer-preacher, with a love for a good horse,—it being essential to his happiness indeed that he should ride the best in the district; a powerful, unwearied, revivalist, who was in his glory at open air baptisms when hundreds were gathered about the waters; who once blocked up with his crowd the way to a neighbouring church, and compelled the parson and his few parishioners to remain on the outskirts as listeners, and then, with a ready stroke of good humour, proposed that he and his audience should all go to church, which accordingly they did.

It was owing to John Richard Jones, of Ramoth, that Evans's defection took place. He was the Sandemanian leader; a devoted laborious man; impulsive, dogmatic; with a keen love of debate; a literalist, who made the Bible a statute-book, not a Book of Life; always going to extremes; a self-taught man, with an excellent knowledge of Welsh, and English, and some knowledge of Hebrew and the classics; the captain of the 'Reformers,' as the seceders called themselves; and always a bitter antagonist of the 'Babylonians,' as the Sandemanians dubbed the Baptist body they had left. There was next, Thomas Jones, of Glynceiriog, the great opponent of J. R. Jones, a man endued with a severely logical mind, and most surprising memory, and known as 'the living Concordance,' who did more than any other person in North Wales to check the spread and correct the pernicious influence of Sandemanianism. Then came Samuel Breeze, of Aberystwith, whose preaching, to use Christmas Evans's simile, 'was like a warm day with dewy mists, preparing the harvest for the sickle;' and then Simon Jones, of Lleyrn, who came to a premature grave through excessive toil—a man of the tenderest affection and love, shown in all his actions — both public and private.

But second to Christmas himself in popularity among the Baptists stood

Thomas Rees Davies, as remarkable a man as any of the older race of Welsh preachers; of ceaseless labours, often preaching fifteen times in a single week; scarcely ever sleeping twice in the same bed; who had baptized in every river, brook, or tarn, from Conway to Llansanan, from Llanrwst to New-bridge, and from the sea at Llandudno to the Berwyn mountains; and largely popular with a small stock of sermons, thinking, as he said, 'that it was foolish to lay aside a good plough because people had seen it at work.' Few speakers so thoroughly possessed the power of unweariedly saying the same things; and still fewer Welshmen were equally eminent for their pulpit aphorisms. We give a few: 'Many have a brother's face, but Christ has a brother's heart.' 'Ignorance is the devil's college.' 'Pharaoh commanded that Moses should be drowned; in after days Pharaoh was paid back in his own coin.' 'If you choose God, you may be quite certain that God has chosen you.' 'If you have no pleasure in your religion, make haste to change it.' 'If we would be angry without sinning, let us be angry at nothing but sin.' Thomas Rees Davies, like men born to sway the multitude, had the art and leisure of availing himself of the smallest passing circumstances. *He could even supply a peculiar and effective antidote to a coughing congregation!* 'Cough away, my friends,' he once said, 'it will not disturb me in the least. It will indeed rather help me, for while you are coughing I shall make sure you are awake!'

Evan Jones was every way a different man. He loved metaphysics, never cultivated the art of adaptation, and delighted in nothing so much as bewildering a congregation that prided itself in being critical. His brusque manner often gave offence, and fond as he was of soaring, he would sometimes plump down with a most ludicrous suddenness from the very height of his great argument. He was once

preaching on the glories of the heavenly world, and particularly expatiated on the scriptural allusion to it as a state where *they neither marry nor are given in marriage*, when some fervent but indiscreet brother uttered a hearty 'Amen!' Evan Jones heard it—looked the man full in the face, and said, with dry humour—'*So you have had enough of it, have you!*'

Contemporary with Christmas Evans were Joseph Harris, a born polemic, the founder of Welsh periodical literature; and John Philip Davis, a loving, gentle-spirited man, of most happily balanced temper, who did for the Welsh what Andrew Fuller did for the English Baptists.

All these, with the exception of Daniel Rowlands were Baptists. But there were two other illustrious men living at the same time in the Principality who deserve a chief place in this portrait gallery of saints and preachers,—Williams of Wern and John Elias. Williams was an Independent, and a much younger man than Evans or Elias. The last-named preacher was claimed by the Methodists. Both were like each other and different from Evans in this—their preference for the ethical aspects and applications of Christianity. Williams resembled Evans in his artlessness, in his humorous imagination, and in his occasional oddity of illustration. But Evans loved pictures. Williams loved analogies. It was natural to Evans to picture the unclean spirit *seeking rest and finding none*, as a dragon circling the air, first trying his wiles with a young man rejoicing in his strength, then with a maiden, picking up flowers on a grassy meadow, next with a withered crone, well-stricken in years, then with a company of ministers gathered in the parlour of a Welsh inn, and lastly, with bed-ridden old Williams 'who lies in yonder cottage.' It was equally natural for Williams to say—'*God is love*. The ocean is but *one sheet of water*, but it assumes various names as it washes

different shores. The various attributes and perfections of God are only modifications of one principle, and that is *love*. The same principle which builds an *infirmiry*, erects a *prison*.' Elias was a man of larger reading than either Evans or Williams, but 'all his doctrines,' says Jenkyn, 'were cautiously gathered, and all his metaphors of illustration were selected, and then hung up on pegs in the warehouse to be taken down and used when wanted; but few or none of them, were manufactured on the premises.' The distinguishing attribute of Elias was force—the result of an admirable balance of gifts; of Williams, practicalness; of Evans, imagination. None could digest so well the opinions of others as the first; few equalled the second in the statement of the why and the wherefore of opinions; and still fewer equalled the last in embodying them in dramatic pictures. But Evans and Elias collated—Williams reasoned out for himself. Elias

was too well read ever to confound Arminianism with Antinomianism, as Evans did; and Williams was far too inquisitive to accept any dogma on the mere testimony of another. Elias and Evans never shook off their Calvinism; indeed the biographer of Evans assures us 'that Calvinism, as popularly understood, was Christmas's native element.' But Williams became the champion of a broader, and as we think, a more scriptural faith, and the change in the preaching of the young Welsh ministers of his time was mainly due to his efforts.

Our pleasant task is done. We have not given any sketches of the itinerants in Wales. Perhaps we may yet look upon them for the sake of comparison with others a little nearer home.\*

\* CHRISTMAS EVANS: A memoir: including brief sketches of some of his Contemporaries, and Glimpses of Welsh Religious Life: with selections from his sermons. By REV. D. M. EVANS. London: J. Heaton & Son. (Banyan Library.)

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## CONCERNING THE OFFICE OF DEACON.\*

It has been truly said that this is an age of wonders, but no feature of it do we think more calculated to awaken astonishment than its spirit of free and unsparing criticism. No subject is allowed to pass unquestioned. The most recondite points of law, politics, and faith are unhesitatingly explored, and often somewhat ruthlessly overturned and flung on one side. Fears may sometimes arise respecting the goal to which this giddy whirl of controversy will lead us, yet we must remember that every subject has its bright as well as its shady side. It is well that at times we should be thoroughly roused and shaken, lest we should stagnate completely; it is well that each of our principles be most scrutinizingly examined, that we may be sure that we stand upon a firm foundation. Truth can never perish. Though the shock of op-

posing factions may amaze and terrify the dusty antiquarian, yet truth shall rise nobler and more beautiful, unscathed by the thrusts of her enemies, and freed from the mist and gloom in which the ignorance and superstition of ages had veiled her.

It is not surprising that in such an age as this, church government should be discussed with that boldness which is manifested with regard to other subjects; nor do we wish that it should escape the general criticism. We hail the most searching investigation that can be brought to bear upon all our principles and institutions. We fear not the discussion: if we are wrong, nothing is so likely to show us our error as a careful examination of the foun-

\* The writer alone is responsible for the views advocated in this paper.—ED.

dations on which we stand; and if we are right, no scrutiny will injure us; it will but render us more firm and fearless, and prove to our opponents how impregnable is our position.

We, as Christians, profess to be guided by the New Testament; that is our standard, and if any of our doctrines or practices be challenged, our first duty is to refer to the Word of God, and see whether it throws light upon the disputed points. If it does, the matter must be considered settled. We have no appeal from what Christ has revealed us in His will. The decision of Scripture is final.

Our first duty, then, in endeavouring to discover the functions of the Diaconate, is to enquire whether the New Testament gives us any precept respecting the duties of this office. *There is no such precept* in any book of the New Testament. In 1 Tim. iii. 8-9, we have sundry directions concerning the characters of the men who should fill the office of the diaconate;—they must be *grave, not double-tongued, not given to much wine, not given to filthy lucre; holding the mystery of the faith in a pure conscience*;—but not a word is said either there, or in any other passage in the Bible which can be construed into a precept regarding the duties which our deacons should perform.

This absence of any direct command respecting the duties of our deacons does not, however, prove that the Apostles thought this to be an unimportant matter. If these duties were clearly and definitely understood by the various churches to which the Apostles wrote, there would be no need for commands on the subject. Yet, if it be intended that our churches should in all points resemble those founded by the Apostles, we may certainly expect some definite account of one of these model churches; or at least we must have such details of one or more of them as will enable us to gather a statement of the various duties and functions performed by them;—of their government, discipline, &c.

We would look first, then, for some account of the office generally filled by the deacons of some church in the days of the Apostles. But for this we look in vain: no such account can be found in the New Testament. Writers on this subject are in the habit of referring to Acts vi. for a recital of the institution of the office, but this passage is not to the point; the seven men here mentioned were appointed for a special duty, necessitated by a particular emergency. They were to preside over the distribution of goods amongst the members of a church, who had brought all their property together into one common fund, and had all things in common. Such was the duty of these men, as recorded in this chapter, to which we are constantly referred for the institution of the Diaconate! If such is to be the duty of deacons in the present day, we may safely dispense with their services; they will not be needed just yet. Moreover, it is perfectly gratuitous, and indeed contrary to the statement of the passage, to assume that these men were looked upon as the deacons of this church. The term *διακονία* (diaconate, ministry, service), in our version of the Bible translated *ministration* in verse 1, when speaking of the work for which these men were required, occurs again in verse 4, and is translated *ministry*, in reference to the work of the Apostles, as distinguished from that of the Seven. The same word is used in both cases, and the difference of its signification can be perceived only by a reference to the context; each was a service, one of 'tables,' the other of 'the word.'

We see then that Acts vi. does not furnish us with any model of the duties of our deacons, and it is not asserted that we have in any other passage, a detailed account of the functions of the Diaconate. Let us see whether we can, from the various passages in the Epistles, in which a reference to deacons is made, discover their duties. If we can do so, we shall at once be able to say to what extent

our practice agrees with that of the primitive church or differs from it. Phil. i. 1, and 1 Tim. iii. are the only passages in which the word *deacon* occurs in our English version of the Testament; in the former of these we read, *Paul and Timotheus, the servants of Jesus Christ, to all the Saints in Christ Jesus which are at Philippi, with the bishops and deacons.* There is no word of explanation respecting their duties; of course that could not be expected in a mere salutation. In the second of these passages, to which we have already referred, we have the character of a deacon pointed out, but not his duties. Fortunately for our enquiry the word *διακονος* is found much more frequently in the original than our English form, *deacon*, in our Version. Doubtless an examination of the passages in which it occurs will aid us much in our enquiry. We will look at them carefully and will supply the word *deacon*, in brackets after the word which represents the Greek *διακονος*.

1 Cor. iii. 5. 'Who then is Paul, and who is Apollos, but ministers (*deacons*), by whom ye believed, even as the Lord gave to every man? These were the preachers of the word, and in no sense corresponded with the Seven mentioned in Acts vi.

2 Cor. iii. 6. 'Who, also, hath made us able ministers (*deacons*) of the New Testament.' Here we find that the work performed by the deacons was the same as that mentioned in the verse last referred to—the propagation of the gospel.

2 Cor. vi. 4. 'In all things approving ourselves as the ministers (*deacons*) of God, in much patience, in afflictions, in necessities, in distresses.' The work is again that of making known the gospel of peace.

2 Cor. xi. 23. 'Are they ministers (*deacons*) of Christ? I am more.' The meaning of the word is the same in this instance as in the former.

Eph. iii. 6-7. 'That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel: whereof I was made a minister

(*deacon*), according to the gift of the grace of God, given unto me by the effectual working of his power.' Proclaiming the gospel of Christ is again the work performed by the deacon.

Eph. vi. 21. 'But that ye also may know my affairs, and how I do, Tychicus, a beloved brother, and faithful minister (*deacon*) in the Lord shall make known to you all things.' This deacon was sent to the church at Ephesus, that he might relate to them the state of Paul and Timothy, and might comfort the hearts of the disciples, (verse 22).

Col. i. 5-7. 'Whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: as ye also learned of Epaphras our dear fellow-servant; who is for you a faithful minister (*deacon*) of Christ.' The work done by the deacon, Epaphras, is so plainly and unmistakably pronounced to be the publishing of the truth of the gospel that none can fail to observe it in this instance.

Col. i. 23-25. 'If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature, which is under heaven, whereof I Paul am made a minister (*deacon*); who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister, (*deacon*) according to the dispensation of God which is given to me for you, to fulfil the word of God.' This needs no comment.

Col. iv. 7 is similar in language and in import to Eph vi. 21, 'All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister (*deacon*) and fellow-servant in the Lord.'

1 Thes. iii. 1-2. 'Wherefore when we could no longer forbear, we

thought it good to be left at Athens alone; and sent Timotheus, our brother, and minister (deacon) of God, and our fellow-labourer in the gospel of Christ to establish you and to comfort you concerning your faith.' In this instance the work of the deacon, who is described as the fellow-labourer of Paul in the gospel of Christ, is to establish the church at Thessalonica in the faith and to comfort it.

1 *Tim. iv.* 6. 'If thou put the brethren in remembrance of these things, thou shalt be a good minister (deacon) of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.' In this case the deacon was to remind the church of its duties.

In all the passages which we have quoted, we find the work specified as the duty of the deacon to be, the proclaiming of the gospel in some manner, and that the word *διακονος* is translated by minister or some kindred term. Look again at the following passages:—

*Rom. xv.* 8. 'Now I say that Jesus Christ was a minister (deacon) of the circumcision for the truth of God, to confirm the promises made unto the fathers.'

2 *Cor. xi.* 13-14. 'For Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers (deacons) also be transformed as the ministers (deacons) of righteousness.'

*Gal. ii.* 17. 'But if, while we seek to be justified by Christ, we ourselves are also found sinners, is therefore Christ the minister (deacon) of sin?' In the first and the third of these passages the term deacon is applied to Christ, and in the second to the servants of Satan.

In *Rom. xvi.* 1, the term deacon is applied to a woman: 'I recommend unto you Phoebe, our sister, which is a servant (deacon) of the church which is at Cenchrea.' In *Rom. xiii.* 4, it is employed with reference to a secular ruler: 'For he is the minister (deacon) of God to thee for good,' &c.

We have now examined the various passages in the New Testament

Epistles in which we meet with the word *διακονος*, which in *Phil. i.* 1 and in *1 Tim. iii.* is untranslated, i. e. rendered deacon. What examples do they give us of the duties which our deacons should perform? None whatever; in very few cases is the word *deacon* used with reference to the officers of any church; and when it is so used, duties distinctive of that office are in no case specified.

We have found that the term deacon is applied to Christ and to the ministers of Satan. We read of deacons of sin and of righteousness, of those of the truth of the gospel and of temporal rule. The word implies merely a servant or minister, and may therefore be employed with reference to any kind of service whatever. This will be the more manifest if we remember that they were called *deacons* who, at the marriage in Cana (*John ii.*), filled the water pots with water, and again drew forth the wine; as were those also to whom the command was given to bind the unprofitable servant and cast him into outer darkness (*Matt. xxii.* 13). We may describe a man as a servant, but such a description will not give us any idea of his duties. He serves a master, and may be called to perform any duties according to the will of his master, and the agreement between them. If he be employed to guard his lord's house, to till his land, or to travel to a distant country, he is a servant; and if his duties are not specified, it is vain to endeavour to discover them, the mere word cannot assist us. The case is not different with regard to the word *deacon*. Servant is an English word, well known to us all. Deacon is but a Greek form of the same word. If we read that a man is made a deacon to distribute goods, or to preach the gospel, we can understand it; but the mere word, deacon, can give us no light whatever respecting the duties to be performed.

We have examined the question of the authority of the Scriptures on the functions of the Diaconate candidly and faithfully, and have

been led to the conclusion that we have no enumeration of the duties to be performed by the deacons of a Christian church. We have sought for some command on the subject, which we might obey, but we have found none. We have looked in vain for any detailed account of the duties of the deacons of any Christian church which might serve as a model for us, and still more fruitless has been the endeavour to gather from the various passages in which the word occurs, any statement of the functions of the deacons of a church, for the last enquiry has shown us that the term, *diakonos* neither does nor can specify any offices or duties, but may be applied to service of any kind. If it be urged that a word may be limited in its signification — that an expression, which has, in the first instance, a general application may become restricted to a particular signification; we reply, that we must not argue that because a thing might be, therefore it is; and we must not assume that an expression is thus restricted until we can give some reasons for such an assumption. Moreover, it is useless to tell us that a term is employed in a particular sense, unless we are also told what that particular sense is. We have seen that no such particular signification is given to the word, *deacon*, in the New Testament. It is therefore both perfectly gratuitous and utterly useless to say that it has any such limited meaning when employed by Paul in the two cases in which alone the word remains untranslated (Phil. i. 1 and 1 Tim. iii). That there were men in the early churches who were called deacons or ministers these passages prove beyond the possibility of a doubt; but it is quite impossible for us to point out any functions or duties and to say that they were common to the deacons of all churches, and were characteristic of their office, or indeed to mention any duties as distinctive of the Diaconate of any church, when not in some special emergency.

Doubtless many will think, on hearing the conclusion at which we have arrived, that we wish to abolish the Diaconate. But it is not so. We should be very sorry to see the office neglected. Indeed we do not see how a church can prosper without having its deacons. But are we not going to work in the wrong manner, when we seek in Scripture minute directions respecting the duties of our church officers? Was the New Testament at all intended for such a purpose? The fact that such minute directions are not given, proves, we think, that it was not. Had it been the will of God that we should receive detailed information respecting the government of our churches, such information would have been given us; and as it is not given, we conclude that it was not the Divine will that we should have it. An error on this point, has, we think, led to most of the difficulties connected with this subject and to the discussion which has arisen therefrom. Men take it for granted that the earliest churches of Christ were intended as a perfect model for us. They assume that we are to frame our churches according to precepts or examples contained in the New Testament, and therefore labour zealously to discover the supposed directions and examples; and not finding them, they are naturally led to seize upon any passages in which they fancy they can find the slightest reference to the subject in question, and to give them an importance never anticipated by the writer, or even to twist them and turn them to a meaning at variance alike with that for which they were written and with the general scope and tenor of New Testament teaching. Thus, when we read in Acts vi. that seven men were set apart for a special purpose, during a particular emergency, it is argued that the duties of deacons in all ages from the days of the Apostles to the present time should be similar to those of those seven men; although, as we have seen, the term *diakonos* is more frequently

used in the New Testament with reference to the preaching of the word than it is with regard to any other duty; and is in the very passage to which we have referred applied alike to the work of the Apostles and to that of the Seven. Similarly some have inferred that there were 'deaconesses' in the early churches, from Acts ix. 37-41, when we read of Dorcas, who made garments for the poor, and of certain widows who lamented her when dead.

We are aware that the views which we have expressed place the Diaconate on a foundation different from that on which it is generally supposed to rest, yet it does not appear to us strange that the writings of the Apostles should contain such slight information on this subject. It was literally impossible to give directions for the framing of a church which should be applicable in all cases; circumstances so alter the requirements of a church, that that which is best adapted for it at one time may be quite unsuited to it at another, and that which is most desirable for one society may be in no wise fitted for meeting the requirements of another. The church at Jerusalem, which had all things in common, had certain duties to perform, which were unknown in other communities. The offices of a church, in which there are many poor receiving assistance from it, must differ widely from those of another, in which all the members are in wealthy or in comfortable circumstances. In times of persecution, when the church is not permitted to meet openly, and men risk their lives by confessing their faith in Christ, the functions of the officers must be far different from ours in the present day, when we can not only boldly proclaim the truth in our assemblies, but can carry the truth even to the homes of those who would otherwise remain ignorant of the gospel; and, in a large and populous town wants are felt and duties are necessitated which are unknown in

some thinly peopled districts, where the pastor can with ease visit each house in the village in which he resides. The Mosaic dispensation was not intended to spread over the whole earth, or to last through all ages, therefore it was quite practicable that it should abound in ceremonies; but the gospel of Christ is to be preached in every land under heaven, that wherever man is found there shall be the church of Christ; and it is the last dispensation that shall be given to man, therefore it must not be encumbered with ceremonies or forms which would render it unsuited to any people or to any age. In the earliest ages of the world men were unable to appreciate abstract truth, and could worship God only under a garb of ceremonies; but, when Christ came, He taught men that true religion was to worship God in spirit and in truth. He constantly warned those by whom he was surrounded against trusting in forms, attending to the external, whilst the internal was despised or neglected. The Jews, whilst maintaining their rites most scrupulously, had to a great extent forgotten their import; the form was kept but the spirit had departed. We do not say that this is a necessary result of having rites and ceremonies connected with religion; but it is certain that in the human mind there is a strong tendency to cleave to the ceremonial, and to exalt it unduly, whilst the vital and spiritual is neglected and degraded. The Judaists appear to have been among the greatest enemies of the churches of Christ in the days of the Apostles; and this simply because they were anxious to introduce Mosaic ceremonies. They could not forget their old prejudices and customs. The simple worship of the Apostles seemed to them too meagre, and they therefore sought to enrich and embellish it by introducing the ceremonies of the Jewish ritual. We see the same tendency in our own time. We are always ready to cry out against the church of

Rome for exalting the form and neglecting the life, and even the Anglican church does not escape our censure in this respect; but it is not to the forms and rites of their worship only that we object, but also to the exclusiveness connected with the functions of their officers; as for instance the rule which makes it unlawful, for any one but a priest to read the *absolution*. Yet does not our practice differ from theirs in degree rather than in kind, when we seek to frame our churches after the letter, rather than the spirit of New Testament teaching? It seems to us exceedingly probable that had minute directions been given us respecting the officers of the church and their duties, the outward part would have been exalted even more highly than it has; and thus we are led to admire the wisdom of God in withholding the details of the government of the earliest churches.

From the facts which we have noticed our duty as regards the Diaconate is plainly seen. We have found that the New Testament contains neither commands nor examples which set before us the duties of the Diaconate, and it is therefore impossible for us to decide those duties by the letter of Scripture. But the spirit of the Word may guide us. We find that whenever a work was to be done, a deacon, minister, or servant, was appointed to do it. When in the church at Jerusalem it was necessary that there should be a distribution of goods, seven men were set apart for the office; and when the Word was to be preached, a Paul, an Apollos, or an Epaphras was ready for that diaconate. On the same principle should we appoint our deacons now. We are not told what particular duties they are to perform. Let them do that which the church sees ought to be done. Many seem to think that the great thing is to get a deacon, and then to consider what work he shall do. But this is beginning at the wrong end. We must first see what work is to be

done, and then appoint deacons to do it. There is no dearth of labour, but the duties must vary very much according to the circumstances of the church. In some small villages the pastor may be able to perform most of the duties which devolve upon the officers of the church; but little service may be required from his fellow deacons. But this cannot be the case in many of our large and densely peopled towns and cities. In many rural churches the intellectual preparation required for the pulpit duties is not great, and the pastor has few engagements during the week; thus he requires but slight assistance in the oversight of his flock; but in our city churches, in which the pastor is engaged at meetings almost every evening in the week, and in which it is absolutely necessary for the efficiency of his preaching that much hard study and diligent research be employed in preparation for the labours of the Lord's-day, it is quite impossible that he should also conduct the discipline and manage the business of the church, visit the sick, perform the funeral services, teach the Word of Truth from house to house, and attend to the innumerable other duties devolving upon the church, and which must be done by some one. It is necessary that the pastor should visit his flock, that he may be able to enter into the trials and difficulties of its members, and so administer the wants and necessities of those whom he addresses. But the visiting is not his chief business, and the other duties to which we have referred certainly form no part of the great work to which he is especially called, viz: the preaching of the gospel of Christ. We have found abundance of work—a laborious diaconate, and yet we hesitate as to what our deacons ought to do. The primitive churches selected deacons whenever they saw that a duty required to be performed. Let us do likewise. Let us look diligently around us and see what work is to be done, and then appoint our deacons who

shall do it. It is not for us to determine the particular functions to be performed by the deacons of all churches. We have seen that no rule which should meet all cases could be given. The church itself is the best judge of the duties which are required for it. Let each church, therefore, decide for itself what are the duties to be performed by its deacons. This is the only rule which we can give, and we think it is in accordance with the whole tenor of Scripture teaching. There are many duties which are to be performed by a Christian church, which are perpetual, such as the management of the business of the church, the conduct of its discipline, and the visitation of the sick.

Should the diaconate of these functions be held for life or for a limited period? This also the church must decide for itself. We have no command on this point in Scripture. 1 Tim. iii. 8-13, which have been quoted on this subject are not to the point, and prove nothing. We frequently hear of the tyranny and haughtiness of deacons who have abused their power. It appears to us that this evil would rarely occur, and when it should happen would be easily remedied, if the deacons should be elected for a limited period, provided the members of the church do their duty. Some may so far forget their Christian liberty and even manhood, as, through fear or interest, to elect to the diaconate men whom they know to be unsuited to the office; but in this case the evil must be charged upon the church itself and not upon the system. The question of the duration of the term of office of deacon we regard as quite open, and one which we think it best that each church should decide for itself.

We are reminded that elders are

frequently mentioned in connection with the earliest Christian churches; but their duties are no where specified, and any views which may be held on this subject will not affect what we have said respecting the diaconate.

It will doubtless be said that we abolish the office of the diaconate as found in our churches. We certainly change the foundation on which it rests; but why not, if we find that we have been labouring under a delusion and perpetrating an error? If our practice has been opposed to the spirit of the Word of God, the sooner we change our practice the better. If we have hitherto done wrong, a fear of the consequences of making a change must not deter us from doing right for the future. Moreover, the practical change would in many cases be so slight as to be scarcely perceptible. Where the right man is in the right place all would continue as before; but where, by stirring to make our duties coincide with those which were never intended as a model for us, we have neglected the work that is set before us, there must be a change, radical and complete. Seeing that the duties of the diaconate cannot be discovered from any passage or number of passages of Scripture, let us turn from the letter which cannot guide us to the spirit which shines through it. Let us no longer try to make all our duties and offices exactly correspond with those in different circumstances and in other ages; but seek to be led by that Spirit which directed them. Let us boldly and earnestly seek to know the work that God has set before us; and, relying on His Spirit for grace and for strength, let us appoint as our deacons, earnest, willing men, who are anxious to do that work, and God will bless us, and cause his face to shine upon us.

J. N. D.

## ARMINIUS: A BIOGRAPHICAL SKETCH.

## CHAPTER V.—HE IS CALLED TO THE DIVINITY PROFESSORSHIP AT LEYDEN.

THE first few years of strife at Amsterdam were succeeded by ten long years of peace. The change was in every way agreeable to Arminius. He was not indisposed to defend truth and refute error when by occasion or necessity the duty was laid upon him. But he loved the quiet hours of thought far more than the stormy seasons of controversy. His mind was reflective rather than dogmatical; his taste that of the scholar and critic rather than of the polemic and partisan. He was more inclined to discriminate than to declaim, to balance with candour the arguments of opposing teachers than to rush with eager haste into the arena of public debate. Suffered to continue his researches at pleasure, he communed devoutly with the Oracles of Truth, gave provocation to no one, and jealously guarded the peace of the church. His ten years of comparative repose were pleasantly and profitably spent. They were perhaps the best and happiest years of his life. Enjoying the affection of his people, the respect of the city and its authorities, he could treat with indifference the ever-meddlesome zeal of bigotry and faction. He was wholly devoted to study and pastoral toil. The din of theological disputation no longer distracted him. His powers were maturing by exercise and experience; his strength and confidence were daily growing more firm and established. He was pursuing fresh inquiries and living fresh wisdom from year to year.

'I am exerting myself to the utmost,' he writes to his friend Uitenbogurd, 'in teaching the truth already known to me, and in searching out what is not; yea, also, in more thoroughly investigating the truth which I do know, and in establishing and confirming it on solid grounds. But these things I do in silence and in hope; putting up meanwhile with the preposterous

zeal and scarcely sufferable vehemence of not a few till God see fit to rid me of their annoyance or to impart to them a spirit of discretion and prudence to temper and moderate their zeal.' 'I cannot sufficiently wonder,' says he, in a letter written somewhat earlier, to the same friend, 'at the overweening boldness of some who without taking pains to acquaint themselves with controversies brand with the mark of heresy whatever is not agreeable to their palate. Truth, even theological truth, so far as it concerns the full knowledge of disputed points has been sunk in a deep well, whence it cannot be drawn without much effort. O that the God of truth may grant me to find it, that my mind may be set at rest. Then indeed shall I exceedingly rejoice as one who has discovered a precious treasure; while to all those who have contributed any measure of assistance I shall acknowledge myself bound by many and deep obligations.'

The opinions of distinguished men of his day Arminius estimated at a high value. He sought to make them useful in shaping or modifying his own. From several sources during this period he obtained assistance in his investigations. Gellius Snecan, a learned minister of Friesland, had published an introduction to the Ninth of Romans. Arminius was pleased to discover that it propounded substantially the same view that he had recently advocated from his own pulpit at Amsterdam. He thanked the author, by letter, for his work, and transmitted for his inspection his own analysis of the chapter. To Martin Lydius, of Franeker, to Taffin, of the Walloon Church, and to Kuchlin, his colleague at Amsterdam, he made known his doubts, and at their recommendation consulted personally on the subject with Francis Junius, of Leyden, a man

of exquisite judgment, of moderate opinions, of great erudition, whose service to the Reformation in the Netherlands had been considerable. Arminius had taken into his confidence his college friend Uitenbogaardt, and to him he communicates everything respecting the progress of his inquiries. He tells him of the interview he had had with Junius, and declares that he had been as much charmed with some of his observations as if he had discovered an immense treasure, and that in comparison with a knowledge sure and satisfactory to his own mind on questions which had perplexed him with doubt for seven years, he set a trivial value on all the wealth of Croesus and Midas, and all the treasures of the world. An interesting correspondence was opened between Arminius and the learned Professor, which Arminius for some reason or other broke off. A pledge of secrecy had been exchanged, but Junius did not strictly keep it. Copies of some of the letters got into circulation. Amongst others the redoubtable Peter Planc saw or heard of them. As the last letter of Junius was unanswered, Peter Planc, with his usual officiousness and impertinence tells Arminius that at length his mouth is effectually stopped. The taunt was the very reverse of truth. There was nothing polemical in the correspondence. Throughout it was of the most friendly character. The spirit in which it was conducted was on both sides that of modest and reverent inquiry after truth, and the difference of opinion between Junius and Arminius was scarcely greater than the difference between Junius and Peter Planc. The chief matter of discussion was predestination. The position taken by the Professor was a middle one between supralapsarianism and sublapsarianism. He maintained that the subject of divine predestination was not man as yet uncreated and un-fallen, nor man created and fallen, but man created and un-fallen, man in a state of natural in-

nocence, furnished of God with natural gifts, and invited to supernatural good; or, in other words, man in common without regard to sin.\* Against this view Arminius with his usual acumen presses several objections. He considers that the image of God in man was never natural but always supernatural (that is spiritual), having respect to supernatural (that is spiritual) life. He asserts that the predestination to salvation of man in such a state seems to him to involve the necessity of the fall, to make sin part of God's will, to be inconsistent with Scripture, while it does not accord with other views to which Junius signifies his assent. He dwells upon election as flowing from grace, and reprobation from justice, and both contemplating man as a sinner, and not as pure and innocent. He also speaks of the mediation of Christ, of adoption in Christ, as assuming both the sin and faith of man. The correspondence was renewed by Arminius after a long silence, but Junius thinking probably that a further discussion would not be useful, or it may be, as some suggest, finding himself too closely pressed, never replied to this fresh summons.

But Arminius meanwhile was not idle. At this interval he met with a treatise of Dr. Perkins, of Cambridge, on 'the mode and order of Predestination and the extent of Divine Grace.' He was gratified with the opportunity of acquainting himself with the opinions of an English divine on the subject, and he gave the work of Dr. Perkins a careful perusal, preparing as he went on an elaborate criticism. He was about to transmit this criticism to the author when he heard of his death. At this time also he compiled a synopsis of theological common-places in which the result of his researches was reduced to systematic form.

\* *Homines in puris naturalibus consideratos ut ex natura supra naturam evchendos.*  
 ——— *Hominem a Deo consideratum fuisse communitar, citra rationem peccati ut causa.*

*Amica Collatio cum F. Junio.*

Moreover, he was rising to eminence and influence in the Dutch Church, and his position imposed upon him new duties. The revision of the Dutch translation of the Scriptures had been determined upon. He took an active part, though without much success, in directing the selection of judicious scholars for the work. He was appointed President of the Annual Synod of the Church of South Holland. English Independents were flocking to Amsterdam, and with singular bad taste repaid the hospitality they enjoyed by violent attacks upon the Dutch Church. Arminius was drawn into discussion with them. Anabaptists, also, flourished in the Netherlands, and made considerable stir among the people. Persecution of them had ceased. The last Anabaptist martyr in the Low Countries, a woman, had been buried alive three years before at Brussels. But the doctrine was not buried, and still spread. Arminius was asked to refute in a single treatise all the errors of this growing sect. When the first year of the seventeenth century opened, he was engaged upon his new task. But it was never completed. Arminius could not curse Anabaptists so roundly as Calvin had done. They held views upon predestination and free-will which Arminius could not denounce. They maintained, as he did, principles of the widest toleration. Some of them might be guilty of abominable excesses, but others were devout and godly men. Arminius saw, as he advanced, that the work was not assigned to him in good faith. He could not prosecute it with pleasure, and when more urgent business occupied his attention he abandoned it altogether. With this his long years of peace closed, and new and interminable contentions began.

In 1602 the plague visited Amsterdam. Its ravages were terrible, not only in that city but throughout Holland. Apparent nearness to death had a great influence upon the minds of thousands. Deep conviction of the reality of spiritual

things, solemn awe of God seized upon the people, and unusual impressibility to Divine truth was everywhere manifested. Some fled from the scene of danger. Arminius remained at his post, fortified against fear. He committed himself and his family into the hands of God, and continued to discharge the duties of his office with exemplary diligence and fidelity. His attention was now called more especially to the practical part of the work of the ministry. He warned the ungodly. He comforted the faithful. He interceded for the City in fervent prayer, as Abraham interceded for Sodom. He went from house to house dispensing truth and consolation to the sick and the dying, sometimes venturing with characteristic intrepidity into the midst of infection and disease to give refreshment to the body as well as the soul. He was especially useful, as his letters show, in affording comfort and peace to some whose minds were troubled with perplexity and doubt as to the nature of justifying faith, and the evidence of acceptance with God.

While Arminius was thus making full proof of his ministry in the midst of peril and death, Providence was preparing for him new anxieties and new honours. The pestilence which visited Amsterdam desolated other cities. At Leyden two Professors fell victims to it, one of them the recent correspondent of Arminius. When men like Junius were taken away, it was not very easy to see who could supply the vacancy. In a letter to Uitenbogardt, Arminius himself speaks of his own perplexity in the matter. He deeply deplored the death of his able and scholarly friend as a personal loss, and desiring the prosperity of the new seat of learning he was anxious about a successor. Wherever he looked, there seemed scarcely any hope. France could scarcely furnish among the Reformed Churches a single divine of sufficient learning and genius. Germany had but few, and these were already advanced

beyond the active period of life. Upon one of them only could Arminius fix as, in his opinion, qualified to undertake the office of Professor. This was John Piscator, of Herborn, in Nassau. The Curators of the University, however, with whom the appointment of Professors rested, did not look abroad. They hoped to fill one at least of the Academic chairs without drawing upon other lands. Their eyes were turned to Amsterdam, to their own distinguished scholar, Arminius. Nothing could be more likely to secure universal approval than the selection of a Dutch divine for the Professorship of a Dutch University. The Curators were unanimous in their proposal. The students warmly applauded the choice, and even petitioned in its favour. The celebrated Hugo Grotius, then a young man at College, out of admiration of the splendid talents of Arminius used every effort to further his appointment. The popular candidate was extolled to the skies, at Leyden, as 'the light of the Low Countries, and one horn for Academic fame.'

As soon as the news of the nomination of Arminius spread abroad the old spirit of opposition began to show itself. The zeal of party and prejudice fired up afresh. The tongue of envy and scandal was once more busy. To prevent the Curators from coming at once to decision in the matter, forgotten calumnies were revived. It was insinuated that Arminius might be an expert logician but he was no theologian, that he thirsted after novelties and had an itch for disputation, that he was utterly unfit to direct the studies of young and ardent minds, that he was tainted with the Coornhertian heresy, that his wife inherited it from her father. Ruchlin, formerly his colleague at Amsterdam, now Professor at Leyden, said passionately in anticipation of the election of Arminius; 'Pray, what shall I, an old man, do? Shall I suffer my pupils to attend the Academy, and hear and carry away with them new doctrines every

day? I will not bear it; I will not suffer it; I will rather shut up my College.' Gomar, another Professor, followed in a similar strain. In presenting to the Curators a funeral oration of his in honour of Junius, and in reporting how in the last hour of his life that great man commended the college and its theological professorships to their special care, he took occasion to say that he believed that Arminius held most heterodox opinions, that Junius had serious disputes with him and entertained no favourable opinion of him, that his call to the Divinity professorship would inflict grievous injury upon the University and upon the Protestant religion, that at Amsterdam he could infect with heresy one church only, but at Leyden he would infect many both at home and abroad. He said further that if charged with unsound views he might, in order to secure the Professorship, deny the charge and promise better things, but no faith was to be attached to his words, and the Curators must proceed in this matter with the greatest caution. After this shameful and wanton libel upon an eminent and honoured minister of the Church, Gomar was asked what he knew of Arminius personally and of his correspondence with Junius. It appeared from his reply, that he knew scarcely anything of him, that he had spoken to him but once and then at a distance, and that he had not even seen the correspondence. When closely questioned for the authority upon which he made such serious charges, he gave the name of the old zealot—Peter Planc.

From the doubtful basis upon which these grave charges rested, and the harsh and uncharitable spirit in which they were made, it was not likely that the Governors of the College would be disposed to abandon their proposal. But out of regard to the Professors, and to the peace of the College, some little delay was suffered to occur. Before coming to a formal resolution to invite Arminius to the Professorship,

the Curators determined to satisfy themselves as to his orthodoxy. The question now assumed a wide and even provincial importance. The ill-fated Barneveldt, Prime Minister of the States of Holland, and Uitenbogardt, then chaplain to Prince Maurice, were called into counsel. At the request and on behalf of the Curators an interview with Arminius was sought by his friend Uitenbogardt. The full particulars of all the controversies in which he had engaged were requested and freely furnished. The views of Arminius, so far as they were then developed, on the subject of predestination were solicited and frankly given. The Curators were informed of the result. After mature deliberation upon it, they no longer hesitated as to the course they should take. Arminius, it appeared, differed from his brethren upon a doctrine upon which difference of opinion had always prevailed in the Reformed Church. The sentiments he held were neither new nor heterodox. The celebrated J. Holman had some time before stoutly maintained and defended them in that same University; and by no Synod of their own, or of the primitive church, had they ever been condemned. There was no reason at all, they conceived, why Arminius should not fill with honour and usefulness the chair of Divinity at Leyden. The decision to call him to the office was therefore taken, and two of the Curators, men of great influence, conveyed the invitation in person, being empowered to treat with the Presbytery at Amsterdam for the dismissal of Arminius.

But another and almost unexpected difficulty presents itself. The Burgomasters of the city have too high an appreciation of the talents, and too great an esteem for the character, of Arminius to relinquish their claim to his services without a struggle. They do not forget their benefactions and his pledges, and having supreme authority in the city they refuse to permit the Curators even to propose

his removal to the Presbytery. It was clear they did not share the suspicions of his accusers. Indeed throughout the whole of the unseemly contention it will be observed that the laity never acted in unison with the clergy. The most bitter, the most violent, the least charitable of his enemies Arminius always found in the sacred profession to which he himself belonged. The leading statesmen of the day, all well-read Burgomasters and merchants, were greatly in advance of divines on the important questions involved in the politics of the Reformation. They had studied, and not in vain, the signs of the times. They valued religious liberty far more than universal consent to catechisms of orthodoxy or systematic formularies of faith. They could not agree to the principle that to tolerate more religion than one was to make peace with the devil. They would not burn, hang, or banish peaceable citizens for holding an heretical creed. They declined to lend the force of civil power in order to strengthen the ban of excommunication. Outside the recognized church of the nation they secured the rights of conscience to Anabaptists, to Independents, to Roman Catholics; within the pale of the church they would not deny the rights of conscience to the disciples of Melancthon and Erasmus. They had not learned their political wisdom where the clergy had learned their divinity, from the writings of Calvin, or the lips of Beza; and they looked upon the Reformation as a struggle of doubtful advantage if it delivered them from the inquisition of Spain and the tyranny of Rome only to subject them to Genevan metaphysics and the yoke of a new Papacy. So the Burgomasters of Amsterdam, and the Curators of Leyden, did not agree with the clergy in their estimate of the character of Arminius.

The pause that occurred in the prosecution of the call of Arminius

to the Professorship through the veto of the Burgomasters, the clergy made use of in order to stir up fresh agitation. There was an ecclesiastical tribunal, the members of which were styled deputies of the churches, that distinguished itself in all the embroilments of this period. These deputies received their appointment from the provincial Synods, and were to a man valiant champions of Calvinism. To interpose obstructions in the way of the decision of the Curators an extraordinary meeting of their body was called. Uitenbogardt and other pastors were summoned to attend. The Conference on assembling proceeded to consider whether it would not be for the interest of the Church, and of course for the glory of God, to issue a solemn and grave warning on the injury that would accrue to the Church and the College by the appointment of Arminius to the chair of Divinity of Leyden. It was in vain that Uitenbogardt defended Arminius from the unfounded suspicions and ridiculous calumnies wantonly fabricated against him, and now for the thousandth time repeated and refuted. It was in vain that he admonished the deputies to toleration, to forbearance, to charity. The prime minister, the Curators, and all whom it concerned, received the threatened caveat; and with remarkable inconsistency, after their own warlike demonstration, the deputies commended the College to the care of its rulers, and requested that its peace might be kept unbroken.

Another clerical antagonist entered the field. Werner Helmich, the new colleague of Arminius at Amsterdam, who had received his appointment mainly through the recommendation of Arminius, brought up again the old slander about leanings to Rome. He grounded his charge upon some expression of a charitable kind that in expounding the Revelation Arminius had used about the Romish church. It was proved that Junius had given the

same opinion and in nearly the same words. Gomar also re-appeared, designating Arminius a man of impure doctrine, and his opinion on the freedom of human volition, without which no moral act is possible to man, an impious sentiment. Meanwhile the Curators saw clearly that much of this animosity was to be attributed to ecclesiastical zeal, and the intense hatred peculiar to religious faction. There was now therefore no alternative but to prosecute the call with increased vigour. Arminius had been placed under the ban of an ecclesiastical assembly, and openly condemned without a hearing; if they gave up their invitation it would be an acquiescence in this unjust clerical censure. But they had no sympathy with the proceedings of the clergy. Their confidence in Arminius was not shaken, and to secure his services for the University and vindicate his reputation all their legitimate influence should be employed. William the Silent, who had founded the University, was dead, but Prince Maurice his successor felt an interest in the welfare and would intercede on behalf of a College associated with his name. They accordingly appeal to him. He consents to their wishes. His chaplain, Uitenbogardt, renews the application, armed with new powers from his master, and accompanied by four laymen of distinction, among whom is Nicolas Cromhout, chief senator of the supreme court, whose influence with the Burgomasters of Amsterdam is said to be very great. The stout Dutch magnates still hold out invincible, grounding their resistance upon the high merits of their pastor, his able ministry of the truth, and his useful services to the city. At length, the full pressure of the whole deputation is brought to bear upon them, the desires of Prince Maurice are enforced, and they reluctantly give way, granting leave to the Curators to open the question to the Presbytery. The Presbytery being an ecclesiastical court shares the suspicions of the

recent clerical conference, but after some little hesitation consents to the dismissal of Arminius on three conditions:—the immediate supply of his pulpit, his return to Amsterdam should he resign the Professorship, and the removal of all suspicions of heterodoxy by a conference with Gomar before the deputies of the churches.

The conditions are accepted. The conference takes place. Several distinguished laymen grace the occasion with their presence. The fencing is close but courteous. The old charges are repeated and discussed,—the seventh chapter of Romans, Pelagianism, leanings to Rome, free-will, predestination, and the like. Arminius replies frankly

and fully, and refutes every slander. Gomar, the deputies, the Curators are satisfied. Arminius is conceded liberty of prophesying; the suspicions excited against him are not substantiated. He is not a Calvinist, but he is not a heretic. Presently he receives a new honour. He becomes a Doctor of Divinity, having submitted to a fresh examination by Gomar, and conducted at Leyden, after the manner of the times, a public disputation. He is the first upon whom Leyden confers this diploma. After the ceremony is over he returns to Amsterdam, and takes his final leave of the scene of his ministerial life amid the eulogies and regrets of the Presbytery, the church, and the people.

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## Poetry.

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### A SEA-SIDE THOUGHT.

THE clouds are rising in the west,  
Dashed with red drops of dying day,  
And broken lights, that may not rest,  
Upon the wandering waters play.

But in serenest space afar,  
High o'er the sea that foams and pines,  
Beyond the lurid wrack, the star  
Of love in lonely beauty shines.

The winds sweep o'er the ocean wild,  
White through the gloom the breakers glare,  
Yet still the starlet bright and mild  
Burns in that stirless chrysal air.

So shines the hope of heaven for him  
Whose steadfast faith on God is set,  
Unfading as life's joys grow dim,  
Unfaltering when our spirits fret.

## Correspondence.

## ON THE ALLEDGED IMPOSSIBILITY OF RENEWING CERTAIN PERSONS TO REPENTANCE.

OBSERVATIONS ON HEBREWS VI. 4.

To the Editor of the General Baptist Magazine.

DEAR SIR, — Your correspondent, J. W. D., (in April number), though quite satisfied that the word 'Impossible' is to be taken in its unrestricted sense, seems still as it were to solicit further instruction as to the whole bearing of this very alarming text. This encourages me to the performance of what I think a duty, viz: to offer an explanation, which to my own spirit has been and is an unspeakable relief. Many a tender conscience has, I believe, been tormented by this passage as by the sting of a scorpion, been paralyzed into despondency, or driven into sheer despair; and all this, in my opinion, from a misapprehension of its purport, arising from a want of accuracy in the translation.

When one calls to mind the enormous crimes of *David*, and the blasphemous curses with which *Peter* renounced the Lord Jesus, and nevertheless sees them happily 'renewed unto repentance,' one seems to conceive a hope that there is no absolute impossibility of the restoration of other backsliders. One seems to himself almost guilty of blasphemy in asserting that Omnipotence could not effect it; one shudders at the suspicion, that the Infinite One has made up His mind that He will not do it. Can anything be too good for Infinite Love to be willing to do; or anything too hard for Almightyness to accomplish?

Most minds seek some solution of this painful contradiction. Some say, it is 'in a manner impossible;' others, 'impossible to the sinners

themselves;' or 'to the ministers of Christ;' or 'extremely difficult.' These explanations are, I think, inept and delusive.

The way in which I think the words should be translated, seems to steer clear of all difficulties, to extract the scorpion-sting; to open the prison door, and let the captive free. I render it as follows—*It is impossible to renew such persons to repentance WHILST they crucify the Son of God afresh.*

Your more learned readers will observe the change of *Tense* the Apostle introduces into his sentence. The one word rendered 'if they shall fall away,' is neither in the future nor in the present tense, but in the past,—(the second aorist participle, *παρῆσαντο*). The two words rendered 'seeing they crucify' and 'put to open shame' are neither in the past tense nor in the future, but in the present. Our translators indeed also make the distinction, but in a style so dim, that for years and years I overlooked it; and so have our expositors, as far as I know. If they had supplied the word *WHILST* instead of the word *seeing*, all obscurity, all the 'horror of great darkness' would have been dispelled.

And to justify this more accurate but new rendering, even to your less learned readers, let me point out, that the force of the present participle is transferred, by these self-same translators into the English New Testament by the word *whilst* in the following texts—

1 Tim. v. 6. 'She that liveth in pleasure is dead, *WHILE* she liveth. (*ζῶσα τεθνῆκε*).' Matthew xxvii. 63 '(*ἔτι ζῶν*) *While* he was yet alive.' Luke xxiv. 44 'The words I spoke unto you, *while* I was yet with you (*ἔτι ὦν*).'

And exactly similar cases are in the Greek and English translations, in 1 Sam. xx. 14 'While yet I live.'—in Ps. vii. 2 'While there is none to deliver.'—and in

Jer. xv. 9 'Her sun is gone down while it is yet day.' With this interpretation or rather simple and accurate translation, this hitherto most distressing passage, has become to me as luminous and refreshing as any other in the bible.

The cross of Christ is the grand *moral cause* of repentance, of true evangelical, soul-saving repentance; of the repentance that is not to be repented of;—and thus it is the source of salvation. ('They shall look on Me whom they have pierced, and mourn.' 'I, if I be lifted up will draw all men to Me.' As Moses lifted up the serpent, &c.) But if this heart-subduing truth of the Son of God bearing our sins in His own body on the tree, be rejected; there is nothing left in the universe, than can melt the heart of a sinner into true repentance, and win it back into holy confidence and communion with its Father and its God.

I am, dear Mr. Editor,  
Always fraternally yours,  
THOS. W. MATHEWS.

DR. COLENSO.

To the Editor of the General Baptist  
Magazine.

'The wise and bountiful God hath vouchsafed to hold forth FOUR several lights to men; all of which move in four several orbs, one above another; the light of SENSE, the light of REASON, the light of FAITH, the light of ECSTATICAL, or DIVINE VISION; and all of these are taken up with their own proper objects. Sense is busied about these outward and material things; reason is confined to things intelligible; faith is employed in matters spiritual and supernatural; divine vision in objects celestial, and infinitely glorious. None of these can exceed their bounds, and extend to a sphere above their own; what can the brute creature, which is led by mere sense, do, or apprehend in matters of understanding and discourse? What can mere man who is led by reason discern in spiritual and supernatural things? What can the Christian who is led by faith, which is the evidence of things not seen, attain unto in the clear vision of God, and heavenly glory? That God who is a God of order, hath determined due limits to all our powers and faculties. I will therefore follow my

sense so far as that will lead me, and not suffer myself to be beaten off from so sure a guide. Where my sense leaves me, I will betake myself to the direction of reason, and in all natural and moral things, shall be willingly led by the guidance thereof; but when it comes to supernatural and divine truths; when I have the word of a God for my assurance, farewell reason and welcome faith; as when I shall have dispatched this weary pilgrimage, and from a traveller shall come to be a comprehensor, farewell faith and welcome vision.'

JOSEPH HALL, D.D.

DEAR SIR,—The religion of Jesus Christ is manifested to us through a written Revelation. This Revelation combines the natural and the supernatural—the human and the divine—the finite and the infinite. Many of its statements lie out of the province of the created intellect. The procedures of the infinite and the eternal cannot be brought within the comprehension of the mind of man. The profoundest knowledge, and the sublimest philosophy, are utterly inadequate to the solution of many of the problems involved in the mysteries of Revelation.

How then is this Revelation to gain access to our minds? Through what channel is it to enter the heart? It is evidently designed to touch and influence the most central and vital part of our nature, but how is it to reach it? Grace is the hand that gives it—but what is the hand that takes it? I know of only one answer to these questions. We must receive Revelation by faith. Faith takes and appropriates to the spirit's use that which the reason cannot analyze, nor the understanding explain. Religious faith moves in a spiritual sphere and receives things incomprehensible to the natural intellect. Reason as the critical faculty of our nature asks the questions—'Why,' 'How,' 'How can these things be.' Faith takes them as proceeding from the eternal and incomprehensible Jehovah, and calmly waits in the conviction that what we know not now we shall know hereafter. The language of the apostle Paul clearly reveals the attitude of his mind in relation to the things which the understanding

cannot reach. *For we walk by faith and not by sight. For now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known.*

The Bible which reveals to us the mysteries and realities of a spiritual and immutable kingdom—teaches us that the present sphere of existence is the scene of our probation. While passing through this life we are all put on our trial. There is a furnace for every man—the ‘caverns of burning light’ are to be trodden by all. The critical processes of trial came to us in various forms, all are not tried in the same way; what is a temptation to one man does not present any source of trial to another. There is an essential difference in the constitution of our nature. Some are tempted through their bodily senses, and through the emotional elements of their nature—the lusts of the flesh—the susceptibilities to the splendours of outward show, and dazzling display—the love of the pleasures of the world—these are the points appealed to by the temptations from without, these are the impressible and ignitable parts which require to be watched with a sleepless eye, and to be under the guardianship of a severe and constant restraint.

There are other men who are not at all, or scarcely at all, tried through the bodily senses or through their emotional nature; the passions, are neither strong, fiery, nor restless; they are able to exert a perfect self-control over all the sensations of the body. The emotions which swell like a billowy tide in some men, are held completely in check by them. Imagination has little to do with the operations of life. Such men are subjected to trial, but the seat of their trial is not so much in the body, or in the affections, as in the head. The stumbling block with them lies in the intellect. There is a kind of natural scepticism always present with them. Everything must be analyzed—seen through and submitted to the processes of demonstration. Reason with her

clear eye stands at the door of the mind, and nothing is allowed to enter without her approbation. Mathematics are always a favourite study with this order of mind. A mind constituted after this type is often eminently fitted for the transaction of difficult secular business. There is a keenness of observation, an accuracy in the management of details, a precision in measuring the value of evidence, a freedom from the biasing influence of emotion or feeling, which renders it admirably adapted to deal with the difficult and intricate problems of human life. Such a mind will excel in the minute details of science and very often in discriminating the niceties of language.

But this order of mind often stumbles at the very threshold of Revelation. The pride of reason is wounded in her baffling attempts to analyze and exhaust all the forms of divine truth. The supernatural is a bottomless sea, and reason with her diving bell will never fathom it. The Bible is a temple in which are exhibited pictures which have their origin in the divine and receive their colouring in the miraculous. There is an awful grandeur and an inspiring sublimity about much of its scenery. The ordinary laws of nature are often set aside. The elements of nature are at times dissolved and reformed by the touch of an invisible hand. The great conflicts of opposing forces which have been moving the world for ages are depicted in the most vivid representations. The many-coloured lamp in which the world’s future glitters and dazzles the eyes of the most piercing spirit, shines in awful lustre over this troubled earth.

Mathematics and natural philosophy, and all those sciences which have their basis in mathematical formulæ are of little service in tracing the pathway of Omnipotence, or in measuring the unfoldings of the divine love in the redemption of the world. Adoration may bow in awe, and piety may expand in gratitude, and poetry may burst in rapture, but

mathematics and natural philosophy unless they be subordinated to a victorious faith will encumber the mind rather than assist it in embracing the sublime realities of the Christian faith.

Judging from the book which lies before me I should say that Dr. Colenso is a man of peculiar mental constitution. Roger Ascham would class him among the 'hard wits.' His mind is cold, critical, sceptical. The trial of his faith lies in his mathematical intellect. In my humble opinion he can hardly be called a man of genius. There is a want of amplitude in the structure of his mind. He shrinks from the supernatural. His theological writing is dry, dreary, and common-place. The glow of poetry does not touch his pages. The finer elements of his mind have been cramped if not crushed by rigid mathematical studies. He puts his figures where he ought to place his faith. Arithmetic is the door of truth, and geometry the high road to heaven. He measures Moses as a tailor would measure a man for a coat; and, because the measurement of Moses differs from the measurement of Herodotus or Thucydides, he dismisses him as a myth, and his Pentateuch as a fable.

I have a few more things to say, but as my letter is become, perhaps, now too long, with your kind permission I shall offer them in another letter, with the promise that there shall be only one more,

And remain,

Yours faithfully,  
G. H., L.

May 4, 1863.

## THE ASSOCIATION.

### ANNOUNCEMENTS TO VISITORS AND DELEGATES.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Permit me through you to make one or two announcements relative to the forthcoming Associa-

tion. It is requested that representatives and others wishing for beds at the houses of friends, if they have not already made arrangements with acquaintances in Nottingham, will apply on or before June 10th to one of the following brethren, Mr. T. Hill, Arboretum Street; Mr. J. S. Baldwin, Long Row; Mr. W. Baker, Villa Road. Such persons enclosing a stamp for reply, will receive by post, in the course of the week preceding the Association, a card stating the address of the friend at whose house they will be entertained.

An omnibus meets the trains at both our stations, which for sixpence takes passengers to the more central parts of the town, but not to the Park, or beyond the Bluecoat school on the Mansfield Road.

Cabs charge a shilling or eighteen pence, according to distance.

We have arranged for a public dinner on the three principal Association days, at the George the Fourth Hotel, in Carlton-street. It is a quiet family hotel, the most respectable place of the kind in the town, and very near to Broad-street chapel. That very worthy body the Evangelical Alliance, when holding its sittings in Nottingham, honoured it by dining there. The charge for the dinner will be two shillings. For those who prefer more economical accommodation there are several dining-houses in the neighbourhood, though all on a comparatively small scale.

It will be seen by the advertisement on the cover of the Magazine that several of the meetings are to be held in Stoney-street and Mansfield-road chapels, those places of worship being larger than Broad-street.

The Colledge Bazaar will be in the Mechanics' Hall, adjoining Mansfield-road chapel.

Trusting we shall have some happy meetings, pervaded by holy influences, and fruitful in good works, I am, dear Sir,

Yours most truly,

W. R. STEVENSON.

Nottingham May 15th.

## OUR ASSOCIATION.

To the Editor of the General Baptist Magazine.

MY DEAR MR. EDITOR,—Permit a few words in the next number on our Association. As a Denomination holding tenaciously to Congregationalism, and abjuring *in toto*, Connexionalism, we have not much real business to transact at our annual gatherings. We have no ecclesiastical supervision of the churches, no Synodical enforcement of church laws, no confederal power over our churches. We meet mainly for co-operative support of our Denominational Institutions—Missions and the Collegiate training of young men for the ministry. Other things are subsidiary to these, and can only as a rule be suggestive and not legislative. Well; I wish respectfully to suggest that our religious services and public meetings should either precede the business of the Association, or follow it. At present, Tuesday is devoted to business, Wednesday to the services, and then Thursday again to business. The result is that persons in public offices and many tradespeople cannot be present at all the business sittings, being unable to give three or four days of time and attention to them. Could not Tuesday evening be given to Committees, and Wednesday morning; and religious services, and public meetings be in the forenoon, afternoon, and evening? Then the whole of Thursday, and, if needs be, part of Friday, to business? Thus persons who could only spare time for the business sittings would be able to attend without loss of time or personal inconvenience. Or this mode might be reversed: attend to the business first, and then finish with the services and public meetings. Great, very great improvements have been made in Association matters since I attended for the first time at Bourne in 1836. But I feel persuaded the suggestions I now make would tend very much to the convenience, not only of many

lay delegates, but also to the husbanding of time on the part of many ministers, who devote themselves to the great social and benevolent enterprises of the day. So truly do these remarks apply to persons in our church, that we have not half a dozen efficient men who could represent us, and be absent from home engagements for three days together. As I possibly may take the sense of our next Association on the subject, I thought these few lines would probably elicit the prevailing feeling of the churches.

I am, dear Sir,

Your truly,

J. BURNS.

Paddington, May 18.

## THE COLLEGE BAZAAR.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Allow me to remind the friends who are preparing useful and ornamental articles for the Bazaar of the importance of forwarding their contributions as soon as convenient that the necessary arrangements for stalls may be made in good time. As the Association commences on Monday evening, June 21st, it is very desirable that the friends who intend to aid the above effort for the liquidation of the debt on the College premises should send their contributions not later than Tuesday, June 16th.

According to the circular issued sometime since it will be remembered that packages are to be addressed to Mrs. Lewitt, Saint Ann's Hill - road, Mansfield - road; Mrs. G. Truman, Derby - terrace; and Mrs. T. Hill, Arboretum - street, Nottingham. Allow me to add that on a recent visit to the distressed districts of Lancashire, I was highly gratified to find that in one of the Sewing Schools under the superintendence of our excellent brother Gray, articles were in the course of preparation for the Bazaar. Surely if Lancashire does not forget us, more favoured churches and districts

will have us in remembrance. As the Association is to be held in the town, the metropolis of the General Baptist denomination, I trust the strenuous effort the ladies of our churches here are making will be seconded by corresponding endeavours elsewhere, so that the numerous visitors from all parts of our denomination may have the opportunity of still further testifying their devotion to the education of young ministers among us.

I am desired by the Treasurer to say that as the audit of the College Accounts is to be held on or about the 12th of June, it is very important that all monies on the current account as well as for the building fund should be sent as soon as possible. Most truly yours,

JAMES LEWITT.

Nottingham, May 14th, 1863.

COLLEGE BAZAAR.

To the Editor of the *General Baptist Magazine.*

DEAR SIR,—Allow me, through you, to say that friends who have prepared articles for the College Bazaar are requested to forward them as early as convenient to any of the undermentioned persons, in order that suitable arrangements may be made in good time.

MRS. LEWITT, Elm Avenue, near Hartshorn's factory.

Miss Butler, Minerva Terrace, Sneinton, near Nottingham.

MRS. TRUMAN, Derby Terrace Park.

MRS. HILL, Arboretum-street.

JANE HILL, *Secretary.*

## Notices of Books.

PUNCH IN THE PULPIT. By PHILIP CATER. London: Freeman & Co. 'In the pulpits where reigns a bastard Calvinistic theology and the most Stygian darkness, funny preaching is reduced to a system.' So says Mr. Cater; and his purpose in this book is to drive the clerical merry-andrews to the blush with their own weapons. But whether telling them at the outset that joking about religion can only consist with the ribaldry of an infidel or with the levity of a fool, is precisely the way to secure from them a hearing is very questionable. That they cannot complain of his use of their artillery is evident enough; but it were well if in 'spoiling the Egyptians' he had not robbed them of their bitterness.

Mr. Cater calls special attention to the worldly expedients of the comic school as mere imitations of Cromorne and the theatres. To this class he assigns advertising ladies of colour to preach special sermons,

or the Right Honourable Lord Tinman, or a man who is known to sing his sermons in blank verse, or one who can marshal a long file of letters after his name. In the same category he also places announcements that the sacred drama of Joseph and his brethren will be performed in Bethesda chapel, the characters to be dressed in Oriental costume.

Jocular preachers, according to Mr. Cater, have various well-known characteristics. They generally despise human learning, and are therefore in this rather children of the night than children of the day. They are given to a practice which often shows great ingenuity, but always shows a weak mind, and a want of sobriety on the subject of religion—spiritualizing. They thus put a meaning on texts they were never intended to bear, and dishonour the Bible by making it say what reason, religion, and common sense declare it never could say.

Preaching becomes under such a process a mere juggle, and the Bible a text book of unseemly jests. Comic preachers always speak familiarly of the devil, 'as though he were an old acquaintance with whom they had been accustomed to pass an evening,' and as if the great design of the devil's existence and the devil's temptations was, to be a perpetual source of amusement to the 'dear people of God.' They are fond of puns and parodies and stupid questions, of laconic texts and so-called impromptu sermons. 'Brother Silvester preaches from the word *onwards!* and thus divides his sermon: O, origin; N, nature; W, warfare; A, armour; R, redemption; D, destiny; and S, song; and the *Earthen Vessel* says that the sermon was pleasing and instructive, and elevated in the heart the church's covenant head.' 'Dr. Nugator preaches from the fragment of a word—TION, and expatiates in a superior manner on predestination, justification, sanctification, and glorification.'

Latchford, Huntington, Gadsby, Warburton, Cockles, are quoted as examples of the 'Hyper' school, and of the comic too. Mr. Cater, however, reserves the vials of his wrath for 'him of the Tabernacle,' (p. 168) whom he also attacks under the *soubriquet* of Neaniskos. He could have endured the humour of Rowland Hill, because it was natural and spontaneous, and mingled with all his modes of thought and forms of expression. But Neaniskos premeditates his jokes, designs them to produce effect, and repeats them *ad nauseam*. Rowland Hill was scarcely conscious of his own humour when others were tickled by it. So much cannot be said for the comic school, or for their chief. Rowland Hill was never guilty of scurrilous jesting. But who was it that called Surrey chapel 'that dung-hole,' and avowed that 'there was something good in Antinomianism; but as to Arminianism, it is one of the devil's strongholds!'

Mr. Cater has a fling also both at

queer hymnology and the singing gallery. Hymns are often sung in all dissenting chapels, not exclusively in the chapels of the Hyper and comic school, that do not answer to what he thinks hymns should be—direct addresses to the Supreme. There are descriptive pieces: as, 'Affliction is a stormy deep;' 'Behold how sinners disagree;' 'Behold the wretch whose lust and wine.' There are Divine commands put into rhyme: 'Go, preach my gospel saith the Lord;' 'Behold the potter and the clay;' 'Blow ye the trumpet, blow.' Even sorrows are made the subjects of songs, most unnaturally, as Mr. C. thinks: 'Ah! wretched souls that strive in vain!' 'Our sins, alas! how strong they be,' &c. 'How sad our state by nature is.' Nay, even in avowedly worshipping God, all manner of characters and all manner of objects, animate and inanimate, are addressed: 'Have you no words? ah! think again;' 'Hasten, O sinner to be wise;' 'Ye islands of the northern sea;' 'Vital spark of heavenly flame;' 'Awake and mourn, ye heirs of hell.' The very doom of the wicked forms the subject of others:—

'My thoughts on awful subjects roll;  
Damnation and the dead.'

'Like grass they flourish till Thy breath  
Blast them in everlasting death.'

'There guilty ghosts of Adam's race,  
Shriek out and howl beneath Thy rod.'

Mr. Cater objects, and not without reason, to hymns being made to enliven a mixed and jocose evening party, or to their being sung to quell disturbances at chapels or elsewhere. Mr. Jay was once preaching in Broad-street meeting, when a fine bull dashed into the chapel. The deacons at once sought to arrest his progress, and looking up to the preacher, bawled out, the congregation following, 'Praise God from whom all blessings flow.' More recently than this, a well-known preacher stopt the service and gave out the same verse while the crowds standing in the aisles were accommodated with seats.

The Metropolitan Tabernacle, like its minister, comes in for no small share of Mr. Cater's bilious censure. 'The neighbourhood of the Elephant and Castle is not the only spot where may be found the house of God and the gate of heaven.' 'All monsters are expensive. Nature or art goes out of the way to produce them; and when chapels of gigantic dimensions are built, what questionable expedients are resorted to for meeting the expenses.' 'Such buildings prove a kind of vortex in which will be drawn persons of other churches, as well as persons of no church at all.' 'Monster chapels are more likely to be the scenes of panics, than chapels of smaller dimensions.' Nay, Mr. Cater thinks, that it is just possible the catastrophe of Surrey Music Hall may be repeated. His most cogent argument against monster chapels is, the injury that the care of such vast congregations as gather therein may produce on the physical, mental, and spiritual condition of the minister. Really, Mr. Cater, with all his disappointments, has retained some elements of pity.

'The public,' says Cowper, 'is a great simpleton, and you must catch it as you would a pig—that is, by the ear.' 'Would you be extremely popular as a preacher,' says Mr. Cater; 'be extremely funny, and you will succeed; and popularity, like charity, covereth a multitude of sins.' He then immediately after adduces instances of the greatest preachers who were humourous enough by the fireside, but always took care to keep their joking out of the pulpit.

But enough. Those who care to see what 'Hypers' think of 'duty-faith men,' and what Mr. Cater thinks of 'Hypers' can consult the sarcastic and not altogether undeserved rebukes of his 'Punch in the Pulpit.'

THE STORY OF THE LIFE OF JOHN ANDERSON, THE FUGITIVE SLAVE.  
 Edited by HARPER TWELVETREES,  
 M.A. London: Tweedie.

THE title scarcely describes the contents of the book. In addition to the life of John Anderson, who appears to have been a Free-will Baptist, and according to the Editor 'like other young men, in due time entered into the matrimonial relation,' (p. 10) we have all the legal discussions to which his case gave rise, and several clippings from newspapers supplying verbatim reports of public meetings in England. His case was a remarkable one, and it is well that the particulars of it are gathered together.

THE MINISTERIAL GIFT. A Discourse, delivered before the 18th General Conference of the Free-will Baptist Congregation, Hillsdale, Mich., Oct. 1, 1862. By REV. D. M. GRAHAM. Published at the unanimous request of the Conference. Dover: W. Burr.

THE text of this discourse is 2 Tim. i. 6. *Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands.* Mr. Graham begins at the beginning — with the new birth as wrought by the Holy Spirit upon the condition of the consenting and co-operating human will. He then glances at this divine life as going forward in both the individual and the body of believers upon the same condition. This granted, the regenerated man, properly instructed, knows when the Holy Spirit ceases to be his reprover and becomes his comforter, and the preacher also knows when he is called of God to the ministry. Nor is this distribution of the ministerial gift irrespective of the faculties qualifications, and character of the candidate. Requisite culture is also needed both for evangelists and pastors. Before touching at large upon this, Mr. Graham glances at two opposite heresies: that which assumes that the Holy Spirit preaches with the least possible co-operation of the human intellect and volitions, and mainly uses the emotions, and that which makes little or no account of the Divine

call. Between these extremes lies the truth. After showing this, Mr. Graham calls attention to the stirring up of the ministerial gift after the days of preliminary study, in all which special regard must be had to the great end—the work of extending, developing, and disciplining the church of God.

THE OFFICE OF DEACON. TWO Prize Essays. By REV. G. B. THOMAS,

and REV. E. BENNETT. London: Heaton and Son.

MR. Thomas looks upon the office of deacon as a necessary growth out of the condition of the Christian church. Mr. Bennett thinks he finds in the appointment of the Seven sufficient authority for its institution. Both essays are carefully written and well worth perusal.

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## Intelligence.

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### CONFERENCE.

THE WARWICKSHIRE CONFERENCE was held at Wolvey, on Monday, May 11th, 1863. Rev. G. Davies, of Bond-street, Birmingham, opened the service in the morning with reading and prayer. Brother Harrison of Birmingham, preached a good sermon from John xvii. 17.; *Sanctify them through Thy truth: Thy word is truth.*

In the afternoon brother M'Naughton presided, and brethren Cross, of Coventry; and Moore, of Monks Kirby, conducted the devotions. Twenty-five were reported as baptized, and forty remaining as candidates.

It was resolved that the best thanks of this Conference be given to brother Chapman for his very efficient services in the past, and that brother Harrison be requested to act as secretary for the next year.

The next Conference to be held at Warton, on the second Monday in September. Mr. M'Naughton, of Wolvey, to preach.

W. CHAPMAN, Sec.

### BAPTISMS.

HALIFAX.—On the last Lord's-day in March, eight were baptized, and April 26th, six others put on Christ in the same ordinance.

J. A. R.

CASTLE DONINGTON.—On the 26th of April, 1863, seven persons were baptized by Mr. Stenson, of Sawley, after an appropriate sermon from Rev. E. Stevenson, of Loughborough. One of the candidates was from Weston, two others from Sawley, and four from Castle Donington. They were added to the church the same day.

J. P.

NOTTINGHAM, *Stoney-street*.—On Tuesday evening, April 28th, we baptized eight friends, one of whom was in communion with the Wesleyan Methodists and who desired to continue in that communion. On the first Sabbath in this month the seven were admitted to church fellowship at the Lord's table.

B. Y.

WENDOVER, *Bucks.*—On Thursday evening, April 30th, five believers were buried with Christ in baptism, all of whom were received into the fellowship of the church on the following Lord's-day afternoon. On both occasions the services were deeply solemn and interesting.

GOSBERTON.—On Lord's-day, May 3rd, three disciples were baptized by Mr. Jones. Two of these are young men from the Sunday-school, one a teacher, the other an elder scholar. The other is the daughter of a late member of long standing amongst us, who has recently been removed from us by death.

J. A. J.

**BURTON-ON-TRENT.**—On Sunday, May 3rd, eight candidates were baptized in the morning, and they, with one young friend who had applied for restoration to fellowship, were received into the church in the evening. All, with one exception, are engaged in the school either as teachers or scholars. The services were deeply interesting and numerously attended. E. W. C.

**LOUGHBOROUGH, Wood-gate.**—On Sunday morning, May 3rd, after a sermon on 'The essentials and privileges of a consistent Christian confession,' founded on the words *Whoever therefore shall confess me before men him will I confess also before my Father which is in heaven*, seven believers in Christ were publicly baptized. Their ages ranged from thirteen to sixty.

#### ANNIVERSARIES.

**CASTLE DONINGTON.**—On Lord's-day, May 3rd, 1863, two sermons were preached by Mr. T. W. Handford, student of Rawdon College, on behalf of the Sabbath-school, to very large congregations. Many in the evening were unable to gain admittance. Collections £16 10s.

J. P.

**SHEEPSHED.**—On Sunday, May 17th, our school sermons were preached by Mr. T. W. Marshall, of Loughborough. The congregations were good. Collections nearly £11.

**LONGTON.**—Two sermons were preached on behalf of the Sabbath-school, in the Baptist chapel, Longton, on Sunday, May 17th, by Rev. J. J. Goadby, of Leicester. Collections, £20.

**LEICESTER, Friar-lane.**—Two sermons were preached on Lord's-day, May 17th, for the Sabbath-school, by Rev. C. Clarke, of Halifax. Collections, £29.

#### REMOVAL.

**THE REV. THOMAS YATES**, of Wirksworth, has acceded to an unanimous invitation to become the pastor of the General Baptist church at Kegworth and Diseworth, and enters upon his labours there the third Lord's-day in June.

#### MISCELLANEOUS.

**PINCHBECK, Lincolnshire.**—One of the largest and most interesting meetings, perhaps, ever held in this place in connection with Dissent, was held on Wednesday, March 25, 1863. The Rev. J. Staddon, late of Quorndon, Leicestershire, having accepted the cordial invitation of the Baptist church here, his friends were anxious to give him a hearty welcome. At five o'clock nearly two hundred sat down to tea, which had been gratuitously provided by the members of the congregation. After tea, a public meeting was held, the spacious chapel was filled in every part. Rev. J. Cholerton, of Sutterton, opened the meeting; the Rev. P. Strutt, of Spalding (Independent), delivered an address on 'the nature of a Christian church;' Mr. Staddon stated the circumstances which had led to the union between the church at Pinchbeck and himself; special prayer was offered by Mr. S. Sharman, of Spalding; the Rev. J. C. Jones, M.A., of Spalding, addressed the meeting on 'the union between ministers and people;' and the Rev. T. W. Mathews, of Boston, showed 'the duty of the church to the world.' The addresses were listened to with the deepest interest. The Rev. J. Beaven, of Pinchbeck (Independent), closed the meeting with prayer.

**BURTON-ON-TRENT.**—On Good Friday our annual tea meeting was held in the chapel and school-room. Upwards of 300 persons sat down. The tea was provided gratuitously by the members of the church. A public meeting was held afterwards, over which our esteemed pastor (the Rev. R. Kenny) presided, and addresses were delivered by the Revs. A. Pitt (Particular Baptist), and G. Hettle (Independent); and, also, by Messrs. Greenwood, Orchard, and Dresser, from the College, Chilwell. The meeting was one of the most successful, interesting, and profitable we have had.

E. W. C.

THE EUROPEAN DEPUTATION TO SPAIN.—A deputation has started for Spain, to solicit the Queen's mercy for the Spanish prisoners. It consists of the Earl of Aberdeen, John Finch, Esq., Samuel Gurney, Esq., M.P., Revs. Dr. Steane, Dr. Blackwood, and Hermann Schmettau, and it will be joined by a deputation from the Society of Friends. Simultaneously influential deputations start from France, Holland, Switzerland, Denmark, Belgium, Prussia, Bavaria, Austria, Italy, and other countries. The committee of the Evangelical Alliance, to whom the subject is entrusted, desire, while this step is being taken abroad, that Christians throughout the United Kingdom should be invited to join in prayer for the Divine blessing to rest on this important mission. With that view, they suggest that meetings

for united prayer be held, and that supplication be specially made.

1. For Divine wisdom and guidance to be given to the Christian friends composing the various deputations.
2. For the Queen of Spain, and all in authority, that their hearts may be inclined to mercy and righteousness on behalf of the Spanish prisoners.
3. For our beloved brethren under their cruel and final sentence, that they may be strengthened in their faith and allegiance to the Lord Jesus Christ, and be solaced and sustained by the abiding presence of the Holy Spirit.
4. For the overruling providence of Almighty God, that His word may speedily have free entrance and unrestricted use among the Spanish nation. We are sure that a large number of our churches will cordially and thankfully comply with this request.

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## Marriages and Deaths.

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### MARRIAGES.

April 21, at Belvoir-street chapel, Leicester, Mr. Samuel Davis Pochin, eldest son of the late Mr. Pochin, to Mary Jane Parker, eldest daughter of Mr. W. Parker, Haymarket, Leicester.

April 23, at March, by Rev. T. T. Wilson. Mr. James Smith, Reading, to Sarah, only daughter of Mr. John Abbott.

April 28, at Friar-lane chapel, Leicester, by Rev. C. Clarke, B.A., of Ashby-de-la-Zouch, Mr. John Smith, builder, Packington, to Miss Martha Newton, eldest daughter of Mr. Benjamin Thirlby, farmer, Stonehouse, Packington.

April 30, at Leeds, by Rev. Jabez Tunnicliffe, father of the bride, Mr. John Hutchinson, to Elizabeth Tunnicliffe.

### DEATHS.

April 27, at Barrowden, Ellen, the youngest daughter of Mr. and Mrs. Thomas Swift, in the 19th year of her age. She had been connected with the church nearly four years and a half, has adorned her profession, and was much esteemed by all who knew her.

May 16, at Nottingham, Emma, the beloved wife of Edward Wilkinson, aged 52.

May 21st, at Bedwell Park, Sir Culling Eardley, aged 58. The departed baronet was well known in connection with the Evangelical Alliance. He was a liberal and godly member of the Episcopalian church, and a lover of good men.

## Missionary Observer.

THE Annual Committee Meeting of the Foreign Mission will be held at Nottingham, at half-past Five o'clock on Tuesday Afternoon, June 23rd.

The Public Missionary Meeting will be held at Stoney-street Chapel, on Wednesday Evening, June 24th. John Heard, Esq., of Nottingham, has kindly engaged to preside.

SPECIAL NOTICE AS TO FUNDS.—All monies to be acknowledged in the forthcoming Report should be in the hands of the Treasurer or Secretary not later than Saturday, June 6th, after which date the books will be closed for the Annual Audit of the Society's Accounts.

### RECOLLECTIONS OF A TOUR IN THE JELLASORE DIS- TRICT, NORTHERN ORISSA.

BY THE REV. J. O. GOADBY.

THE markets and villages we were intending to visit lay between Jellasore and Midnapore and eastward of the main road. As there were only three horses and four of us, we each walked by turn, and found the exercise rather pleasant than otherwise, it being often excessively wearying to remain in the saddle many hours together, the horse only making four miles per hour. This snail's pace has to be endured rather than enjoyed, from the necessity of having our syces or horse keepers with us. A good gallop ahead would often be indulged in with the object of shaking oneself up a little, and resuscitating cramped limbs, were not the roads and byeways we generally have to traverse so unquestionably bad as to make such a shaking far too literal to be enjoyable. In the evening we reached a village named Rānee Saria, where we intended spending the following day (the Sabbath), and attending a large market. Here we found our garries ahead of us, and taking possession of a shed, generally used by pilgrims on their way to Pooree, we unpacked beds,

chairs, tables, &c., &c., and quickly made ourselves as comfortable as circumstances would permit. This arrangement was to me rather a novel mode of commencing a missionary tour, because, down South—as Berhampore is denominated by the Oriyas north of Cuttack—we have no such accommodation for pilgrims in the villages pierced by the main road. There is a building here and there called in Oriya "Dharma Sallah," erected by a rich and often profligate merit-seeking hindoo with a heart as cold as a glacier, where the pilgrims are housed together more like swine than human beings, and where there are usually infinite specimens of the insect tribe, who do not fail to levy a heavy percentage on the way-worn pilgrim who delivers his body up to their tender mercies for one night. I slept in one once! An English pig-stye, with a bundle of clean straw thrown in, would be a palace compared with such haunts of vermin. Our accommodation was however far superior and not to be despised. The shed was in shape not unlike a waggon hovel, was well-protected with a substantial roof, was clean underfoot, and very acceptable. It swarmed with large real Calcutta mosquitoes—the merry hum of their wings falling not at all unmusically upon the ear could it have been divested of the

blood-thirsty association. Here we spent a happy Sabbath. In the morning before breakfast we held a prayer-meeting in another shed, the duplicate of our own, which was occupied by our native preachers and those native christians who completed our establishment of coolies—garrymen, &c. Numbers of the heathen living in the villages stood in the verandah and round the door during the service and appeared interested and pleased with what they heard and saw, but were rather curious to know where the God was we were worshipping, being unable fully to grasp the idea of paying homage to a Being invisible. The meeting was a hallowed season of communion with our Master, and the touching simplicity of several of the prayers did much towards preparing our hearts for the after engagements of the day. Surrounded with wondering idolaters, and within hearing distance of the dong dong from the village temple near, where the gong was being beaten to break the slumbers of their stone god Mâhâdâb, we could not refrain from contrasting the vile and debasing tendencies of hindooism with the pure and elevating exercise in which we were engaged. There is indeed a mighty gulf between the religion of Krushna and the religion of Christ.

The market visited in the afternoon was held in the centre of a large village, and differed materially from our Southern markets in the number of women present, they counting nearly two-thirds of the whole gathering. And, as the daughters of Orissa are proverbially skilled in the use of their tongues the hubbub arising from their jabbering "patties"—as the natives designate the whole machinery for articulation—was greater in an equal ratio. I certainly never heard such an uproar in any other market in India. In their estimation it no doubt had its advantages, they thinking it impossible to make a good bargain without a liberal use of tongue in lies and abuse. This

readiness to abuse and lie, to the missionary is a melancholy fact. We formed ourselves into two parties and for upwards of two hours were engaged in widely proclaiming the truth as it is in Jesus. We left on the following morning for another village to the eastward of the Calcutta road, where we expected to pitch our tents and commence in good earnest our camping life. Several suggestions were made by the villagers and our own native brethren as to the road it would be advisable for us to take. It was rumoured a bridge crossing a deep stream in our line of march had been swept away by the late heavy rains, and that the possibility of getting the garries across was a bare one. There was another route to the village, but it was a much longer one; accordingly on being assured all the reports were false by a party of men who had, they acknowledged, crossed the bridge the evening previous, we sent on the garries and prepared quickly to follow them in order that we might be on the spot to assist in the event of our services being required. Rumours are not always without foundation, and so it proved in our experience. On reaching the nullah we found the bridge gone and while the stream was neither broad, strong, nor deep, the sides were very steep, and the bed of the river mud, and that to a considerable depth, which precluded the possibility of crossing by fording. The bank higher up and lower down was examined, but no other way could be found; the alternative therefore was—crossing where we stood or going the whole distance back to the village we had left and starting again the following morning on the other route. We saw our advisers had willingly led us astray, and this conviction coupled with the arrival of a government official from a hut hard by, who with the nonchalance and irritating impudence of native officials in general, demanded toll for the use of the bridge, did not in any way add to

the amiability of our tempers. He was asked to find the bridge and we would as quickly find the toll. "With the existence of a bridge I have nothing to do," was his answer. "I only collect toll from those who pass it," and not being able to convince him of the utter absurdity of his reasoning we requested him to either help us to cross the stream or go back to his hut and attend to his rice and curry; of course he chose the latter. How to get the garries across was now the all absorbing topic. Fortunately they had not arrived, we being ahead of them, and as the distance we had to go was considerable we wished, if possible, not to hinder them, but to finish our preparations before they came up. We at once, therefore, formed ourselves into an executive committee, and the decision of that honourable body was that three of our party should be resolved into a small corps of sappers and miners, and the fourth cross the stream as best he could—swimming his horse to the other side, ride over to a village a few miles distant and turn back a cooley carrying provisions who had been sent on in the morning early, but had unfortunately gone by another route. The courier dispatched, we, who remained, collected all the planks, broken pieces of wood, and trunks of palm trees, serviceable from the debris of the broken bridge, and with a native axe, kindly lent us by the devoted official before mentioned, we succeeded in constructing, by an hour or two's hard work, a temporary bridge, wide enough and strong enough to admit of the garries being bowled over the stream, but to do this considerable caution was necessary. The bank was cut in one or two places to make the descent more gradual, and the whole was a complete success. The garries arrived, the bullocks were taken out, and with considerable anxiety, lest our frail structure should give way beneath the weight, or the wheels persist in running off the edge and letting the whole

tumble into the stream below, we accomplished our wishes and got all safe to the opposite side. The native official sat down and looked at us, not proffering to raise a finger or strain a muscle in rendering assistance. After appeasing our appetite we continued our journey and reached our destination about sunset, having been a whole day going nine coss—or about eighteen miles! On the following day we attended a large market held a short distance from the tent. When we reached the place the people had not assembled, and here I saw another peculiarity in the markets of Northern Orissa. The missionary must be on the ground before trading commences. Should the market have commenced when he arrives there is little hope of securing a hearing, or of persuading the people to leave their business. There are two reasons for this—one is the utter devotedness with which the native trader throws his whole being, as it were, into the matter of buying, selling, and getting gain; and the other is the distance most of the people have to come, the villages being very scattered, which make them anxious to dispose of their goods as speedily as possible, and to hasten home. The markets do not last long. As we were rather a large party—four missionaries, and five native preachers—we took four separate stands and widely spread the gospel. Those of us from the South were at a discount in not being familiar with the many Bengali words and terminations so freely interspersed in the Oriya spoken in Northern Orissa. Sometimes it was with the utmost difficulty, and not without much circumlocution we were enabled to convey the idea we wished them to understand, the intermixture of Bengali often determining the sense. This was more or less felt through the whole tour. The demeanour of the people was pleasing, and their evident desire to understand encouraging. While I was speaking a well dressed Baboo came up to

me and wished to open a discussion quite foreign to the subject I was enlarging upon, and when I expressed my disapprobation, and kindly told him the discussion while interesting to us would not be so to the people near, he moved off, mumbling as he went, "Why does the Sahib consult the interest of such ragged rascals?" His object was to show his own learning. We remained at this encampment upwards of a week, and visited quite a number of markets. Several times three were held in different directions in one day, and by dividing our strength we were enabled to visit all. The district is rich in markets, though many of them are rather small.

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#### SETTLEMENT AT RUSSELL CONDAH AND A VISIT TO THE MERIAH VILLAGES.

In company with brother W. Bailey I left Berhampore on the morning of February 7th. We were joined in a day or two by brother Goadby who had been obliged to remain behind to superintend the packing of the goods. We took a circuitous route in order that we might visit a goodly number of towns and villages on the way and preach in them "the gospel of the kingdom." The congregations were good in almost every place, but our experience was of that varied character which in the present state of hindoo society must necessarily fall to the lot of the missionary. I was never so deeply impressed with the deadening effects of heathenism on the minds of the people, or with such a profound sense of the absolute necessity of "power from on high" to rouse them from their lethargy. They often regarded the most solemn warnings and the most earnest appeals with absolute indifference, and on more than one occasion had the hardihood to state that there was no difference between right and

wrong, but that all things were in accordance with the will of God.

It was cheering on the other hand to find many indications that the cause of Christ is making real progress in the district. It was evident that our message was not new; many had read our tracts and were more or less acquainted with the leading doctrines of christianity; others were still further advanced and were perfectly familiar with the entire plan of salvation. There was something specially interesting in the case of one fine old man, whose long white hair and intelligent countenance would have prepossessed us in his favour under any circumstances. He spent much of the time we remained at his village in our society and in that of our native brethren, and manifested perfect familiarity with nearly all our books. In the course of conversation he also repeated to us his daily form of prayer, and in everything but name appears to be a christian. At our first interview his "mela," or necklace, was pointed out as a vestige of idolatry, and we were surprised as well as delighted to find on seeing him again that even this had been removed. He is the headman of the village in which he lives and doubtless possesses considerable influence. Were he to make an open profession of christianity we might hope for important results, but at present there are too many reasons for supposing that, like many others in this country, he shrinks from the great sacrifices that would be involved.

But our principal object in extending the tour was to visit the cluster of villages near Gotoli, where a considerable number of rescued Meriahs have been located by Government, and to ascertain what steps might be taken in connection with the mission at Russell Condah to promote the spiritual welfare of these unfortunate people, and if possible to prepare the way for establishing a regular religious service amongst them.

Our way thither led through the valley of Goomsoor, said to be unequalled for fertility and beauty in this part of India, and it was interesting to pass on our way whole fields of sugar-cane, tobacco, hemp, and other kinds of produce peculiar to the country. On arriving at Gotoli we found that the Khond villages were no less than six in number, but each of them small, and the people were poorly clad and looked wretched in the extreme. Their complexion is generally much darker than that of the Oriya, but varies a good deal, and it may be inferred from the fact that they were rescued at different times and in places distant from each other that they are of widely different origin.

We found numerous evidences that they were nearly as low in the scale of civilization as it is possible for human beings to become. The only cart I saw amongst them had solid wheels like those represented in pictures of the most ancient cars. Their dealings with each other are principally carried on by way of barter, so that we found it impossible to obtain change for a rupee. The children wear iron ornaments on their wrists, the men commonly carry battle axes and pikes about with them. And not long after our tent had been pitched I saw a number of youths defile past in single line carrying stout bows and rudely-barbed iron-pointed arrows in their hands. They are so low that even their own countrymen above the "ghat" or mountain passes disown them, and the hindoos of the plains commonly speak of them as nearly on a level with the beasts of the jungle.

It is scarcely necessary to say that their appearance excited in our hearts feelings of the deepest commiseration, the more especially when associated with the frightful death from which they have been rescued. But it was hard fully to realize our position, it seemed more like a dream than a reality—for here

were people—men and women who had once been appointed victims of the most dreadful superstition the mind of man can entertain. Some of these, our fellow creatures, brethren and sisters in humanity, and responsible alike to our common Creator, had once been on the very point of suffering death in its most horrid form, as sacrifices to a sanguinary goddess.

But in conversation with them it was found that their spiritual condition was equally if not even more deplorable. They are literally "without God in the world." They at first stated positively that they had no religion, that their whole time was spent in ministering to the wants of the body and in the things pertaining to the present life. But dark and dreadful as the picture is, there is every reason to believe that with a great part of them it is perfectly true. They are born, but no prayer is offered that their life may be consecrated to God. They grow up, but merely to pursue every form of wickedness their own depraved nature suggests. They marry, if the beasts of the field can be said to do so, for no ceremony consecrates the union, nor is there anything to render it binding upon them, and they die as they have lived, without a ray of light, a word of consolation, or the faintest hope of happiness in the endless and unseen future. After death the body is carried to a convenient spot outside the village and burnt to ashes, and there is no other ceremony to indicate that a rational and immortal soul has passed into eternity.

And even in investigating this subject more closely, we were only able to ascertain that there were some curiously formed stones on a neighbouring mountain which some of the people occasionally went to worship, and that the more important events of life were marked by those who could afford it, by the slaughter of an ox or goat, the flesh of the victim being given as a feast for the people.

It was peculiarly interesting and even affecting to find in these remote villages several of the Meriahs who had once been children in the school at Berhampore. A few of these after the free and barbarous life they had led found it hard to brook the restraints of civilized life and pined after their native jungles, one or two fled and have never been heard of since; and we found six or seven located here, one of them, however, now a robust young woman seemed to feel keenly the degradation of her present position. Our appearance had evidently revived the memory of brighter days for she wept much as she referred to them. We were anxious to ascertain whether she had entirely forgotten the instruction received, and whether she still possessed any of the books given her at school; of the latter she produced two, a small tract and a much worn and soiled copy of the New Testament. At our request she read a few verses from the latter, but with a voice so plaintive and in a manner so touching that I shall never forget the scene. Here we felt that at least there was something to appeal to, and though the incident may have no direct spiritual significance it at once established a bond of sympathy between us and encouraged us to proceed in our efforts to benefit the people.

Nor is this the only encouragement we receive in the work. A Government school has been established for the children, and a young man from our christian community at Berhampore appointed master. He will doubtless exercise consider-

able influence over the minds of the children, and the presence in the village of his wife and step-mother, both of them members of the church, will we trust also have a good influence there, especially as the latter (who is the mother of one of our native preachers) possesses more than an average knowledge of scripture truth, and is in other respects a skilful and intelligent woman.

There is a small bungalow near the schoolroom which at present is useless and deserted, but if repaired would afford us accommodation in our visits to the place, and there seems to be every prospect of its being available for the purpose. We do not close our eyes to the fact that on account of the very degraded state of the people much patient and persevering effort will be required, but we do hope that with the blessing of our Heavenly Father a people may ultimately be raised even here to the love and service of the Saviour. We earnestly solicit the sympathy and prayers of our brethren and sisters in England, and in the meantime would say with the apostle, "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

Soon after leaving Gotoli, brother Bailey returned to Berhampore, and brother Goadby and myself pursued our way to Russell Condah. We arrived on the evening of February 26th, and have commenced our work here with every prospect of usefulness.

T. BAILEY.

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### Foreign Letters Received.

BERHAMPORE.—W. Bailey, April 13, 17.  
CHOGA.—I. Stubbins, March 14.  
CUTTACK.—W. Brooks, March 25.

CUTTACK.—J. Buckley, March 18, 25,  
April 4, 17.  
—————G. Taylor, March 31.  
RUSSELL CONDAH.—T. Bailey, March 6.



By Miss Humphreys—			£	s.	d.
Mr. Humphreys	...	...	5	0	0
Mr. and Mrs. Dover	...	...	0	10	0
Small sums	...	...	1	0	0
			<hr/>		
			6	10	0
By the Misses Hood	...	...	1	0	0
By Miss Rogers—					
Mrs. Kingham	...	...	0	5	0
Small sums	...	...	0	17	0
			<hr/>		
			1	2	0
			<hr/>		
			16	5	0

## HALIFAX.

Sacramental Collection for Widows and Orphans	...	...	1	12	7
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## KEGWORTH.

Collected by Mr. Taylor—

Mrs. Sisson	...	...	2	0	0
Mr. Taylor	...	...	1	0	0
Mrs. Taylor's School box	...	...	0	15	0
Miss C. Lovett's box	...	...	0	10	0
Small sums by Mrs. Taylor	...	...	0	18	3
			<hr/>		
			5	3	3

## LINCOLNSHIRE.

A Friend	...	...	0	5	0
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## LONDON.

Sir S. M. Peto, Bart, M.P.	...	...	2	2	0
Mr. John Graves, for Special Fund	...	...	1	0	0

## Commercial-road.

Public Collections	...	...	6	12	6
Mr. White	...	...	3	0	0
Mrs. Pegg	...	...	2	2	0
Mr. Meggs	...	...	1	1	0
Mr. Pettit	...	...	1	1	0
Rev. T. Goadby	...	...	0	10	6
Mr. Quiney	...	...	0	10	6
Mr. Attersley	...	...	0	10	6
Mr. Mills	...	...	0	10	6
Mr. Hongh	...	...	0	10	6

Juvenile Missionary Society—

Miss Emma Mills	...	...	0	16	2½
Master Drury	...	...	1	16	6½
Master Pettit	...	...	0	14	0½
Master Carter	...	...	0	9	0½
Master Morris	...	...	0	7	2½
Mr. Waldon's Family	...	...	1	19	4
Various small amounts	...	...	2	14	7
Collected by Teachers, Miss Anders in Female Bible Class...			1	0	0
Miss Whittemore	...	...	0	4	1½
Mrs. C. Branch	...	...	0	18	2½

Boxes—			£	s.	d.
Mrs. Waldon	...	...	0	7	3½
Mrs. Harding	...	...	0	8	1¼
Mrs. Meggs	...	...	0	5	0
Miss M. Branch	...	...	0	10	0
Miss Hickinbotham	...	...	0	4	3½
Miss and Master Goadby	...	...	0	5	6½
Miss Hough	...	...	0	14	5½
Miss Ranson	...	...	0	9	5¼
Miss Attersley	...	...	0	2	7
Miss Green	...	...	0	2	6¾
Miss Vestey	...	...	0	0	5½
Books—					
Miss Drew	...	...	0	8	0
Miss Stokes	...	...	0	6	6
Miss Hasler	...	...	0	4	0

31 16 7½

Less Expenses ... 3 4½

## LOUGHBOROUGH.

Collected by Rev. T. Wilshere for

Special Fund—					
W. Malcomson, Esq., Port-law, near Waterford	...	...	5	0	0
R. Mullings, Esq., Stratton, Cirencester	...	...	5	0	0
J. Gurney, Esq., London	...	...	2	0	0
Mrs. G. Stevenson, London	...	...	1	0	0
Mrs. Rees, Haverfordwest	...	...	1	0	0
Thos. Wilson, Esq., Waterford	...	...	1	0	0
A Friend	...	...	1	0	0
			<hr/>		
			16	0	0

## NORTHWOLD.

Miss Ellen Graves, for Orphan	2	10	0
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## TRING.

Public Collection	...	...	1	11	7½
Collected by Mr. Mareham of Teachers and Scholars	...	...	1	10	0
A Friend, by Rev. J. B. Pike	...	...	2	0	0
			<hr/>		
			5	1	7½

## WENDOVER.

Public Collection	...	...	1	13	10
Mr. Munger	...	...	1	0	0
Ditto box	...	...	0	8	2
Collected by—					
Mrs. Talbott	...	...	1	11	0
Miss Holland	...	...	0	15	6
Miss Carr	...	...	0	8	0
Mrs. Jas. Chapman	...	...	0	6	0
			<hr/>		
			6	2	6

## WYSALL.

Collection and Subscriptions	3	6	0
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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, Leicester, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

THE  
GENERAL BAPTIST  
MAGAZINE.

JULY, 1863.

DR. GEORGE LEGGE, OF LEICESTER.

THOSE who knew and admired the late Dr. George Legge, of Leicester, will be wofully disappointed in the bare biographical outline prefixed to the volume before us. For sheer outline in the strictest sense it is—a skeleton-like memoir—a tame flat picture done in gray and brown—cold, sketchy, and superficial, with no realistic power—no vitalizing warmth of sympathetic colouring. The author of it, Dr. James Legge, eminent we believe as a Chinese missionary and linguist, seems instinctively to have felt his unfitness for the task of writing his brother's life, and it is much to be regretted that his sensible reluctance yielded at length to indiscreet importunity. For, to deficient literary faculty and skill, which this book makes painfully apparent, there were super-added the disqualifying circumstances of a considerable disparity of years, few and far-separated occasions of personal intercourse, and so pronounced a diversity of intellectual character as almost to preclude the possibility of any very deeply appreciative criticism. Religious biographies have in modern days grown proverbially tedious; nor can we candidly affirm that on the whole the subjects of them

merit other than the inferior treatment they generally obtain—the paltry stones are worthy of the clumsy setting. The very phrase 'religious biography' has positively come to be regarded as descriptive of the thinnest and weakest kind of literary fabric; the manufacturers of the material are usually what Lord Brougham would call 'eleventh-rate men,' and their business is to 'chronicle small beer;' consequently the consistent result is often a compound in about equal quantities of humdrum and cant. The number of respectable individuals whose very ordinary virtues the partiality of feeble-minded friends delights to see set forth with elaborate dullness in supremely insipid narratives is truly bewildering, and would provoke contempt and reprobation were it not that fortunately both books and writers so soon descend to a deserved obscurity, making no more permanent mark in the literature of their generation than the foam-bells

LECTURES ON THEOLOGY, SCIENCE, and REVELATION, by the late Rev. George Legge, LL.D., of Gallowtree-gate chapel, Leicester, with a Memoir by James Legge, D.D., Hong Kong (of the London Missionary Society). London: Jackson, Walford, and Hodder.

that gather and glitter for a moment, and then burst, leave on the forgetful sea.

But the late Dr. Legge was in every way a man whose character merited some lasting commemoration, and concerning whom an interesting and effective book might have been written. The subject is not devoid of material, for although there was nothing in the visible life that varied from the common routine of human experience, still the inward organization of the man teemed with scope and suggestion, and was deeply chequered with the lights and shadows of thought, imagination, sympathy—intensely instinct with the fine workings of a quick heart and a busy brain. In his private relationships Dr. Legge displayed many most engaging qualities and insensibly attracted and rivetted the warmest regard. It seems odd to think and say it concerning one of his years and learning, but we always felt that there was a good deal of the child about him—the freshness, gentleness, and sweetness of the young wedded to the wisdom of the mature. He had the singular charm of perfect simplicity and a certain sportive humour—an ethereal lightness of playful fancy which sat with somewhat of grotesqueness yet not ungracefully on that massive and unwieldy figure. He was a man whom to know was not only to esteem and venerate, but emphatically to love. A feeling of tenderness naturally intertwined itself with the respect which his great native gifts, ripe culture, and extensive attainments so justly commanded: and his memory we are sure, is written in letters that will never wear away in deep and tender places within hearts that loved him living passing well, and to whom the thought of him now often comes to make sacred the common moments of the world—sacred not with soft retrospection only but with a blessed hope, like a fragrant land breeze to overwearyed mariners, breathing of home joys lost once but anon returning—of green fields, and the

chime of church bells, and the final peace.

Dr. Legge's theology was thoroughly human and therefore Christian in the very highest sense. He saw and felt much more than is commonly seen and felt in the fact that the Lord Christ assumed actual human nature and came to save the lost, to save them *here and now*, and so by consequence save them hereafter. There was for him emphatic significance in the view of Christianity considered as a revelation *from heaven to earth*, its work being on the earth, amongst men, to reform and refine them, and so purify the springs of social and national life, making in the end the earth the fitting vestibule of heaven—peradventure itself a province of Paradise—one of the many mansions of the Great Father's house. This present salvation from sin and error into the freedom and power and pureness of a heavenly life below was the great end of all his preaching. This was the one safe and indispensable foundation which he persistently and fervently urged must here be builded to ensure the blessed destiny hereafter. That he did not lose sight of that mysterious futurity, that he did not undervalue the ultimate issues of temporal action, those who ever heard him will not require to be reminded; nay, his own earnest persuasion of them often gave peculiar solemnity to his public expostulations; but he rightly held that his main business as a preacher of the gospel and of Christian morals, was to follow Christ himself in demanding present repentance and a righteous life. True he sometimes soared in fancy and aspiration away to the 'empyrean,' but it was that he might bring down more of its light and purity to the homely earth he loved; and prophetically see invested with the spiritual brightness of another more real and enduring world all the dear scenes and forms of this. *They* have by no means a monopoly of tenderness whose desires are never lifted out of the sphere of their de-

lights; so far from this it may be safely said that the most celestially tending natures are the most human and domestic too. These are indeed

'The wise who soar, but never roam;  
True to the kindred points of Heaven and  
Home.'

Amongst such most surely be numbered him of whom we are writing. Dr. Legge was at once devout and genial. He believed that 'nothing human ever dies.' The hand clasping hand firm and warm in friendly pressure; the eye kindling with intelligence and sensibility; the voice musical with gentleness; the cheek flushing or whitening with the hues of the heart; and the other thousand eloquent expedients by means of which the soul expresses and communicates its unseen life were all to him the signs and guarantees of their spiritual correspondencies—their imperishable counterparts. So Time the shadow implied Eternity the substance; and the dimmed but touching spell of the still beautiful earth predicted and faintly symbolized the perfectness of heaven. Therefore it was that he found nature, and life, and friendship, and love, so rich and fair; therefore it was that he felt empowered (as he so often said) 'to taste the golden day and triumph in existence;' therefore it was that he so 'disported' himself amid the wonders of creation, pondered the ways of men, and looked back with a tenderness so undisguised to his early home, and his father's grave, and the far Highland hills with their peaks of purple and wreaths of rainy mist.

We have referred admiringly to Dr. Legge's private personal characteristics, but considered in his public capacity as preacher, we believe him to have been equally noteworthy and deserving of honour. And we regard it as by no means redounding to the credit of the religious communities in the midst of which the far-reaching influence of Robert Hall might be supposed to

have left some seeds of intelligence and aspiration that this man's rare and versatile capacity remained so long unrecognized and unappreciated. In the course of not unfrequent visits to Leicester it has been our good fortune very often to hear the late Dr. Legge, and most of the sermons in the volume before us are vividly linked with the well-remembered gestures of the earnest speaker and with the tones of the living voice. We picture to ourselves at this moment the burly figure slowly rising to read the text. The voice is neither strong nor melodious; the utterance is harsh, halting, and spasmodic, now gushing in a whispered hiss, and now hurried by intensity of feeling into unexpected and emphatic loudness; the action is made ungainly by convulsive shakes and twitches, and a kind of ponderous nautical oscillation and roll; there is as yet no redeeming animation, no gleam of genius playing over the somewhat blurred and heavy features; nothing in fact to fascinate, but something to offend the unprepared or superficial, or fastidious auditor. But wait—observe—and listen. With self-possession, ease, and quiet power, the preacher propounds and defines the subject which he deems deducible from the passage of Holy Scripture he has cited. In a few clear and methodical sentences he presents an outline of the ground over which he intends to travel, and then proceeds by discussing seriatim the propositions he has advanced to an elaborate and exhaustive treatment of his theme. Onward in a stream of nervous, vigorous, and elastic language flows the logical consecutive thinking, enriched with teeming illustrations from history, science, and philosophy, enlivened by a rap of caustic humour, a strain of eloquent fancy, a quip of homely quaintness, or a flash of true poetic fire. It is the movement and gleam, and ripple of a charming rhetoric, instructed and inspired by earnestness and piety. And mark now how the far-set eye lightens from under

the deep and beetling brow; how the voice clarified and strengthened by holy excitement thrills and falters with pathetic concern as the speaker approaching the climax of his argument, and the culminating point of his practical appeal, sets forth the momentous destiny that awaits his hearers, and the infinite contingencies of human conduct; hearken to his searching wistful entreaties, his jubilant lyrical congratulations; note the intense attention, the signal stillness, the breathless hush and general conscious sensation of relieved intentness when his last words have been spoken, and the stalwart figure, hot and flushed, and filled with passionate feeling, sinks back into the pulpit seat—and you cannot but feel that you have been listening to no inadequate presentment of Christian truth; to no unskilled or unworthy preacher of the wonderful words that can make wise unto salvation.

Admirable and excellent as are the discourses contained in the volume before us, it is certain that they do not exceed the average quality of Dr. Legge's public ministrations, but exhibit very fairly his method and style; most of them relate to those leading cardinal points of doctrine and belief to which it was his delight strenuously to address himself, and with which he grappled with all the zest of the skilled dialectician; with all the wise eclecticism of the student; and with all the seriousness of a faithful pastor of souls. They are conspicuously marked by the lucid and methodical arrangement; the simplicity and completeness of expository statement; the orderly sequence of cumulative thought; the fresh and idiomatic diction; the vivid and pictorial rhetoric; the teeming illustrative learning; the occasional musical strains of fancy

and feeling; the direct and high-wrought peroration—to which we have before referred as characteristic of the pulpit efforts of this gifted, beloved, and eloquent man. And here on finally recurring to our many grateful memories of his living presence, and on rising from a renewed consideration of his career and character as depicted in even this meagre memorial sketch, and of his intellectual and oratorical achievements as partially presented in these published discourses, we are more than ever impressed with the independence and humanity of his religious ideas; the freedom, the true spirituality, the catholic largeness and warmth of his inward life: and a conviction presses itself very urgently upon us that estimable, even loveable as he was personally; brilliant as were his public abilities; rich and available as were his scholarly resources; it is in the other rarer aspect of progressive thinker and teacher that he may be remembered and emulated with the deepest and most enduring advantage by his younger survivors in the ministerial office, who will extract and appropriate all that is most valuable in his example if they but follow him in seeking to conform their representations of scriptural doctrine to the exacter views of an advanced intelligence and to the merciful temper of that exhaustless Christianity which is wider than all the churches, however expansive; fuller than the creeds, how deftly framed soever they may be for the arrest and imprisonment of truth; more liberal, humane, and benignant than the noblest institutions by which men in their wisdom and benevolence have striven to express and apply the precepts of the Redeemer and the spirit of the Kingdom of Heaven.

O. M. N.

## THE SCOURGE OF CORDS; OR, CHRIST WITH THE WHIP.

'AND WHEN HE HAD MADE A SCOURGE OF SMALL CORDS, HE DROVE THEM ALL OUT OF THE TEMPLE, AND THE SHEEP, AND THE OXEN; AND Poured OUT THE CHANGERS' MONEY, AND OVERTHREW THE TABLES.'—*John ii. 15.* AND SAID, IT IS WRITTEN, MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYER: BUT YE HAVE MADE IT A DEN OF THIEVES.'—*Mat. xxi. 12-13.*

JESUS did not very often use the whip. He is here represented as doing so most vigorously. To some minds He scarce looks like the mild and gentle Saviour in this instance. But we think there is no incongruity between the gentleness of Christ and the proceeding recorded above. To shew this, and to draw out a few lessons is the object of this paper.

We will then try, then,

First—To gain an idea of the case as it presented itself to the mind of the Master.

Well, what do we see? The outer court of the temple is filled with the tables and stalls of the ex-changers of money, and sellers of doves, &c.; the latter for use in the sacrifices of the approaching Passover. This had been done with the consent of both the rulers and people of the Jews. No doubt very plausible arguments were used in favour of the custom. It was convenient to many to be able to purchase necessary things upon the spot, and to exchange the shekels. We see that they are driving a good trade. Evidently the traders are well pleased with the arrangement.

But the Son of God, when He sees the motley throng, and beholds the bartering and selling, is wroth. Whatever may have been the reasoning by which those interested in the affair sought to uphold and defend the custom, He does not admit them to have force. I think, however, we shall find the chief reason for the conduct of Christ in the implied character of the men, and of their transactions. He calls them 'thieves.' Not that all trading is thievery. No! Trade is one of God's ordinances for the good of the race. Honest trading is pos-

sible. Honest traders, as a class, exist. But in this case, Jesus, who knew these men through and through, saw that they were sordid, selfish, dishonest men, who were moved in all their trade-transactions by an unprincipled love of gain. He recognized in them reckless devotees of the God Avaro. He knew that no pious sentiment stirred their breasts, and moved them to exchange those shekels, or to sell those doves. He knew, if they could take an advantage by extorting exorbitant prices or exacting extravagant interest, they would,—they did. He knew that because they found it to *pay* well, therefore were they there. I think Christ would have dealt more gently with them, if they had been simply misled or misinformed men. But they were shrewd, cunning knaves. They knew what they were about. They were making money, without any high-souled concern as to the how, and they were doing it in the temple.

Moreover, was not all done under the cloak of religion? 'Are we not offering every facility for enabling the people to worship God acceptably in His temple?' Thus would they add to all the rest the villainy of hypocrisy. This more than any other feature would kindle the indignation of the Master. Still have we ringing in our ears the words He once uttered to the arch-hypocrites—the Scribes and Pharisees: *Woe unto you! how will you escape the damnation of hell?* He hated with burning hatred hypocrisy. And when He saw, as here, the sordid love of gold, and the worship of mammon finding shelter under the very eaves of the temple, He could do no other than

make the whip, drive them out, and overturn their tables.

Second.—Let us shew that there is nothing in all this at all inconsistent with the general character of Christ.

True He was meek, and gentle, and loving. He was these in infinite perfection. But he was a man. He was a perfect man. He had, therefore, a keen sense of right and love of honesty. He had a profound respect for Jehovah, and for all things and places connected with Him. In the depths of His soul He revered truth and consistency. With all the force of His being He adored God, His character, His law, His worship; and He knew that that temple stood as the divinely appointed symbol of the Divine being, that it was consecrated to His high praise, and that services of glorious significance were there offered to Him. He knew that there prayer, in a hundred forms, was to go up to the Most High. To Jesus it was, then, a consecrated place—the spot where heaven and earth met! He felt that honesty and purity alone became the place where God's honour dwelt. But now, behold! the sacred precincts are overstepped by the unhallowed feet of unlawful traders; yea, a horde of religious rogues and swindlers. Passing strange would it have been if Christ had not been aroused by such a scene as was presented in that temple yard. The meekness and gentleness of Jesus were not sentimental weaknesses and imperfections of character; they were principles which could and did blend with the equally right elements of honest, manly and stern indignation, and anger at wrong, which would burn, too, with an intensity proportioned to the enormity of the wrong. Jesus loved, but His love was under the control of a correctly balanced will, a highly sensitive conscience, and a righteous judgment. There is such a thing as the wrath of the Lamb. May neither reader nor writer ever know by experience what it is.

Third.—Let us deduce a few lessons.

1st.—Anger is right under certain circumstances.

We may do well to be angry; we may be angry and sin not. Sin in all its forms must be an object of intense disgust to every rightly constituted mind. If we be not aroused to indignation thereby it indicates a serious defect of moral character. I believe we, as Christian men, ought to feel and exhibit resentment against wrong doing. Indignation ought to burn within our breasts towards every form of evil which presents itself, and especially so when it assumes the character of pious fraud. We may be angry with men for sinning, especially when, as in the case under consideration, it presents itself in most aggravated and revolting aspects. We may, and we ought, to utter words of earnest and faithful remonstrance, and even severe denunciation.

2nd.—We shall do well to be very cautious in our use of this right. There is so much of danger lest the anger degenerate into sin, that we do well to be most careful. There are three things which render it all-important that we should exercise rigid caution. There is, imperfection of knowledge; the power of selfishness, prejudice, and passion; and limited authority. Every one knows that he is in constant danger of infringing proper limits by reason of the operation of one or all of these. We often think we are right in denouncing this and the other thing; but afterwards we discover that either the thing was altogether different in moral character to what we had imagined, or we find upon close examination that there was in our anger a very large preponderance of mere personal feeling, or we come to see that we have really infringed upon the prerogative of the Lord, the Judge. It is well every way that our right to be angry and to express that anger by word or 'whip' is limited.

In the Master there was no danger. He had unlimited authority, and He was absolutely free from all warping

and impurifying influences and motives. He had authority, and He knew how and when to use it. He knew perfectly when to be stern. When He was angry it would have been criminal supineness for Him to have been anything else. There is an anger of principle as well as of malignant passion. The one is as ennobling as the other is degrading; the one as right as the other is wrong. The anger of Jesus was in every sense of the former kind; ours often partakes of the latter quality. While, then, the example of Jesus shews that we may be angry, and sin not, indeed, that to refrain from anger under some circumstances would be to sin; yet, we

do well to bear in mind our imperfections, and hence learn to be sparing of the whip.

3rd.—What a warning to all implicated parties.

I fear there is now a good deal of this huckstering carried on under the name of religion. Because it is profitable, because men can 'turn a penny,' because their connection with religious societies gives them a certain status among men of the world—therefore they thrust themselves within the pale of the church. Let such men beware lest He who drove out the offenders from the temple of Jerusalem cast them forth from His presence for their hypocrisy.

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## ENGLISH PURITAN DIVINES.

NO. I.—RICHARD SIBBES, D.D

'God's saints are shining lights;  
They are indeed as pillar fires,  
Seen as we go!  
They are that city's shining spires  
We travel to.'

VAUGHAN.

'I judge it a commendable thing, to perpetuate and keep fresh the memory of such worthy men, whose examples may be of use for imitation in this declining and degenerate age.'

CATLIN.

'The celebrating the memory of eminent and extraordinary persons and transmitting their great virtues for the imitation of posterity is one of the principal ends and duties of history.'

CLARENDON.

THE eminently pious and learned Richard Sibbes was born about the middle of the reign of Queen Elizabeth. The reign of Elizabeth embraces one of the most important and extraordinary periods of our national history. It comprehends nearly the whole of the latter half of the sixteenth century. It was then that the British mind unfolded in its grandest aspects and sublimest forms. Philosophy, Poetry, Theology, Pulpit and Forensic Eloquence, all flourished under the vigilant eye and the stimulating auspices of the great Virgin Queen. Elizabeth herself was a woman of no ordinary mind and no common attainments. 'Point forth six of

the best given gentlemen of this court,' says Roger Ascham, 'and all they together shew not so much good will, spend not so much time, bestow not so many hours, daily, orderly, and constantly for the increase of learning and knowledge, as doth the Queen's Majesty herself. Yea, I believe, that beside her perfect readiness in Latin, Italian, French, and Spanish, she readeth here now at Windsor more Greek every day than some Prebendary of this Church doth read Latin in a whole week. . . . Amongst all the benefits that God hath blessed me with all, next the knowledge of Christ's true religion, I count this the greatest, that it pleased God to

call me to be one poor minister in setting forward these excellent gifts of learning in this most excellent Prince; whose only example if the rest of our nobility would follow, then might England be for learning and wisdom in nobility a spectacle to all the world beside.

The human mind had entered into new realms of thought and contemplation. For ages it had been lying in the torpor of a gross and besotting superstition; but now the spell of enchantment was broken, the damp darkness of ignorance was dissipated, and the liberated soul rejoicing in her light and freedom, began to pour forth the rich treasures of imperishable thought. Liberty awakened life, and life unfolded in literature. A great cluster of stars make up the Elizabethan Constellation. Hooker, Jewel, Perkins, Smith, and Andrews are some of the great names in theology and pulpit eloquence. Spenser, Shakespeare, and Jonson flourished at that period as poets. Coke was the great lawyer, and among the statesmen were Burleigh, Sydney, Walsingham, and Essex, while as philosophers and men of letters the illustrious name of Bacon, and the unfortunate Sir Walter Raleigh have obtained a world-wide reputation.

Richard, the eldest son of Paul and Johan Sibbes, was born at Tostock, in Suffolk, in the year 1577. The county of Suffolk has been remarkable for its godly ministers and saintly martyrs. Tostock is a small picturesque village, about four miles from St. Edmundsbury, and thirteen miles from Sudbury. Small villages have often had the honour of giving birth to, and furnishing the first home for, great good, and learned men. Their young hearts have been nourished by the simplicity and freshness of country life. Take Leicestershire as an illustration. Latimer, who reproved Henry the Eighth, and preached before Edward the Sixth, and witnessed the truth with his blood, during the tyranny of the blood-thirsty Mary, was born at Thurcaston.

Henry Smith, the 'silver-tongued' preacher, who for many years instructed and delighted a London audience, was born at Withcock. Cave, a popular preacher, who wrote the 'Lives of the Apostles,' and many other valuable and useful works, was a native of Pickwell. Beveridge, remarkable for his learning, and greeted as the 'Restorer of Primitive Piety,' and who died Bishop of St. Asaph, first saw the light at Barrow-upon-Soar. Robert Burton, the quaint and erudite author of the famous book 'The Anatomy of Melancholy,' who was so fond of learning that he sought 'to have an oar in every man's boat, to taste of every dish, and sip of every cup,' was a native of Lindley. Dr. Jennings, a learned Dissenting divine, and son of an Ejected minister, was born at Kibworth. Whiston, who became a noted mathematician, a profound Greek scholar, and the translator of Josephus, was born at Norton, near Twycross. And Robert Hall, who was the greatest preacher of his day, spent his childhood at Arnsby. Our rural villages, and our rustic lads, are therefore, not to be despised. Underneath the external brusqueness there often lie a reason clear and strong, a conscience quick and sound, and a heart tender and pure.

In a short time after the birth of Richard, his parents removed from Tostock to Thurston, a similar village about three miles distant. The vicar of Thurston, Zachary Catlin,\* has given a quaint and graphic description of the boyhood of Richard Sibbes. 'His parents soon removed to Thurston, where they lived in honest repute, brought up and married divers children, purchased some houses and lands, and there they both deceased. His father was by trade a wheelwright, a skilful and painful workman, and a good sound hearted Christian. This Richard he brought up to learning at the Grammar-school,

\* Zachary Catlin came to be minister of Thurston in 1608, the year in which Milton and Clarendon were born.

though very unwillingly, in regard to the charge, had not the youth's strong inclination to his book, and well profiting therein, with some importunity of friends prevailed so far, as to continue him at school till he was fit for Cambridge. The Grammar-school he attended was near Pakenham church, and was kept by a Mr. R. Briggs. Richard was extremely fond of his books. After school hours, while the other boys were at play, and sometimes playing the 'waggs' with him, he would be deep in the study of 'one book or other.' His dress for the most part was made of leather. From the school at Pakenham he was removed to the free-school at Bury, four miles distant; thither he went every day. His thirst for learning increased. 'Concerning his love to his book, and his industry in study,' says his quaint biographer, 'I cannot omit the testimony of Mr. Thomas Clark, high constable, who did then conceive that he would in time prove an excellent and able man, who of a child was of such a manly staidness, and indefatigable industry in his study.'

Having been there for some time his studies were interrupted. The father was providing tools while the boy was looking after books. This change is narrated in a few simple homely words, and will be thoroughly understood by those who have been in a similar situation. 'His father at length grew weary of his expenses for books and learning, took him from school, bought him an axe and some other tools, and set him to his own trade,\* to the great discontent of the youth whose genius wholly carried him another way.'

\* The writer of this sketch may be pardoned for referring to himself. His father, grandfather, great-grandfather followed the trade of wheelwright for more than a century in the same village, and he himself has made many a wheel in his father's shop. His honoured pastor, who for more than fifty years was minister of the Baptist church in a neighbouring village where he was born and brought up, was also a wheelwright, and during the earlier period of his ministry followed his trade. It is to the

It is easy to imagine this young scholastic wheelwright and the mistakes he would make in his trade. The man whose heart is out of his calling can never succeed. Richard has genius, but it refuses to display its powers in chopping felloes, or planing boards, or shaving spokes, or hammering nails. And possibly there is a mysterious conviction in his mind that this is not to be his calling. There is a secret finger pointing him to another path. The incompatibility between the boy and his work was observed by the neighbours if not by his father. 'Whereupon,' observes Catlin, 'Mr. Greaves, then minister of Thurston, and Mr. Rushbrook, an attorney there, knowing the disposition and the fitness of the lad, sent him, *without his father's consent*, to some of the fellows of St. John's College of their acquaintance, with their letters of recommendation, when upon examination, he was so well approved of, that he was presently entered as a subsizar, shortly after chosen scholar of the house, and at length came to be fellow of the College, and one of the taskers of the University. His father being hardly brought to allow him twenty nobles a year towards his maintenance in Cambridge, to which some good friends in the country, Mr. Greaves, Mr. Knewstubb, and some others made some addition for a time, as need required.'

Sibbes entered St. John's College, Cambridge, in the year 1595. He was then in his eighteenth year. Though having many disadvantages he made rapid progress in his studies. He passed B.A. in 1589, M.A. in 1602, was elected College preacher in 1609.

discredit of the Baptist Denomination that no memoir of any kind has been written of a man, who was calmly and constantly valiant for the truth, and who served the church of God faithfully for more than half a century; who in many respects was the successor of Thomas Scott, the laborious commentator, and who, for quaintness of manner, and simplicity and sincerity of mind, might be regarded as the Isaac Walton, of the Baptist Denomination.

While in the University he became the subject of the great change;—the greatest change that can pass on a man in this world, and without which, whatever may be the natural gifts and intellectual acquirements, no man is fitted to preach the gospel. He was now converted to God. He was turned from darkness to light, and from death to life. His residence at the University marked a very important period in the religious history of Cambridge. 'The gospel of Christ, the power of God unto salvation to every one that believeth,' was fully, faithfully, and fearlessly preached. Cambridge was said to have a 'Nest of Puritans,' and Goodwin says 'the whole town was filled with the discourse of the powers of Mr. Perkins' ministry.'

William Perkins was a very remarkable man, and a very celebrated preacher. He is styled in his works 'that famous and worthy minister of Christ.' And ten years after his death one makes mention of 'the never dying memory of his excellent knowledge, his great humility, his sound religion, his fervent zeal, his painful labours in the church of God.'

Perkins was born in the year 1558, the first year of Elizabeth. In the earlier part of his life he was notorious for his profligacy and vice, but after he became converted to God he was as conspicuous in earnestness for the proclamation of the gospel. Great sinners by God's grace often make great saints.

Perkins' preaching was distinguished by plainness, pungency, and power. There is almost an entire absence of the pedantry which marks the discourses of some of the divines of that period—the learned bishop Andrews,\*—for example.

\* Fuller says quaintly of Andrews, 'the world wanted learning to know how learned this man was: so skilled in all (especially Oriental) languages, that some conceive he might, if then living, almost have served as an interpreter general at the confusion of tongues.'

Andrews was master of Latin, Greek, Hebrew, Chaldic, Syraic, Arabic, and fifteen modern languages. He was one of the

Fuller says 'he did distil and soak much scholarship into his preaching, yet so insensibly that nothing but familiar expressions did appear.' He died in 1602, at the age of 44. 'Mr. Perkins was a little man, and wrote with his left hand, being lame of his right. His works shew him to have been a most pious, holy, and industrious divine.' (Neale).

There can be little doubt but under this man's powerful and awakening ministry the student Sibbes received many religious impressions. Perkins was succeeded by Mr. Paul Baines. He was a man of kindred spirit, and it was under his preaching that the great transformation took place. In the 'Bruised Reed,' and in the 'Soul's Conflict,' we have the fruits of that

translators of the Bible. A modern historian speaking of him in relation to the Court of James the 1st, and contrasting him with the Puritan Abbot, who became Archbishop of Canterbury says, 'Of all those whose piety was remarkable in that troubled age, there was none who could bear comparison for spotlessness and purity of character with the good and gentle Andrews. Going in and out as he did among the frivolous and grasping courtiers who gathered round the King, he seemed to live in a peculiar atmosphere of holiness, which prevented him from seeing the true nature of the evil times in which his lot had fallen. James indeed, revered and admired him, and was always pleased to hear him preach; the more readily perhaps, because his sermons were not such as were likely to be of any real use to him. What was needed in that court was the fearless tone of a Latimer or a Knox to rouse the giddy crowd into a sense of the solemn realities in the midst of which they were living. The piety of Andrews was of too feminine a character for such a work. The ritual observances, and the intellectual subtleties in which he delighted, and which in reality conveyed a sense of the Divine presence to his devotional mind, had no power to move the hearts of his thoughtless hearers who went away interested but unchanged. Those who had the greatest admiration for the sermons which he preached before the court cannot but feel, when they remember what the audience was to which they were addressed, that one stirring appeal in the mouth of a man who could reason of righteousness, of temperance, and of judgment, would have been worth them all.' Gardiner's History of England from 1603 to 1616.

deep spiritual experience of which he must have been himself the subject. Sibbes reveals his heart in his works quite as much as his intellect. Being brought into the sweet peace and heavenly raptures of the gospel, he was now fitted for his great work of winning sinners to Christ. His spiritual harp was tuned by the Spirit of God, and it made divine music. For years he had been laying up large stores of knowledge, and now the holy fire is kindled which is to give light and heat to all. How wonderful does God work. How marvellous are His ways. How mysteriously was Paul's education weaved into the divine plan of his life. How strangely Luther was fitted for his work. Chalmers builds up a mighty power of thought, and then God draws it into his own service. Sibbes is toiling for thirty years—clambering up the mountains of knowledge, not apprehending clearly whither he is going till the bright star appears which is to be the light of his life.

In 1610, Sibbes was appointed to the Lectureship of Trinity Church. All classes flocked to hear him preach. There was a silver ring in his pure and winning eloquence. What comes from the heart goes to the heart. Hobson, who gave rise to the proverb 'Hobson's choice, that or none,' was one of his hearers. It was as if the melting spirit of Perkins had returned to Cambridge. There were preachers who were trying to dazzle the imagination of their hearers with a showy eloquence, but Sibbes aimed at the heart. He became the worthy instrument of bringing many sons and daughters to God, besides the enlarging and building up of many others. Men who became eminent in after years as preachers of the gospel were apprehended and converted by his ministry. We have the account of the conversion of Cotton, who in his turn was the instrument of the conversion of Dr. Preston. Cotton was addressed by Cromwell as 'my esteemed friend.'

'Hitherto we have seen Mr. Cotton while he was yet alive; though the restraining and preventing grace of God had kept him from such outbreaks of sin as defile the lives of most in the world; yet the old man who for such a cause ordered this epitaph to be written on his grave,—“Here lies an old man who lived but seven years,” he reckoned himself to have been but a dead man as being “alienated from the hope of God,” until he had experienced that regeneration in his own soul which was thus accomplished. The holy spirit of God had been at work upon his young heart, by the ministry of that reverend and renowned man, Mr. Perkins; but he resisted and smothered these convictions through a vain persuasion, that if he became a godly man 'twould spoil him for being a learned one. Yea, such was the secret enmity and prejudice of an unregenerate soul against real holiness, and such the torments which our Lord's witnesses give to the conscience of the earthly minded, that when he heard the bell toll for the funeral of Mr. Perkins, his mind secretly rejoiced in his deliverance from that powerful ministry by which his conscience had been so often beleagured; the remembrance of which things afterwards did break his heart exceedingly! But he was at length more effectually awakened by a sermon of Dr. Sibbes, wherein was discovered the misery of those who had only a negative righteousness, or a civil, sober, honest blamelessness before men. Mr. Cotton became now very sensible of his own miserable condition before God; and the errors (arrows?) of those convictions did stick so fast upon him, that after no less than three years disconsolate apprehensions under them the grace of God made him a thoroughly renewed Christian, and filled him with a sacred joy which accompanied him into the fulness of joy for ever. For this cause, as persons truly converted unto God have a right and lasting affection for the instruments

of their conversion, thus Mr. Cotton's veneration for Dr. Sibbes was after this very particular and perpetual, and it caused him to have the picture of that great man in that part of his house where he might oftenest look upon it.\*

It is also recorded that in familiar discourse with Goodwin, Sibbes said, 'Young man, if you ever would do good, you must preach the gospel and the free grace of God in Christ Jesus.' The counsel was a nail in a sure place, and no reader of Goodwin needs to be told how fully and magnificently he sets forth the grace of God in Christ.\*

Sibbes held his lectureship at Cambridge for five years without disturbance. But the dawning of evil days had come. Laud, the inveterate and ubiquitous enemy of Puritanism and Puritanical Preaching, had begun his career of persecution. In 1616 Sibbes was deprived of his lectureship: 'outed' says an old historian. This apparent calamity was over-ruled by the providence of God for the wider diffusion of the gospel. Through the influence of Sir Henry Yelverton, Sibbes was chosen preacher of Gray's Inn, London. This was a most important and influential position. The greatest names among the then existing nobility are found recorded as forming his audience. Francis Bacon had chambers at Gray's Inn, and was one of his hearers. Bacon at the feet of Sibbes! what a subject for a picture or a poem. It has been thought that the great philosopher referred to the sermons of the pathetic preacher when in his sorrow-

ful days he penitently said, 'I am a *bruised reed*.'

Sibbes' preaching was now highly valued and his reputation generally spread. New honours awaited him. In 1626, he was invited to the Provostship of Trinity College, Dublin. Some very interesting correspondence relating to this invitation is still extant. The learned and gentle Usher, Archbishop of Armagh, was very anxious to secure his appointment. Writing to Abbot, Archbishop of Canterbury, and referring to his late visit to London, Ushersays, 'I then recommended unto you Mr. Sibbes, the preacher of Gray's Inn, with whose learning, soundness of judgment, and uprightness of life I was very well acquainted; and it pleased your grace to listen unto my motion, and give way to the coming over of the person named, when time required. The time, my lord, is now come.'

Sibbes visited Dublin, but declined the offer. It was afterwards accepted by Bedell, whose name became famous for learning and piety.

About this time Sibbes accepted the Mastership of Catherine Hall, Cambridge. Catherine Hall took its name in honour of the 'virgin and martyr St. Katherine,' and was one of the minor colleges. John Bradford, the martyr. Ralph Brown- ing, who ordained Isaac Barrow, William Spurstow, chaplain to Hampden's Green - coats, John Lightfoot, and Thomas Sherlock were educated in this College.

Sibbes threw his whole soul into his new office, and produced a great reformation in the place.

He found says Fuller 'the house in a mean condition, the wheel of St. Catherine having stood still (not to say gone backward) for some years together. He left it replenished with scholars, beautified with build- ings, better endowed with revenues.' Sibbes was now brought into contact with Dr. Preston, Master of Emmanuel College. Preston was a rigid Puritan. He had been converted under the searching ministry of John Cotton. Preston became a

\* Grosart's 'Memoir of Richard Sibbes.' In writing the name of Mr. Grosart I cannot but express my gratitude and obligations to him for his interesting and excellent 'Memoir,' and for his valuable Edition of the 'Complete Works of Richard Sibbes, D.D.' Mr. Grosart is impelled in his work by a glowing enthusiasm, and he appears to have spared neither time, expense, nor travel to make his edition thorough and complete. Would that the same careful eye, and loving heart, and practised hand would give us the Life, and a Complete Edition of the Works of Henry Smith, and William Perkins.

famous preacher, and was distinguished for his extraordinary force of character and splendour of eloquence. Sibbes and Preston contracted a friendship which was nourished by the great truths of the gospel, and broken only by death.

God's providence and purposes are conspicuously displayed in the conversion of great and learned men at this period. For half a century they kept the gospel trumpet sounding in Cambridge. Perkins was the most stirring preacher of his day. He was followed by Paul Bayne. Bayne was the means of the conversion of Sibbes; and Sibbes arrested the attention and brought home conviction to the heart of John Cotton. Cotton's sermons pierced the heart and smote the conscience of Preston; and Preston and Sibbes for years were the means of the enlightenment and conversion of many who became distinguished ornaments in society.

These men often preached at St. Mary's, the church of the whole University. Among their hearers were the names of John Milton, Jeremy Taylor, George Herbert, Ralph Browning, Thomas Fuller, Joseph Mede, John Williams, and others nearly as eminent.

The preaching of these great and good men awoke the bitter hatred and open hostility of Laud, who was now rising into power and public notice. Sibbes with three others, was summoned before the Star Chamber and reprimanded. These four men had drawn up and signed a circular which set forth the sympathies of the Puritans of England with their suffering brethren on the Continent. It appears that this citation ended with a rebuke from Laud and his abettors.

But I must draw this sketch to a conclusion.

There is not much known of the later years of the life of Richard Sibbes. England at that time was becoming more and more distracted with political animosities and re-

ligious differences. The man of God chose meditation rather than controversy. He shrank from the public arena of political strife. His time was spent in the faithful discharge of those duties providence had laid upon him.

His last appointment was to the Vicarage of Trinity, Cambridge, on the resignation of Thomas Goodwin. This took place in 1633.

About the middle of the year 1635 his health failed. His last effort was to preach two sermons from the text 'Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you.'

Having preached the last of these two sermons he fell sick on that very night June 28. He now set his house in order. He felt death approaching. On the 5th of July, 1635, he breathed his last. I shall close this outline of the life of this great and good man with his own words, which form the commencement of his Will which was drawn up the day before his death.

'In the name of God, Amen, I Richard Sibbes, Doctor of Divinity, weak in body, but of perfect memory, do make and ordain this my last will and testament, in manner and form following: First, I commend and bequeath my soul into the hands of my gracious Saviour, who hath redeemed it with His most precious blood, and appears now in heaven to receive it, with humble thanks that he hath vouchsafed I should be born and live in the best times of the gospel, and have my interest in the comfort of it; as also that he hath vouchsafed me the honour of being a publisher thereof with some measure of faithfulness. My body I would have to be buried at the discretion of my executors.'

We shall reserve a brief outline of his character, with a review of some of the principal of his writings for another paper. G. H., L.

## A NARROW ESCAPE ON THE COAST OF NORMANDY.

Two friends, Hope and Cross, had gone down from Granville to Carolles. Their main object was, to note the various modes of fishing adopted by the villagers and to pick up any information they could on their favourite subject — natural history. Cross had lived some years in Normandy, and was getting familiar with the ways of the people. Hope had recently arrived in that part of the country from Paris, the orgies of the last revolution having driven him in terror from the French capital. Carolles is a fishing village standing a little back from the coast. When the tide is down a vast plain of wet shining sand stretches before the eye, broken at irregular intervals with queer-looking rocks. On the day in question the strand was covered by hundreds of men, women, and children. In the far west was seen the rocks of Chausey; and in front was another promontory, on which stood the town of Granville—the spire of the church, the barracks, and the houses in the old town forming a broken sky-line — while the masts of the ships in the harbour could be distinctly seen cutting against the houses in the lower part of the town. The sea was dotted with the white sails of many of the three - masted luggers which the fishermen of Granville use for trawling.

The two friends wandered about, watching the fish-wives digging for bait in the wet sand, and the men and girls catching spider - crabs, cuttles, prawns, and limpets. Among other strange customs that attracted their attention was that of hunting for eels with dogs! The eels burrow in the sand, and leave in their track certain little mounds, by aid of which, as the naturalists saw, the trained dog of one fish-wife could at once detect their presence.

'Go and seek, good dog Trumpette,' said the old lady. The dog started off, hunting in all directions. In a quarter of a minute he stopped at one of the little lumps, and began

to scratch and whine like a terrier at a rat-hole. 'See! he has one,' said the woman, as she ran toward the dog and brandished her pick axe. When she reached the place, she looked which way the hole ran, and then began tearing up the sand. After eight or ten strokes out tumbled a fine conger-eel. The dog and his mistress made a dash at it; the biped got it; the woman flung it with great force on the hard sand, and then quietly put it in her basket. Within five minutes of entering the creek the dog found and the mistress dug up and basketted, three of those eels.

After this curious episode, Hope, more interested than his friend, wished to examine the sand in which the eels were found, and discovered that it had been honey - combed by some insect, and the tubes seemed to be composed of some glutinous substance. After renewed search they found the tubes were the work of worm-like creatures, of a pale yellowish brown hue; and Hope suggested that the eels burrowed in search of the insects, and that the queer-looking rocks were made by these creatures. This led to a careful examination of the rocks. A lump was broken off, and like the sand, was found to be swarming with the same insects. Both remained for some time absorbed in examining the form of the rock and the creatures within it. Hope was in the act of breaking off some small bits to carry home with him, when Cross suddenly gave a loud shout, calling out! 'Lord have mercy on us! I forgot the tide, and here it comes!'

Hope turned toward the sea and saw the stream of water running at a rapid pace, and covering the sandy creek where the eels had been found. Not aware of the danger, he said quietly.—'Faith, so it does; I suppose we had better be off.' 'If we

Life in Normandy. Edinburgh: Edmonston and Douglas.

can, said Cross; by crossing the rock we may yet be in time.' He looked rather pale as he spoke, and Hope seeing his alarm hastened to follow him. For the moment Cross ceased speaking. He scrambled up the rocks, and began walking as rapidly as he could across them toward the nearest shore. But the pace was necessarily slow. The ground was rough and slippery with the dank sea-weed. Crevices that half an hour before were a source of amusement, now served still further to retard their progress. At last they reached the highest point they could see before them. 'Thank God, said Cross, the sand is not yet covered, but we must run for it.' They hastened on, and in three minutes more they were at the edge of the sand, but they now saw that the sand was in stripes and the water in sheets. They had proceeded thus for about two hundred yards when they saw the little girl from whom Hope had bought some crabs, that day, very dearly, as Cross thought, for the fisher-girls, like the rest of the Normans, ask generally three times as much as the thing is worth, and as they mean to take, and Hope had really given her what she asked. She now came hastily toward them, and was calling out something which they could not catch, for the girl was out of breath. When she came quite close up to them they caught the words. 'The wave! the wave! it is coming; turn, turn, and run, or we are lost!'

They did turn and they saw far out to sea a large wave rolling towards the shore. They at once retraced their steps to the rock they had just left. The little girl passed them and led the way. The wave still rolled toward them—the sand was getting covered, and their knees were now buried in the rising tide.

'Quick! quick!' said the girl; 'there is the passage to cross, and if the second wave comes, we shall be too late.' She ran on for a hundred yards till she came to a crack in the rock, six or seven feet wide, along which the water was rushing like a

mill sluice. 'We are lost,' said the girl; 'I cannot cross; it will carry me away.'

'Is it deep?' said Cross. 'Not very,' she said; 'but it is too strong.'

Cross lifted the girl in his arms—he was a strong big man—and plunged into the stream, which was up to his waist. With a few strides he was across, and set the girl down. He then held on by the rock, and stretched out his hand to Hope, who was following like an experienced wader, taking very short steps, and with his legs well stretched out, to prevent being swept away by the force of the water. Hope grasped the hand thus held out to him, and in another second the two friends were standing beside the girl.

'That is tremendous,' said Hope; 'if I had not seen it, I never could have believed it.'

'It is indeed,' said Cross, 'and in winter, or in blowing weather, the tide wave comes in with far greater force than this we have just seen.'

'Come on, come on,' cried the girl. 'Holy Virgin! we are nearly lost!'

The little girl again led the way to the high point of the lighter-colored rock which had attracted the attention of Hope in the morning. When they had reached it, she said, 'We are safe now;' and pulling from her breast a string of beads with a crucifix, she began to tell the beads. The two friends looked on in silence. Perhaps they too were returning thanks to heaven, although they held no beads in their hands.

After a few minutes thus spent, the girl looked up and smiled at Cross. 'Thank you,' she said, 'for lifting me over. I could not have crossed myself; and she continued, the second wave has come, and it is all water now.'

The friends looked. All around them was the wide sea. They were on an island which each moment became less; and this island was three quarters of a mile from the shore.

'I am afraid, Sir, you will be cold,' said the little girl. 'We are quite

safe here, for this point is always above the water except in a storm; but we shall have to remain here three or four hours before we can go to the shore.'

'Cold or hot,' said Cross, 'we may be thankful we are here. But what made you forget the tide, for you must know the coast so well?'

'I did not forget it,' she said, 'but feared you would be drowned, as you were strangers, and I thought I should be in time to tell you, but I was too late, and the wave came.'

'And did you risk your life to save us?' said Hope, the tear starting in his eyes.

'I thought at any rate I should get here,' she replied. 'As you are strangers you would not know that it is always dry here, and on the strand you would be lost; so I came to help you, for the gentleman was kind, and gave me a good price for my crabs; so I hoped I should be in time to warn you; but I was very nearly too late.'

Hope took the little girl in his arms and kissed her. Never say a word against a Granvillaise again as long as you live, he said in English to Cross, 'for this child shows that they are brave and generous. If they drive a hard bargain, you see they are grateful, instead of laughing at their customers, and for this little creature's sake I shall love and respect them even if they do bully their husbands;' then speaking in French to the girl, he continued, 'We owe you our lives, you brave little creature; and so I thank you in the meantime, and hope to do more hereafter. But how came you to know we were here?'

'I took your crabs to the inn, and the bourgeois gave me some bread for the rest I had in my basket. As I came back I met Angela on the hill. She was tired, and she asked me to carry some of her oysters; and while I was dividing them between her basket and mine I saw you below. I knew it must be you, for only strangers would stay so long here at spring tides. I ran away at once, and forgot that I had

her oysters, and that the bread for my mother was on the grass. I remembered the oysters when I had run a good way. They are heavy, and I wished I had left them, for I could not run so fast with them on my back.'

'She is a brave little thing,' said Cross, 'and shews she has presence of mind to see, and promptitude to act. She shall have all the money in my pocket.'

'And in mine too,' said Hope, 'but it is not much, and we must do something more for her. I wonder what she would most like in all the world.'

'Ask her,' said Cross. Hope did so. 'To have a dress,' she said, 'to wear when I go to mass, just like the one Angela's sister had on last Sunday, with a beautiful silver crucifix like hers.'

'You shall have it,' said both friends together. Hope wished she had asked something else than dress, and Cross replied, 'Though she is a little heroine, still she is French, and therefore a slave to finery; and yet, poor thing, she is lightly enough clad just now to make her covet something to wear. She must be cold. Are you?' 'Yes, she replied; I am a little, for I am hungry.' 'And I have left my sandwich box in the carriage,' said Hope. 'Have you your flask?' said Cross. Hope felt, and to his joy found that it was in his pocket. Cross brought out half a dozen Jersey biscuits from his breast pocket; and counting Angela's oysters, asked the little girl if she had her knife.

'Yes Sir,' she said, and held up a coarse square-headed clasp knife covered with rust; as well it might be, for it was hanging to her side by a string, and had been trailing for many a day in the sea.

By the aid of the oysters and the biscuits and the flask, ten minutes were passed pleasantly enough, when Cross noted that the tide was still rising, and inch by inch narrowing their territory. 'If the tide rises much more,' said he, 'we shall have to swim for it yet.'

Though he spoke in English the girl understood by his eye that he was speaking of the tide, and added: 'There is no fear; even if the water reaches us; it has no force now, and the points of the rocks are always dry.'

'Cold comfort,' said Hope, looking at the small sharp-pointed rocks that rose about a couple of feet above where they were standing, and were just high enough to afford shelter from the wind, which they now felt to be cold enough. Their island, however, was still about twenty yards across; the tide was rising more slowly, but it was rising. The food and brandy had warmed the men, but the little girl had refused the brandy and now looked very cold. She was trying to give another turn to the ragged black silk handkerchief which she wore round her neck. The two francs which Hope had given her for the crabs, and which had excited her gratitude and saved their lives, were tied in one corner; but through the worn silk the money was plainly visible.

Hope gave the girl a silk pocket handkerchief to put round her neck, but she seemed afraid lest it should be spoiled. 'No it will not,' said Cross; 'the gentleman gives it you, so you will take care of it.' Then speaking in English, he said to Hope, 'As the corner of their handkerchief is always their purse, we may as well club what money we have to furnish the one you have given her; the idea of her riches will do more to warm her than dry clothes and a fire.'

The friends clubbed together, and the amount proved to be forty francs, which they tied in the corner of the handkerchief. The girl watched the proceeding, and when Hope passed it round her neck, she blushed with delight, and kissed both their hands, and repeated several times—'How beautiful! how generous! how kind you are to give me so much!' And after looking at her treasures for a while she said, 'How jealous Angela will be, and how happy my mother!'

'We must not let Angela be jealous,' said Cross; 'for she is to tell us where her sister got her smart dress. This gentleman and I have promised that you shall have one like it; so you must bring Angela to see us to-morrow, that we may give her a handkerchief also in payment for the oysters, and then she will help us to get the dress we have promised.'

'O happy day! happy day!' she said, clapping her hands: 'Angela will be so pleased.'

'If—we get—ashore'—said Hope; for a wave at that moment rolled past, and the water began to run along the little platform upon which they were sitting. They all rose at once, and mounting on to the rocky points, clung to each other. Another wave came. It appeared only like a ripple, but when they looked down the water was a foot deep where they had been previously sitting. There was silence for a while. Another wave came. The water was within six inches of their feet.

'It is a terrible high tide,' said the girl; 'but if we hold together, we shall not be washed away.' 'That is true,' said Cross; 'as we are wet already, we need not much care.'

Hope's face was toward the shore. 'There are a great many people clustering on the point,' he said. 'It is always a comfort to know that our fellow-beings are taking an interest in us, and I suppose those people are watching us.'

The little girl turned to look. A faint sound of a cheer was heard, and they could see the people on shore waving their hats and handkerchiefs. 'They think the tide has turned,' she said, 'and they are shouting to cheer us.'

She was right. The tide had turned. Another wave came and wet their feet; but when it had passed, the water had fallen, and in five minutes more the platform was again dry!

'Grâce à Dieu!' said the girl, descending to their old station. 'I was frightened; were not you?'

The light now began to wane. Their eyes were turned to the shore, for all their hopes were fixed in that direction. Five minutes after they had reached the platform, they saw the large group of people disperse from the high point where they had been collected. A few now only remained on this elevated station; the rest were collected in small groups, each group being at some little distance from the other. The fisher-girl explained that these were the several places of the dealers in fish.

While the Englishmen were discussing the possibility of turning the immense shoals of fish on the coast of Scotland into a source of profit to the people along the shore, Cross said—'See, there is one of your friends, a spider-crab. He has come out of the tide, and is now employed in scraping our oyster shells.' This led to a discussion on the ways of spider-crabs in general, and to their carnivorous tastes.

The cold was increasing, and Cross proposed a run to warm themselves. But Hope could scarcely crawl from benumbed limbs. The little girl, whose name they now learnt was Matilde, assured them that there would be no safety in attempting to leave their island until the back wave had come, that the back wave had not come yet, and till then the island must be their home. The darkness now settled upon the waters—and the shore became invisible. They could see the line of the high promontory against the western sky, and presently lights were moving about on the shore. 'See! there are lanterns,' said the little girl; 'they are coming to guide us.' The three lights they saw coming down the hill stopped at the shore.

The party, again under the guidance of Matilde, now advance toward the shore. The creek over which Cross had carried Matilde was still full of swift running water, but shallower and more easily fordable. They crossed, still wading up to their knees. The rough rocks beneath the water caused many

stumbles, but at length they perceived that the lights were advancing to them. They stepped on, the water plashing at every stride, but getting increasingly shallow. Another stride, and they stand on the dry ground beside the party with lanterns, which consisted of an old woman, a tall handsome girl, and a young man; several other young men and girls were following. The old woman, the mother of Matilde, as soon as the party from the island came within range of the light, ran forward and embraced her tenderly, and then put down her lantern, cried bitterly, and ended by scolding her like a pickpocket.

The French friends at the inn who had been waiting for dinner several hours, had to wait still longer while Hope had a hot foot-bath, which the landlady extemporised out of a large brass pot. Matilde and her relatives shared in the dinner by universal consent.

The next morning the English naturalists tasted the luxury of giving pleasure. The small garden that lay next to the house where Matilde's mother lived was for sale, and to be had for fifty francs—six pounds, English. The two friends at once determined to purchase it for their brave little companion on the rock. The business was done with a rapidity unknown in England. By a little after ten the next morning everything was ready. The garden purchased, the dress bought, and the handkerchief.

The old woman and the two girls arrived. Cross made a short laudatory speech in honour of their little friends bravery and presence of mind.

At first she did not understand what was done. She only knew that she had been praised, and had received some bits of paper. She therefore smiled and blushed. But when it was explained to her that she was a landed proprietor—that the garden she had hitherto assisted to till was now her own, and that her mother must now pay rent to her and no one else—then indeed

she became wild with delight. She laughed, wept, danced, and clapped her hands—asked every one if it was not too wonderful to be true, and darting off, she seized the hands of her benefactors, and pressed them alternately to her lips, saying over and over again, ‘How good! how generous! how magnificent you have been to me!’

Hope had not been long enough on the Continent to relish having his hand kissed: he withdrew it from her grasp, stooped down, and pressed his lips to her forehead. Cross took the hand-kissing more as a matter of course; but he too embraced the little girl as Hope had done, and then gave his hand to her mother, who first kissed her own, as a Highland peasant does, and then pressed alternately the hands of the two Englishmen.

Angela did the same, saying as she did so, ‘You are good and generous; but Matilde deserves it.’ As for the mother, all her volubility was gone. She only once said—‘May heaven bless you both.’

A crowd began to gather. It is wonderful how news flies in a small place. Hope hated a public scene, more especially as he felt now half inclined to weep. ‘Come away,’ he

said to Cross; ‘tell them to get their breakfast, and to make the notary explain anything they may wish to know. Let us be off, at any rate. I should like to go as far as the headland, and see our last night’s post from thence.’ Hope turned away, and Cross did as he was requested, and followed the moment after. The two friends walked gently on for some little time in silence.

‘Well, Cross,’ said Hope, breaking this silence, ‘my worm-hunting got us into this scrape, and has cost us five pounds a piece. I do not regret it, and I hope you do not either. What a pleasure it is to make others so happy, and so easily! To me the sight of that little girl’s delight was worth five times the money.’

‘And to me also,’ said Cross, ‘and yet if one thinks of it, it ought to make us sad and ashamed; for what sums have I wasted in folly that might have made hundreds as happy as she is now!’

‘Don’t let us think of that,’ said Hope; ‘my present pleasure is too great to allow me to look back on so sad a remembrance. Let the lesson be a guide for the future, not a punishment for the past.’

## THE BRITISH COLONIES.

GREAT Britain is the largest colonizer of modern times. The countries which have been gained by settlement, by cession, or by conquest, have been mostly retained. While, therefore, the area of the British Isles may look small on the map of Europe, the British Empire has now become one of the most extensive in the world. Let us look briefly at some particulars illustrative of the rapid growth and present position of our British Colonies.

England’s vast empire in India had its origin in a single factory at Surat, which was established more

than two hundred and fifty years ago. A century later the Indian commerce had greatly extended, and two companies trading with India were consolidated. After the lapse of another century, when Tippoo Saheb had been defeated, British India was extended in the north to Rohilcund and Doab, and in the south to Tanjore and Malabar; within twenty years, Delhi, Agra, and the Mahratta districts were annexed; and in the present century, Scinde, the Punjab, and Oude.

The first British settlement in Africa was formed on the Gambia

little more than two hundred and thirty years ago. A century and a half later the slaves of British American royalists were settled at Sierra Leone. After twenty years Cape Colony was ceded by Holland; fifty years later, the colonies of Natal and of British Caffraria were constituted, and the Gold Coast settlement formed, and now, by the enterprise and discoveries of Dr. Livingstone, the interior of Africa is likely to be opened up to the progress of commerce, and to the heralds of the gospel.

Two hundred years ago the whole eastern coast of the American continent, from Canada to Georgia, was annexed to the British dominions, in separate provinces, with free constitutions. Newfoundland, Nova Scotia, Prince Edward's Island, New Brunswick, Hudson's Bay Territory, and British Guiana, successively followed; and with the past half dozen years British Columba, in the west, has been erected into a colony.

About the time of the establishment of the English factory at Surat, the Bermudas, in the West Indies, were colonized. The Bahamas, Jamaica, Antigua, Dominica, Montserrat, Nevis, St. Christopher, Barbadoes, St. Vincent, Trinidad, and St. Lucia have since been acquired at various times.

The germ of the Australian empire was formed little more than seventy years ago by a settlement for convicts in the Cove of Sydney. From that date to 1840, as many as 8,000 convicts had been transported to that island. New South Wales (1788), Western Australia (1829), South Australia (1836), Victoria (1837), and Queensland (1860), have been constituted into separate colonies under distinct governments, with an area of European dimensions, and a growth of rapid prosperity.

And what shall be said of the chain of other possessions which girdle the globe? of Gibraltar, confirmed to the English by the treaty of Utrecht in 1713, the key of the

Mediterranean Sea; of Malta, blessed with the steadiest climate in Europe, ceded by the treaty of Paris in 1814 to Great Britain; of the seven Ionian islands, Corfu, Cephalonia, Zante, Santa Maura, Ithaca, Paxo, and Cerigo, all of which were in the possession of England in 1814 but Corfu, which was given up by France in the same year; of Aden, the celebrated coaling station for the Red Sea steamers on their way to Bombay; of the Mauritius, or Isle de France, well-known for its sugar plantations, won by conquest from the French in 1810; of Ceylon, only 2,000 square miles less than Ireland, ceded to the British by the treaty of Amiens; of Labuan, Hong Kong, New Zealand, Tasmania, the Falkland Islands, St. Helena, and Heligoland?

It is impossible, says Mr. Mesac Thomas, to contemplate the growth, the variety, and the extent of this dominion; the diminutive area of the country upon which it has been bestowed; the comparative facility with which it is governed and retained; the various strongholds, harbours, and sources of wealth which these colonies contain, without seeing that God has given to us the lands of the heathen in possession.

In the time of Edward III. the entire English-speaking population did not exceed 2,100,000. Now the number is about sixty-six millions. In the reign of Elizabeth, the revenues of the kingdom were about £500,000. Now they are over £80,000,000. At the close of her reign not a single Englishman was found settled in America. In the last half-century more than six millions have emigrated from the British Isles, and there are now probably seven millions of British settlers in colonial dependences.

With one-fifth of the human family now living under the sway of Great Britain, how great her opportunities for spreading the gospel—among Papists, Mahomedans, and heathen.

## THE GATHERING HOME.

THEY are gathering homeward from every land,  
 One by one,  
 As their weary feet touch the shining strand,  
 One by one ;  
 Their brows are enclosed in a golden crown,  
 Their travel-stained garments are all laid down :  
 And clothed in white raiments, they rest on the mead,  
 Where the Lamb loveth His chosen to lead,  
 One by one !

Before they rest they pass through the strife,  
 One by one ;  
 Through the waters of death they enter life,  
 One by one ;  
 To some are the floods of the river still,  
 As they ford on their way to the heavenly hill ;  
 To others the waves run fiercely and wild,  
 Yet all reach the home of the undefiled,  
 One by one !

We too shall come to that river side,  
 One by one ;  
 We are nearer its waters each eventide,  
 One by one ;  
 We can hear the noise, and dash of the stream  
 Now, and again thro' our life's deep dream ;  
 Sometimes the floods all the banks o'erflow,  
 Sometimes in ripples the small waves go,  
 One by one !

Jesus ! Redeemer ! we look to Thee,  
 One by one ;  
 We lift up our voices tremblingly,  
 One by one ;  
 The waves of the river are dark and cold ;  
 We know not the spot where our feet may hold.  
 Thou who didst pass thro' in deep midnight,  
 Strengthen us, send us the staff and the light,  
 One by one !

Plant Thou Thy feet beside as we tread,  
 One by one ;  
 On Thee let us lean each drooping head,  
 One by one ;  
 Let but Thy strong arm around us be twined,  
 We shall cast all our fears and cares to the wind.  
 Saviour ! Redeemer ! with Thee full in view,  
 Smilingly, gladsomely, shall we pass through,  
 One by one !

## Obituary.

MRS. BURCHNALL.—The maiden name of the subject of this obituary was Elizabeth Osborne. She was the oldest daughter of Mr. and Mrs. Osborne, of Donnington-le-Heath, near Ashby-de-la-Zouch. She was born in November, 1790, and died in February, 1863, aged 72 years. In her youth she was a pupil of Rev. T. Orton, General Baptist minister, Hugglescote, under whose tuition probably the foundation was laid of that religious character which shone so steadily and brightly in after life. She ever revered the name of Mr. Orton as of one to whom she was by divine grace indebted for what she was spiritually on earth, and for what she hoped to be eternally in heaven. In the twenty-second year of her age she was married to Mr. Burchnall and removed with her husband to Newton Linford, near Leicester. On removing in 1831 to a farm at Stanford Hills, near Loughborough, Mrs. Burchnall was led to attend the General Baptist chapel at East Leake, and to unite with the church of which she became one of its brightest ornaments.

Mrs. Burchnall was a devotional Christian. She was fond of religious reading, conversation, and prayer, while her attendance on the means of grace was remarkable considering her bodily infirmities. She evidently possessed the principle of devotion which cannot be sustained without secret prayer. Deprive the flower of the secret dews of the night and it pines and fades in the sun's rays. Thus open and outward means fail to preserve and enliven religion in the soul without the refreshing influence of secret prayer.

Mrs. Burchnall was a liberal Christian. Her religion was a religion of giving. She was a generous supporter of the Foreign Mission, the Home Mission, the College, and the Church of which she was a member, while the Saviour's poor

found in her a most kind and un-failing friend. And so far from thinking she had done too much in her last illness she regretted she had not done more.

Mrs. Burchnall was deeply anxious for the salvation of her kindred. She sought their conversion not only by direct personal intercourse but by epistolary correspondence. Towards the close of her last illness she wished the writer of this obituary to prepare a farewell letter to be sent to her kindred in her name, and her last exercise on earth was to listen to the letter thus prepared read for her approval. Early on the following morning she gently breathed her last. She was buried by the side of her husband in the Stanford churchyard, and her funeral sermon was preached by the writer to a numerous congregation in the General Baptist chapel, East Leake, from Revelation xiv. 13, 14, 15, and 16 verses.

‘ Hear what a voice from heaven proclaims  
For all the pious dead ;  
Sweet is the savour of their names,  
And soft their sleeping bed.’

G. S.

PETER MEE, *Sutton-in-Ashfield*.—The righteous shall be had in everlasting remembrance. On such the memory lingers with a peculiar freshness and power: around such the affections gather. Their lives are fragrant when their mortal part has mingled with the dust.

The subject of this notice was born at Eastfield-side, Sutton-in-Ashfield, May 22, 1798. His school-boy days were spent under the care of Mr. Joshua Burton, from whom he received his first religious impressions. He entered the General Baptist Sabbath-school in this place when about ten or eleven years old, and after a few years became one of its active and devoted teachers. It

was under a sermon by the Rev. Joseph Burrows, then pastor of the church, that he decided to become a follower of the meek and lowly Jesus. He was baptized, and united with the church on November 15, 1820.

Such was the affability of his disposition that he soon gained the affections of his brethren, and they discovered in him a fitness to fill various offices in the school and the church. For eleven years he was the school's valued superintendent, and for forty years he sustained the office of deacon, and was for many years a local preacher. During the many years the church has had no pastor the fatherly counsel of our departed friend won the esteem of the young, and to him they looked as a 'father in Israel;' while his mature thoughts, his sober advice, and even the friendly rebuke was alike acceptable to those of riper years; so that he had gained for himself a name, 'The Old Shepherd.' His doctrinal views were sound and clear, and he held fast those sentiments which distinguish us as a Body. His course was marked with zeal for the honour of God, the salvation of souls, and punctuality in his various engagements and duties.

To say that our friend had imperfections is only to say that he was human. These imperfections none knew and felt more than himself, and over them he mourned in secret before his God.

His was a lingering affliction, but his mind was calm; his hopes were centred, and his faith immoveably fixed on the 'Rock of Ages.' He knew in whom he had believed. For some weeks before his departure he would say to his family and friends, 'I am only waiting for my heavenly Father to take me home.' On February 2, 1863, the messenger came to escort the ready and prepared disciple into the presence of his Lord.

He leaves a widow and six children, who, with the church, mourn their loss, and desire to bow with submission to the Divine Will, assured that his ransomed spirit, freed from the corruptions of earth, has entered into the fellowship of the glorified above.

His death was improved by his old friend and coadjutor, from Revelation xxii. 14, a text which our departed friend had selected for that occasion. The chapel, which has been recently enlarged, was densely crowded.

S. T.

## Correspondence.

### MINISTERS' FUND.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Will you please insert in your Magazine the following additional sums which have been received on account of the fund for distressed ministers in the Lancashire district?

	£	s.	d.
Mrs. Annie, Downton Market	1	0	0
Quorndon Church ...	0	12	0
Mr. Thos. Hill, Nottingham	0	10	0
	£2	2	0

Yours sincerely,  
JOHN EARP, Treasurer.

### BIRCHCLIFFE CENTENARY.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Allow me through the medium of the Magazine to inform the friends of the Connexion, and of the Yorkshire district especially, that as the church at Birchcliffe has now existed one hundred years, we are intending to hold Centenary Services on Thursday, July 30, and shall be glad to have the presence of a large number of friends on the occasion.

There will be a sermon in the morning by Rev. R. Hardy; and a public meeting in the afternoon and evening.

Yours truly,  
W. GRAY.

## Notices of Books.

AN ESSAY ON THE IMPROVEMENT OF TIME: AND OTHER LITERARY REMAINS. By JOHN FOSTER. With a Preface by JOHN SHEPPARD. Edited by J. E. RYLAND, M.A. London: Heaton and Son.

WE beg to call the attention of our readers to the publication of this very valuable addition to the Bunyan Library. Besides the posthumous essay on the improvement of time, the volume contains notes of sermons collected from the *Oriental Baptist*, and letters to various friends. We hope to give a careful analysis of the essay in our next number.

BETTER TIMES COMING, OR MORE ON PROPHECY. London: Tresidder.

THE author of this book scarcely agrees with any of the popular schools of prophetic interpretation. He thinks 'the latter days' began when Christ was born; that 'the last end of the indignation,' (Dan. viii. 19.) began 606 after Christ, and will end in 1866; that 'the time of the end' embraces 107 years, beginning 1788, and ending in 1896, until which time there will be civil war more or less fierce; and yet that 'the power of darkness is not upon the increase; but that Scripture and common sense teach us that light is on the increase;' that 'the time of the restitution of all things,' (Acts iii. 21.) can never take place while the earth remains, &c. The book displays less weakness than usually marks the productions of 'unravellers of secrets,' and contains some noteworthy instances of one interpreter exposing the absurdities of another.

A REVIEW OF THE REV. H. VENN ON ST. FRANCIS XAVIER AND CHRISTIAN MISSIONS. London: Burns and Lambert.

THIS is a Roman Catholic examination of Mr. Venn's account of St. Francis Xavier. Judging from the bilious expressions with which it abounds, we imagine that Mr. Venn

has sadly disturbed the equanimity of the Papists. Not contented with styling Mr. Venn 'a maniac,' and only seeing in his language 'the delirium of exorbitant self-love,' this pamphlet vilifies Henry Martyn, Williams, and Judson: Martyn 'never gained a solitary disciple,' says this sapient critic, Williams 'was a sordid trader and speculator,' and Judson 'was an object of ridicule both to Pagans and Protestants!' After this our readers will not be surprised to hear that the Papist writer looks upon all Protestant converts in India, as hypocrites, upon Protestant labour in China as a swindle, and declares that the special feature of Protestant missions in every part of the world is, that the latest reports of them is always the worst! But enough of such wretched slanders. The truth never yet needed lies to back it, and will win its way despite the foul-mouthed calumnies of a shaven and emasculated priesthood.

THE GENERAL BAPTISTS OF GREAT BRITAIN. A Manual of the Christian Principles and Church Polity of the General Baptist New Connexion. By REV. DAWSON BURNS, Co-Minister of New Church-street chapel, London. With an introduction by REV. W. UNDERWOOD, President of the Chilwell College. London: J. Caudwell.

THIS Catechism was one of those submitted to the adjudicators appointed by the Association held in Leicester in 1861. It was not thought adapted to schools, for which the prize was offered, but was deemed more suitable for general circulation. We commend it to the attention of our readers.

BESSY'S MONEY: A Tale. By the author of 'MARY POWELL.' London: Arthur Hall and Co.

A SIMPLE, pleasing, story, written with the naturalness which usually distinguishes this author's productions.

# Intelligence.

## CONFERENCES.

THE YORKSHIRE CONFERENCE was held at Shore, on Whit-Monday, May 25th, 1863. In the morning Rev. C. Springthorpe read the Scriptures and offered prayer, and Rev. R. Horsfield, of Leeds, preached from Phil. i. 27. Subject—'Christian Citizenship.' The meeting for business was held in the afternoon, over which the pastor Rev. T. Gill presided.

Fifty-three were reported baptized since the last Conference, and a goodly number of candidates remained.

The following resolutions were adopted.

1. That the minutes read, be approved.

2. That the Secretary of this Conference be instructed to inform the church at Heptonstall Slack, that there is a standing rule fixing Tuesday for the Whitsuntide Conference.

3. That we sympathize with the friends at Denholme in their perplexities, and rejoice with them in their success; and that we trust they will be divinely directed, and that we allow them to bring their case before any subsequent Conference.

4. That brethren R. Ingham, C. Springthorpe, and W. Gray be appointed to arrange for missionary meetings in the western, and brethren R. Hardy and B. Wood in the eastern part of this district.

5. That the thanks of the Conference be given to the treasurer of the home mission, Rev. R. Ingham, and that we request him to remain in office.

6. That the thanks of this Conference be given to Rev. C. Springthorpe, for his services as secretary of the home mission, and that we request him to fill the office another year.

7. That we thank the secretary

of the Conference and request him to continue another year.

8. That the next Conference be held at Bradford, Tetley-street, on the second Tuesday in September, and that the Rev. C. Springthorpe preach in the morning.

O. HARGREAVES, *Secretary.*

THE MIDLAND CONFERENCE met at Hugglescote, on Whit - Tuesday, May 26th. The day was propitious, and a large number of friends and representatives were present. Rev. R. Kenney, of Burton-on-Trent, read the scriptures and prayed, and Rev. W. M. Anderson, of Ilkeston, preached from Proverbs xxiv. 11-12. *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: If thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render unto every man according to his works?*

Rev. J. Salisbury, pastor of the place, presided at the afternoon sitting, and Rev. Giles Hester, of Loughborough, prayed. From written or oral reports it appeared that since the last Conference, fifty-seven had been baptized, one hundred and seven were now candidates for baptism, and two had been restored to fellowship. After the singing of the doxology, and the reading of the minutes of the previous meeting, the following business was transacted:

1. *Congratulatory Address to the Prince of Wales.* The secretary reported that the following address had been forwarded to Lieut. Gen. Knollys for presentation to the Prince of Wales:—

TO HIS ROYAL HIGHNESS ALBERT EDWARD, PRINCE OF WALES.

The loyal and dutiful address of the Protestant Dissenting Ministers and Representatives comprising the

Conference of the General Baptist Churches in the Counties of Leicester, Nottingham, and Derby.

We desire most respectfully to approach your Royal Highness with our most hearty congratulations on the auspicious event of your Royal Highness's Marriage with the Princess Alexandra of Denmark; assuring your Royal Highness of our loyal attachment to your person, and to that of your August Mother, our most gracious and beloved Queen; and of our increasing and earnest prayers to Almighty God that every earthly and heavenly blessing may descend upon your Royal Highness and the Princess of Wales.

As Protestant Dissenters we highly appreciate the liberty, both civil and religious, which we have enjoyed under the enlightened sway of the illustrious House from which your Royal Highness is descended; and persuaded of your Royal Highness's high regard for the wise counsels of your late illustrious Father, whom it has pleased the Almighty in His inscrutable Providence to remove from us; believing in your Royal Highness's devout attachment to that Protestant faith which is the source of all our liberties, and convinced also of your Royal Highness's sincere admiration for that excellent Constitution which has been bequeathed to us by our forefathers, we confidently look to your Royal Highness as their destined preserver and friend; and fervently pray that you may continue to be a comfort to our gracious Sovereign, and afford opportunity for the increasing attachment of a loyal and grateful people.

Signed, on behalf of the Conference, held at Kegworth, Leicestershire, April, 1863.

W. JARROM, of Kegworth, *Chairman*.  
J. J. GOADBY, of Leicester, *Secretary*.

Since the Conference was held the accompanying reply has been received:—

' *Marlborough House,*  
*May 30, 1863.*

Lt. General Knollys has had the honour of laying before the Prince of Wales the Address of the Protestant Dissenting Ministers and Representatives comprising the Conference of General Baptist Churches in the Counties of Leicester, Nottingham, and Derby, on the occasion of His Royal Highness's Marriage. His Royal Highness desires to thank them sincerely for their congratulations and their prayers, and is very sensible of the confidence they express of his attachment to the Protestant Faith and to the happy Constitution they live under.

REV. J. J. GOADBY.'

2. *Thrussington.* Various brethren having called attention to the fact that J. A. James was still preaching for the friends at Thrussington, it was agreed:

(1) That a copy of the resolution about J. A. James passed at the Midland Conference, held at Woodgate, Loughborough, Dec. 2nd, 1862, be sent to the friends at Thrussington; and that they be requested to discontinue all connection with that person. In the event of this request not being complied with, this Conference will at once recommend the Association to withdraw from them, and strike out their name from the list of churches.

(2) That a deputation from this Conference of three brethren confer with the church on this subject, and report, if needful, as from this Conference, to the ensuing Association. That brethren Noble, Harding, and Roper, of Leicester, be requested to act as the deputation.

3. *Expression of Opinion upon Slavery.* After a warm discussion, the subjoined resolution was passed:

That this Conference desires to express its continued and unqualified abhorrence of slavery as at present existing in America, and its fervent prayer that the present events agitating the States may issue in the entire emancipation of all on

that continent who are now enslaved.

4. *Standing Question for Discussion.* A profitable though discursive conversation ensued on the best mode of enforcing discipline in our churches.

5. *Paper to be Read at the Next Conference.* The Conference unanimously requested Rev. J. Salisbury, of Hugglescote, to prepare a paper to be read at the next Conference, on 'Female Agency in the Church.'

The annual collection was made for incidental expenses. Amount, £3 2s. 5d.

The next Conference will be held at Wymeswold, on the third Tuesday in September (15th), Rev. C. Clarke, B. A., of Ashby, to preach. In case of failure, the Secretary.

Rev. T. Stevenson, of Leicester, preached in the evening.

J. J. GOADBY, *Secretary.*

THE LINCOLNSHIRE CONFERENCE was held at March, on Thursday, June 11th, 1863.

In the morning brother Cholerton read and prayed, and brother Dyson preached from Luke xvi. 31.

At the meeting for business in the afternoon the reports from the churches were presented.

Fifty persons had been baptized during the quarter, and four remained candidates for baptism.

The treasurer brought forward the home missionary accounts, and stated that there was a balance due to him of £8 0s. 2½d.

N.B.—Monies since received have paid off this balance and left in hand £1 16s. 10½d.

The following grants were voted for the ensuing year—to Holbeach, £10; to Whittlesea, £10; to Lincoln, £20.

Resolved—

1. That the £50 left by the late Rev. G. Judd, of Coningsby, be not appropriated to the current expenses of the home mission.

2. That, in reply to an application for help, the said legacy be lent, without interest, to the church at

Coningsby, on conditions to be laid down by a committee, consisting of brethren R. Wherry, T. T. Wilson, and T. Barrass, who shall act as trustees in this matter.

An application was received from the church at Lincoln, soliciting a loan to aid in the erection of a new chapel, but the Conference having no more funds at its disposal was unable to comply with this request.

Resolved—

That the thanks of this Conference be presented to brother R. Wherry, for his services as treasurer, and that he be requested to continue them another year.

That the thanks of this Conference be given to the secretary for his past services, and that he be requested to continue in office during the next three years.

That the next Conference be held at Coningsby, on Thursday, September 24th, 1863, and that brother Pike be requested to preach in the morning.

In the evening a most interesting home missionary meeting was held, when addresses were delivered by brethren Wilson, Sharman, Dyson, Cholerton, and the Secretary.

THOMAS BARRASS, *Secretary.*

## BAPTISMS.

KIRTON LINDSEY.—On Wednesday evening, February 25th, after an appropriate sermon by our minister from Romans vi. 3-4, three believers put on Christ by baptism, one of whom was in communion with the Wesleyans and desired to continue in fellowship with his own friends, the other two were received into the church the following Lord's-day.

J. P., K.

LEICESTER, *Dover-street.*—On May 27th, two friends were baptized.

COVENTRY.—On Lord's-day morning, May 31st, after a sermon from our esteemed minister, Mr. Cross, four dear friends were baptized. In the evening a funeral sermon was preached for one of our oldest members.

J. C.

WALSALL.—On May 31st, nine persons were baptized by Mr. Lees, pastor of the church.

LEEDS, *Baptist Mission*.—On Wednesday evening, June 3rd, in South Parade chapel, Leeds, before a numerous congregation, after an address on the baptism of Christ, our missionary the Rev. J. Stutterd, baptized six believers, two young men, two young females, and two aged sisters. One of these was the widow of a cruel persecuting husband who for a long time had prevented his wife from joining the *sect everywhere spoken against*. He was seized with a sudden and mysterious disease and after a few hours summoned into eternity.

ARMLEY.—On June 5th, at Armley, near Leeds, which has become a mission station, four females were baptized here where there is a small Baptist church. One of the candidates was the daughter of a Roman Catholic. He had prevented her on a former occasion from being baptized: her mother was a pious woman, a member of this little church, and has recently been taken to join the church triumphant. In her last illness she frequently prayed for her daughter's conversion, and God has answered her prayers. Praying parents persevere.

DOWNTON, *Wills*.—On Lord's-day, June 7th, after a discourse by our pastor on the subject of believers' baptism by immersion, two young persons were baptized in the river Avon, and were the same day received into the fellowship of the church.

PETERBOROUGH.—On Lord's-day, June 7th, three persons were baptized in West-gate chapel, Peterborough, and were received into the fellowship of the church.

LENTON.—On Lord's-day, June 7th, our minister, the Rev. Charles Burrows, at the close of a suitable discourse, administered the rite of baptism to six friends, two of whom are New Methodists and remain with

their own people, the other four were received into our fellowship the same evening. R. W., L.

#### ANNIVERSARIES.

BURTON-ON-TRENT.—Our Sunday-school anniversary was celebrated on the 10th of May, when the Rev. W. Chapman, of Melbourne, preached two appropriate sermons. The congregations were large, and the collections, with a few donations, amounted to £17 16s. 8d.

C. W. C.

BIRCHCLIFFE.—On Sunday, June 7th, our school sermons were preached by Rev. T. W. Mathews, of Boston, when collections were made to the amount of £35 7s., rather less than usual, but good considering the state of trade amongst us.

KIRTON LINDSEY.—On Lord's-day, June 7th, two useful and appropriate sermons were preached by the Rev. W. Rowe, (Particular Baptist) of Wrawby, on behalf of the Sabbath-school. Collection in advance of last year. J. P., K.

SUTTON BONNINGTON.—The annual sermons in support of the Sunday-school were preached on Lord's-day, June 14th, by Mr. Marshall, of Loughborough. The congregations were large. Eight pounds were collected. A treat of tea, plum cake, &c., was provided next day for the children, and a number of friends afterwards sat down to tea in the chapel. After tea a meeting was held, and addresses were delivered by Mr. B. Baldwin, of Loughborough, who presided, Mr. Kirk, superintendent of the school, and Mr. Marshall. During the evening, Mr. Kirk, in the name of the teachers, scholars, and other subscribers, presented a very handsome pearl inlaid inkstand to Mr. Marshall, as a grateful recognition of his valuable and gratuitous services at their last three anniversaries. Mr. Marshall acknowledged in very suitable terms this spontaneous expression of Christian esteem.

B. B.

**SAWLEY.**—On Lord's-day, June 14th, 1863, two sermons were preached on behalf of the Sabbath-school, by the Rev. Giles Hester, of Loughborough, the congregations were exceedingly good, many in the evening were not able to obtain admittance. On the following day the children of the Sabbath and day schools had their annual treat. Tea was afterwards provided for friends to which nearly 150 sat down. Collections, including profits from tea, £12 10s. C. T.

## Notes of the Month.

### ECCLESIASTICAL.

WE have occasionally given 'notes' in which no reference was made to the operations of Baptists. This month we shall reverse the plan, and devote our review exclusively to a summary of the annual meetings of various Baptist Societies. First in importance stands the Baptist Missionary Society. Like our own, it has not succeeded in keeping out of debt. According to the abstract of the report read by Sir Morton Peto at the annual meeting, held at Exeter Hall, April 30, the expenditure altogether had been over £32,000, which but for a balance last year of nearly £4,000, and the kind donations of £600 of some friends of the Society, would have left a deficiency of £1,176 10s. 5d. The actual debt, is however, little over £500. Joseph Tritton, Esq., was in the chair, and the speakers were, Revs. John Sale, of Calcutta; R. W. Dale, of Birmingham; J. H. Millard, of Maze-pond; and J. Makepeace, of Luton. At the close of the meeting the secretary announced that friends present had contributed towards the deficiency £520.—The Bible Translation Society

held its annual meeting in the evening of the same day, in Kingsgate chapel. The balance sheet showed that the income had covered, within a few pounds, the total expenditure—£1,819 11s. 4d. This Society has now been in existence twenty-three years. The works carried through the press during the past year were portions of the Scriptures in Hindustani, Bengali, and Sanscrit. Mr. Buckley had completed his revised edition of the Oriya New Testament; Mr. Carter has finished his revised edition of the Singhalese of the Old Testament, and is now employed, during his residence in this country, in revising the New Testament in the same language. Mr. Parsons is continuing his revision of the Hindi New Testament. Mr. Saker has completed his version of the New Testament in Dualla, a language spoken by 30,000 people living about the mouth of the Cameroons; and this, with Genesis, Exodus, the Psalms, and three of the minor prophets, has been printed. The Rev. Joshua Russell was chairman, and the speakers were, Revs. W. W. Evans, the secretary, F. Trestrail, C. Carter, of Ceylon, T. Goadby, and J. Makepeace.—The Baptist Home Mission-

ary Society held its annual meeting at the Metropolitan Tabernacle on Monday, April 27, J. C. Marshman, Esq., in the chair. The secretary, Rev. S. J. Davis, read the report, from which it appeared that of central stations there were 66, and of sub-stations 62; that 457 persons had been added by baptism; that there were 60 schools, 607 teachers, and 4,584 scholars. The total income for the year was £1,700. The deficiency—£200—would have been greater but for a very liberal donation. The speakers were, Rev. R. P. Macmasters, of Bristol, Hon. and Rev. Baptist Noel, the secretary in place of the Rev. John Graham, absent through illness, and C. Stovel.—The Baptist Irish Society held its annual meeting at the Metropolitan Tabernacle on Tuesday, April 28, Mr. Alderman Abbiss in the chair. The speakers were, Revs. W. L. Giles, of Dublin, N. Haycroft, of Bristol, J. A. Spurgeon, of Southampton, and W. Heaton, Esq., of London.—The Baptist Building Fund held its thirty-eighth annual meeting at the Baptist Library, Moorgate-street, on Wednesday, April 22. After tea, Rev. W. Brock presided. From the report it appeared that this Society had made three loans of £200, eight of £100, and three of smaller amount during the past year. Five applications had been declined because the trust-deeds were not correct, and numerous applications were still before the Committee. The ordinary income of the Society does not exceed £1,600. There was a balance in hand, however, of £45. From some statistics prepared by Mr. Bonser it appeared that 138 Baptist chapels had been commenced since January, 1861, with sittings for 67,555 persons; that the total amount actually raised since that time for building and enlarging chapels, was £114,725; and that £96,172 was required to complete the proposed chapels.—The Young Men's Missionary Association in aid of the Baptist Missionary Society, was held in the Metropolitan Tabernacle on Thursday, April 30, Charles Reed, Esq., in the chair. The Treasurer was deficient some £24. The speakers were, Revs. A. Hannay, (Independent,) W. Brock, jun., N. Haycroft, and S. Coley.—The Baptist Union held its annual session on Friday, April 27, in the Library, Moorgate-street, Rev. J. H. Hinton in the chair. His address was on the aspect of the Baptist Denomination in relation to union. After referring to the legal and moral obstacles in the way of union, Mr. Hinton shrewdly said in effect, that before there could be any amalgamation of the two bodies, the Particular Baptists must be more united among themselves. Among the topics brought before the notice of the union were, the resignation of the venerable secretary Mr. Hinton, denominational statistics, the Lancashire distress, the Baptist Library, Ministerial Provident Society, endowed schools, augmentation of benefices, burying in churchyards, &c. It was agreed to hold an autumnal meeting of the union in some provincial town, and, if a suitable opportunity should arise, to hold one during the present year. The following resolution was also adopted:—‘That the attention of the Committee be called to the

list of Baptist ministers who are accredited members of the Union, and that they be requested to consider whether any alteration in the principle on which their names are inserted in the list, or removed from it, can be made with a view to the increased efficiency of the Union.'

#### GENERAL.

THE two discoverers of the source of the Nile, the potomological puzzle of centuries, have arrived in England --Captains Speke and Grant. Captain Speke has already been known to fame as the companion of Lieutenant Burton in his exploration of Zanzibar, where he was in imminent danger of losing his life. Captain Grant was wounded in the hand at the siege at Lucknow.. They are both described as sun-dried and as gaunt as grey hounds, with their long and wearisome travel, and speak of the fearful effects of the slave trade in the districts through which they passed.—The Parliament seems little busier than last session, and gives increasing proofs of its indisposition to agree to any decidedly liberal or progressive measures. Lord Chelmsford has again, in the House of Peers, shown his puny spitefulness toward Dissenters, and —thanks to the tenacity of the Duke of Newcastle,—has been defeated. The ig-'noble' Lord opposed the clause in the Bill for the management of the Duchy of Cornwall which granted permission to the Prince of Wales to sell land for Dissenting chapels, or minister's houses. He also objected to Dissenting ministers being oalled in the Bill 'spiritual persons,' a phrase legally applicable to Church clergymen alone

The Prince and Princess of Wales have done little else since their marriage than attend entertainments in their honour. By far the grandest was the one given at the beginning of June in the Guildhall. Marvellous changes in the way of decorations were effected through the skill and taste of Mr. Grace. Upwards of 2,500 guests were present. Later in the month Oxford became the 'host' of the royal pair. In regard to this last, part of the programme was the conferring of the honorary degree of D.C.L. on the Prince and several illustrious visitors. Rev. C. Kingsley was set down for one, but through the narrowness of Drs. Pusey and Mansell at the Hebdomadal Board the Regius Professor of Modern History in the sister University had his name struck out. The undergraduates did not forget this piece of bigotry in their uproarious cries when the degrees were being conferred in the Sheldon theatre. The Queen has returned from Balmoral to Windsor, and is now entertaining the Queen of Prussia, who has just arrived in this country. It is thought that the visit is not altogether disconnected with the present unhappy state of affairs in Prussia. The King has gone off to talk matters over with Francis Joseph of Austria. The state of the Prussian atmosphere is getting sultry. We may expect some day before long to be startled out of our propriety by the news which reaches us from the Vaterland. It takes a good deal to rouse the German, but when he is aroused—woe betide the unhappy cause of his anger. French imperialism has consoled itself for the loss of a few seats in the Chambers

by the good news from Mexico. Puebla, after more than a month's siege, is in the hands of the French. The three powers—England, France, and Austria, have sent a joint-note to Russia on the condition of affairs in Poland. We fear but little practical good will come of it. Meanwhile the insurrection, or revolution, struggles on—the eye of some being strained with vain looking toward France for material help. The American conflict is still devouring thousands of lives. Vicksburg has *not* been taken by the Federals, and President Lincoln has had to undo the arbitrary acts of General Burnside at Detroit.

The celebrated preacher—Ward Beecher, is now on his way to Europe for several months' furlough. His bitter speeches about England and English policy will greatly alter the reception which will be awarded him. Perhaps to those who think they are most patriotic when endorsing every slander against their own country—his presence will be wondrously welcome. But the man who says that America will never forget the *Trent* outrage, and will take an early opportunity of repaying it—can scarcely expect that Englishmen should give him the most cordial and national of greetings.

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## Marriages and Deaths.

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### MARRIAGES.

June 4, at Camden-road chapel, London, by Rev. C. Bailhache, of Watford, Mr. Samuel Hield, of Leeds, to Mary, second daughter of the late Mr. John Heaton, publisher, Leeds.

June 8, at the Baptist chapel, Princes Risborough, Bucks., by Rev. J. J. Owen, Mr. F. Percival, Upper Clapton, London, to Maria, youngest daughter of Mr. Samuel Adcock.

June 9, at Dover-street chapel, Leicester, Mr. William Fowkes, to Miss Barbara Ann Reeve.

June 11, at St. Andrew's-street chapel, Cambridge, W. S. Aldis, Esq., of Trinity College, to Mary, eldest daughter of Rev. W. Robinson.

### DEATHS.

October 22, 1862, at Burton-on-Trent, aged 67, Mr. Thomas Norton, the senior deacon, and one of the first members, in 1824, of the

General Baptist church in that town. Our departed friend was much beloved, and having lived to see the desire of his life accomplished in the erection of a handsome chapel and the prosperity of the church, he died in faith and peace.

March 23, at Heathfield, Halifax, Mary Ibbotson, last surviving daughter of the late Samuel Ibbotson, Esq., of Lower Spring Head, Clayton, aged 75.

June 2, at Southampton, a few days after his return from Madeira, Mr. Wilberforce Cox, aged 30, youngest son of the late Dr. F. A. Cox.

June 6, at Wolverhampton, aged 32, Rev. David Lawson Matheson, B.A.

June 10, at Loughborough, aged 74, Alfred Elliott. His end was peace.

June 13, at Llangollen, Mary, the beloved wife of Thomas Hughes, Esq., and only daughter of Rev. J. Pritchard, D.D. 'Fell asleep in Jesus.'

# Missionary Observer.

## EXTRACTS FROM THE FORTY-SIXTH ANNUAL REPORT.

It is a matter for devout thankfulness to Almighty God that at Cuttack, the first and principal station of your Society, no less than thirty members have during the year been added to the Church by baptism, while the local subscriptions for various objects connected with the Mission are said to be larger than in any previous year, amounting to nearly £400. At your other stations, encouragement is to be found not so much in the numbers added to the Church, as in sundry little incidents that have come to the knowledge of the brethren, which show that the light of divine truth is really spreading among the heathen, that the christian literature which you have introduced is being extensively read and pondered by the people, that many have ceased to worship idols, and are convinced of the truth of christianity, while here and there may be found individuals who secretly offer prayer and praise to Christ.

Your valued native brother Thoma, having honourably passed the usual period of probation, was on January 1st of the present year publicly set apart to the work of preaching the gospel. The service was held at Cuttack during the sittings of the Annual Conference. Thoma, on this occasion witnessed a good confession. The particulars which he gave of his early history from the time when a little child only four year's old, he went with his father and mother to Cuttack, and entered Mr. Sutton's school—of his boyish indifference to true religion and his subsequent conversion—of his first attempts to make known the gospel, his call to the ministry, and his purposes in relation to the important work, were alike interesting and satisfactory.

### BERHAMPORE.

In accordance with the recommendation of the recent Conference at Cuttack, Messrs. J. O. Goadby and Thomas Bailey have removed from Berhampore to Russell Condah, and Mr. W. Hill has returned to his former sphere, after a residence of three years at Cuttack, where he had efficiently conducted the affairs of the Printing Office during Mr. Brooks's absence in England. Mr. Bailey writes,—

At our last church meeting three candidates were proposed for baptism and three or four for restoration.

Berhampore for some time past has been getting smaller as a European station; in fact we have not half the Europeans in the district that there were formerly. There will, we hope, be a slight change for the better, as the Civil Court for the district is to be placed here. Mr. Hill and myself have had something to do with this. We hope the change will in more ways than one be for the good of the Mission.

We have been improving our chapel lately, and this week a friend sent us a small harmonium, for the English service, a very nice toned instrument. Miss Packer will play it. I have had to be precentor on all occasions, and when one has to preach as well, it is rather hard work, especially in the hot season. India, though the land of poetry is certainly not the land for much English singing.

### GIRLS' ASYLUM.

Miss Packer says,—The past has been to us a year of great mercy, for we have not had a single case of death or serious illness; in fact the children have enjoyed almost uninterrupted health throughout the whole of the year. Two of the elder girls have

been married during the year; one to the schoolmaster of the boys' school at this station, and the other to a young man engaged as schoolmaster to the rescued Meriahs at Gotoli.

The elder girls have been engaged as usual during their leisure hours in knitting and crochet work, which has been disposed of in the neighbourhood, and the proceeds of their labour have been laid by for the children when they may leave the school. We beg to tender our thanks to those ladies who have helped us by purchasing their work; and we shall be glad to be able still to employ the girls in this way, as it tends to promote the habit of industry, and also places them in a better position when they leave the school.

Present number of scholars, twenty-two.

MR. HILL'S REPORT OF THE BOYS' ASYLUM.

On our return to Berhampore in January last, we received charge of this institution from Mr. Goadby. Owing to the marriage and removal of the elder boys our number has been very much reduced. Years ago the Asylum was chiefly supplied by Government with rescued Meriahs, but as the Meriah sacrifices have been abolished, and the agency for the suppression of those sacrifices been broken up, we are not likely to have further accessions from that source. Two only of the rescued Meriahs remain in the institution. The number of orphans being so small it was thought that it would be a saving of expense if these were put out to board among our native christians; but as by this arrangement they were not kept under proper restraint, it has been deemed best to take them back to our own premises, where they will be under our immediate inspection and care.

The number of boys now in the institution is twenty-one, twelve of whom are boarders and the remainder day scholars. Two of the more intelligent and advanced boys attend

the Government school, and are learning English; the remainder are educated in the vernacular only. The teacher is a native christian, and the son of our late native brother Latchman Das. He is a young man of good abilities, and in many respects is well qualified for his work.

Religious instruction—being regarded as of paramount importance—forms a prominent part in the educational course of the boys.

Among the day scholars there are several whose parents are in very poor circumstances, and it would be a real charity if we had funds to receive them into the institution. We desire, therefore, to commend the institution to the sympathy and prayers of all who feel an interest in the well-being of the rising race of Orissa.

There are three others of our christian youths who attend the Government school; one of whom, at a recent examination, obtained a prize and free scholarship.

GANJAM.

The name of Ganjam has not appeared prominently in your reports for many years. It was the scene of the early Missionary labours of your esteemed friends Mr. and Mrs. Wilkinson, but was relinquished as a regular station of the society at the end of the year 1845. Since that period however it has been frequently visited by the Missionaries from Berhampore, distant only about eighteen miles, and occasionally by the brethren from other parts of the province. For several years Ganjam has been considered very unhealthy, and it has been almost if not entirely abandoned as a residence for Europeans. It was really painful to see a town once so full of life in such a state of dilapidation. On every hand buildings were not only tenantless but roofless, and extensive gardens and orchards once abounding with the choicest plants and trees were covered with the rankest jungle. Latterly there has been a decided

improvement in the sanitary condition of the town, as well as in its general appearance and commercial prospects. It is not more subject to epidemics now, than are other places in the Zillah, and the climate is as genial as at any other seaport on that coast. A canal from the Chilka Lake to the mouth of the Ganjam river has been sanctioned by the Governor of Madras, and when the contemplated canals by the Irrigation Company are completed, a very considerable amount of produce will be brought to the town for shipment. As timber abounds in the district, it may become an important place for ship-building. During the last cold season quite a fleet of small crafts was repaired there, and a brig of about 300 tons burden was being built for a merchant at Berhampore. For some time past your brethren have been anxious that more attention should be paid to this populous town. The case was brought forward at the last Annual Conference, and was referred to the Berhampore Missionaries to do all they could either for its temporary or permanent occupation as a sub-station.

#### RUSSELL CONDAH.

The anticipation indulged in your last report that two Missionaries would shortly be stationed at Russell Condah in Goomsur has been happily realized. Early in the present year Messrs. J. O. Goadby and T. Bailey removed from Berhampore to take up their abode in that town. Mr. Goadby has since been diligently studying the Khond language, and had made his first attempt at preaching in it; while of Mr. Bailey he writes, "My estimable colleague is plodding on at the Oriya with very encouraging success. He has not commenced the Khond, and is not thinking of doing so until the year after next; which will give him three years at the Oriya. We are out every day preaching. The number of villages within a radius of four miles is upwards of forty!

The harvest is indeed great." As they had been so short a time at the station, a formal report of their labours could scarcely be expected. Instead of this Mr. Goadby has prepared a paper in which he describes the feelings with which they enter upon their new and interesting labours, and gives much valuable information about the Khonds. Their ideas as to the atonement, and the future state, are very striking—suggestive of a singular nearness to the doctrines of revealed religion, and yet of a people still groping in uncertainty, feeling after the Lord, if haply they might find Him. It is surely reasonable to believe that the fuller and clearer discoveries of the gospel on these and kindred subjects will prove peculiarly welcome to such a people.

#### PIPLEE.

AFTER expressing his regret that there had not been any additions to the church at Piplee this year, Mr. Taylor remarks,—We feel it a mercy, however, that those who had believed through grace, have amid temptations and snares, reproach and derision, been enabled to hold fast the beginning of their confidence; and that we have not had a single case of serious church discipline. Some of the members have evidently grown in grace and in the knowledge of our Lord and Saviour Jesus Christ.

The mother, brother, and sister of Dama joined the nominal christian community in January last.

Another addition is that of Sebo Sahu, an oil vender, and a native of Pooree! This is the first case, so far as I know, of a Pooreite breaking caste to join the christians. He visited us several times early in the hot season, and soon manifested a desire, and finally a determination to cast in his lot with the christians. We received him with fear and trembling, mingled with feelings of joy and thanksgiving. He did not display much acquaintance with the

truths of christianity, but he seemed sincere in his desire to know and do what was right; while he expressed utter discontent with, and disgust at, all connected with hindooism. When he wished to be allowed to settle amongst us, we made particular inquiries about his circumstances with a view to ascertain his motive for coming out; we asked if he were not in debt, and hoped by this means to escape his creditors. If he had had a family quarrel and thought in this way to revenge himself on his relatives; or, if he had come hoping to live in idleness? To these inquiries he replied with a good deal of straightforwardness and honesty. He owed a little money, but it was only two rupees, and this he hoped to pay as soon as he should earn the amount. He had had a quarrel with his wife, but it had been occasioned by her unfaithfulness, that she had in fact gone off with another man. These statements were fully substantiated afterwards. He had not come in the hope of living in idleness, but was prepared to work at anything for a livelihood. A few mornings after he came out we had the satisfaction of numbering him among the worshippers at our daily Oriya family exercise, and very delighted we all were to find that he could read; and that he was able to take his verse along with the rest, and we glorified God on his behalf. We have not yet had evidence that the man has undergone a change of heart, and has become a "new creature in Christ Jesus;" but it is no small matter that a native of the "stronghold" of idolatry has been freed from the trammels of caste, and has become a constant hearer of that word "which is able to make him wise unto salvation." Sebo went to Cuttack in search of employment several months ago, and is living there still.

On the return of Mr. Miller to India in 1859, he was appointed to labour at Cuttack during the absence of Mr. Stubbins in England. The brethren at the last annual

Conference expressed their sense of the very valuable services Mr. Miller had rendered to the cause of Christ in the Cuttack district, and made arrangements for him to re-occupy his old station at Piplee. Referring to this change Mr. Miller writes,—

In visiting the surrounding villages and markets since I came here, the people have often expressed their pleasure at seeing me again, and have paid great attention to what I have said. A few evenings ago in the bazaar I had among my hearers several of the most influential men of the place. They expressed their entire approval of the religion of Christ, and said that the reproach and persecution to which they would be subjected, alone prevented them from embracing it. The man at whose shop door I stood on the above occasion had long been an inquirer and would have come out some time ago had it not been for the violent opposition of his family. I have recently conversed privately with him, he says, all his hope of salvation is laid on the Lord Jesus Christ, and that he has determined shortly to publicly confess it.

A short time ago the civil surgeon of Pooree stayed with us a couple of days. He accompanied me to a market eight miles distant. The journey there and back, and our labours amidst the assembled crowds of people with the heat at above 100 degrees in the shade, and with the perspiration pouring from every pore, appeared to lead him to the conclusion that missionary work is much more laborious and self-denying than some persons are disposed to admit.

Some person or persons have lately been testing the divinity of the idol Mahatabe, whose temple adjoins our compound, by knocking off the head of the stone bull on which his deluded worshippers suppose he rides about during the night. The priests at once came to the conclusion that it must have been done by some of the christians, and charged two young men who

have lately joined the community as the guilty parties. Two false witnesses were easily obtained who when the case was investigated by the darogah, declared that on the night in question at half-past seven o'clock they found the accused standing with hatchets in their hands by the broken bull, and that they acknowledged and argued in justification of what they had done. It so happened that one of the accused was at the time specified in my house and presence, and the other was some distance from the temple as several of the christians and heathen knew and were ready to testify. The darogah having asked the accused what they had to say, they in the most straightforward manner, stated where they were on the night in question, and that they were innocent of what had been laid to them. Their witnesses were then called for, I requested my name to be recorded along with the others. The darogah was quite taken by surprise and begged that I would withdraw my name, I, however, insisted upon it, much to the annoyance of the plaintiff and his bribed witnesses. The case has been sent to the Pooree magistrate, and is almost sure to be dismissed by him. We cannot, however, allow it to rest here as perjury is so common a sin in this country, and often involves consequences of so serious a character to innocent persons, as it would have done in this case, (viz: a year's imprisonment and a heavy fine) had their been no credible witnesses to testify to the innocence of the accused. We shall be compelled to prosecute for perjury the plaintiff's witnesses.

About ten days ago, five men came to the bungalow from a village ten miles distant, they said they and a many more of their neighbours had been greatly persecuted and fined by the Zemindar for reading christian books, and they begged that we would aid them in securing that liberty to obey the christian religion which they understood the Queen by her proclamation conceded to all her

subjects. Brother Taylor and I with the preachers returned with the men to their village. We remained two days and carefully examined the whole affair. I am sorry to say our expectations were not realized. Though, as is well known, the Zemindar is, and has been for years, one of the most bitter opponents of the gospel in Orissa, and will not allow his people to hear it and read christian books; and it is very probable that many have been persecuted on this account. Yet they did not come near us, as we were assured they would do and state their grievances. Then again, there was every reason to fear that those who had come to Piplee had been punished for "Sut Sung," viz:—meeting together with persons of all castes to sing, eat, &c., though the reason assigned by the Zemindar was "their being christians." The journey was not however in vain. We enjoyed many excellent opportunities of preaching to and conversing with large numbers of the villagers; some of whom seemed quite sick of their own false religion and desirous to be instructed in christianity. Many referred to the persecuting spirit of the Zemindar, and said he was the great obstacle in the way of them becoming christians. We went to his residence but could not get to see him. After we had gathered a congregation, one of his nephews, a man of the same spirit, dispersed it, by ordering the people to help in carrying stones for the repairs of a temple, just at hand, which he was superintending.

#### POOREE.

Mr. Taylor spent two months at Pooree during the hot season, being assisted in his work by the two young native brethren Dunai and Shem. Their reception on the first night was most discouraging.

One evening Dunai was much interested with the case of a brahmin in the assembly, with whom he afterwards conversed privately. The man seemed to be touched by

our brother's fervent and faithful appeals to his conscience; and when entreated without delay to turn from his evil way and live; he replied with a good deal of feeling, that such a step would cost him his family and house and caste, his earthly all! and that in counting the cost, he shrank from the awful sacrifice! Dunai tried to show him what a blessed and rich reward he would get for all this, if he did it for Christ's sake: but if he refused to take up his cross he would suffer the eternal loss of body and soul! To all this he listened with profound attention; but futher results, we know not.

#### KHUNDITTUR.

Two friends have been baptized here this year. Sadhu Barricks and Abhiram from Hurreepore, both referred to in the last report as having joined the nominal christian community. The wife of the latter convert died a few months since. She was not a member of the church; but the report of her dying experience was peculiarly satisfactory, and left no doubt upon the minds of your brethren that death had removed her to the church in glory.

#### CHAGA AND DHURMAPORE.

Ghanushyam, one of your most able and useful native ministers, has preached on the Lord's-day, and the secular affairs of the station have, to a considerable extent devolved upon Pursua, who from his long residence in the district is intimately acquainted with the people. The Missionaries from Cuttack have, as in former years, taken a general superintendence of the station, and paid monthly visits for that purpose.

The last report referred to the prevalence of fever at Chaga, and the unusual number of deaths. This year the fever has not been less general, and it has occurred at the same time of the year (the month of March), but the mortality has been less.

#### CUTTACK.

The cheering fact that thirty have been added by baptism to the flock of Christ at Cuttack, has been already mentioned. This is a larger addition than has been reported in any former year of the Society's existence. It is pleasing to state that a goodly number of those added to the church have been young people from your asylums. A few from the nominal christian community, were persons whose conversion appeared to be hopeless, as they had for many years been entirely indifferent to the state of their souls; but your missionaries have thus again been taught, that nothing is too hard for the Lord. Some very gratifying additions have been made from the families of the native christians. Great has been the joy of christian parents, — in some instances of widowed mothers, in seeing their children witness the good confession before many witnesses. Mr. Buckley observes,—The autumn of last year was a time of special interest amongst us. The gracious visitation from on high in which we then rejoiced was more general than we have previously known, and much precious fruit has already been gathered. This season of refreshing from the presence of the Lord was intimately connected with the restoration of a better feeling among the members of the church, especially those residing at Christianpore. Breaches were healed. Confidence and affection took the place of estrangement and suspicion; and a meeting, conducted by themselves, was regularly held on the Saturday evening for reading the scriptures and prayer, and was productive of much good.

Nor can we forbear mentioning another circumstance which shows that the Lord has heard the prayers of friends on our behalf, whose faces we have not seen in the flesh. In September last a letter was received addressed to the "Senior Missionary, Cuttack." It was written by an entire stranger to us, a medical

officer in the service of government at Secunderabad. It stated that he and a few other friends there deeply interested in the prosperity of the kingdom of Christ, met together on the first week of each month for prayer; and that their plan was to take one particular mission at one of their meetings, and make that the subject of their prayers at that time. It added that they had decided on the following month to pray especially for the Orissa Mission, and that they were anxious to receive all the information that could be given of our state. This information was of course at once supplied; and thankfully do we record that the gracious promise was fulfilled. "While they are speaking, I will hear;" for at the time of their meeting there was an unprecedented spirit of religious inquiry and concern in our midst. We may add that these friends felt the importance of giving as well as praying, for shortly after we received a donation of eighty-eight rupees (£8 16s.) from them.

We have long felt the desirableness of having

#### A NEW AND LARGER CHAPEL,

but the pecuniary responsibility involved has till now deterred us from entering on so important a work. The church has however recently taken up the matter; and our native friends are zealous in it. Many have with a commendable spirit of liberality promised to give a *month's income* to it, and if all do so the sum realized will be little, if at all short of fourteen or fifteen hundred rupees. Our prayer in reference to this enterprise is—"Establish thou the work of our hands upon us: yea, the work of our hands establish thou it." We may here add that the sum collected from our native friends at the last annual collection for cleaning and repairing the chapel was nearly double the amount obtained the previous year. It amounted to eighty-six rupees or (£8 12s.) In this we unfeignedly rejoiced.

#### GIRLS' ASYLUM.

Miss Guignard writes,—I have been teaching the girls in the Cuttack Female Asylum about eight months. During that time I think they have made creditable progress in the various branches of education, some of which were new to them. For instance, the native mode of teaching arithmetic appeared to me to be a very round-about one. Doubtless it accomplishes its purposes when thoroughly understood, but that is by the few, and not the many. So I introduced our English style, partly for the reason assigned, and partly because understanding it, I could more readily use the little of the language that I knew. Of course they had literally to begin at the beginning, but the progress they have made encourages me to go on. Nearly all, excepting the very little ones, can work the four simple rules readily, and the elder girls are making good progress in the compound ones. I hope next year—should I occupy my present position—to be able to report that they have made such progress as shall entitle them to be classed with English children of the same age and ability both for quickness and correctness. With the writing I have made an alteration. Instead of allowing them to write so much on the ground as they have been accustomed, I have substituted slates at the time when they are commencing to put the characters together, and their progress in writing has been as rapid as it is correct. I shall of course continue the practice. In teaching geography, I use maps freely, being satisfied that it is the only effective mode of communicating that branch of instruction. I am happily supplied with a very nice assortment, which were presented to me by the Ladies' Society previously to my coming out. Reading, of course they learn with their writing; but, as an encouragement to persevere, I allow them, as soon as they are at all able, to

take their turn in reading with the elder girls at worship, when as Mr. Buckley is present, they feel it to be a great honour. The flush of gratified pride, when they have accomplished the task, is to me a sure omen that they value the privilege, and will not willingly lose it again. You will not, however, be satisfied with an account of their progress in school studies merely. The moral and spiritual justly claim our highest consideration. For this we come, for this we labour, and for this we are willing to die. Eight of our dear girls have made a public profession of faith, but why do I write eight? It should be nine; eight on earth, and one in heaven. The latter was taken from us after a few days' illness, and made the all-important confession only a few hours before her departure. With regard to those who remain, I have been much pleased with their deportment, both before and since. They have been more industrious—more patient under reproof—and evidently in earnest to conquer the first risings of anger. I feel that their influence is for good over the other children in the school.

#### MISSION PRINTING OFFICE.

THE affairs of the printing office were successfully conducted by Mr. Hill up to the commencement of the present year, when Mr. Brooks again entered upon his duties as superintendent. The new and smaller fount of Oriya type is being prepared by Mr. W. M. Watts, of Crown Court, Temple Bar, London, whose eminence as an Oriental type founder is a guarantee for accuracy and care in the execution of the work. It is hoped that the whole will be ready to send out to India in the course of the summer, and that its manifold advantages will soon be realized by both the christian and heathen population of Orissa.

#### CONCLUSION.

Is this a work in which it becomes any of the children of God to grow weary? A fact related by Mr. Goadby will form an appropriate answer to this inquiry. He states: A native christian with his wife—both rescued Meriahs—from our new location near Berhampore, came to see us yesterday at Russell Condah. They were returning from a visit to the latter's sister, who is a Khond, and living in a village near the Ghaut in the middle of an almost trackless jungle. The night before they left they sat up until very late talking to the villagers in their native language, of the death of Jesus and His matchless love. "All listened," they remarked, "asked hosts of questions, wished to know more, and would have had us sit and talk all night." They referred to their own religious privileges and the degradation of their countrymen with an amount of feeling that showed a high appreciation of those mission labours to which they owe so much. When leaving, this Khond christian sister said to me: "You must not think that preaching to them once, or twice, or thrice will be sufficient, and if they will not listen and try to understand become disheartened. You must preach and pray, preach and pray, and God will give His blessing, and we can hope to meet our relatives in heaven." This is sterling counsel! Words like these coming from a converted Khond woman are worthy to be engraved in letters of gold, and might worthily become the motto of this Mission. "PREACH AND PRAY, AND GOD WILL GIVE HIS BLESSING." No missionary society upon earth can prosper, however ample be its funds, without incessant labour, earnest prayer, and Jehovah's benediction.

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, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE  
GENERAL BAPTIST  
MAGAZINE.

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AUGUST, 1863.

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OUR ANNUAL ASSOCIATION.

THERE is quite enough interest felt in the business and public services of an ordinary Association held in the Midland Counties to ensure a large attendance. But this year there were various collateral and special sources of attraction in our Feast of Tabernacles. These were certain to draw together from the different cantons of our Israel an unusual number of representatives and visitors. Among the collateral attractions we may mention the picturesqueness of the town and neighbourhood of Nottingham,—a town which in its situation a certain old divine declares ‘runneth parallel with Jerusalem;’ the proverbial cheerfulness and generous hospitality of its inhabitants; and the splendid weather, the more exhilarating from the cold and showery summers which have recently visited our shores. The special attractions were threefold: the Chilwell College, in the success of which all General Baptists unfeignedly rejoice; the Orissa Mission, with whose present difficulties it was soon evident its subscribers

were by no means disheartened and were at once prepared to cope; and the collective celebration of the Lord’s Supper, long and anxiously waited for, and now at length to take place. To many visitors busy meddling memory brought back the image of the foremost men in a similar gathering at Nottingham eight years ago, and the recollection shaded with sacred sadness their present joy. They looked round in vain for the chairman of that gathering—Rev. Joseph Goadby, of Loughborough; for the writer of the letter and one of the moderators, Rev. John Jones, of March; and for the energetic speaker at one of the public meetings, the tutor for fourteen years of our College—Rev. Joseph Wallis, of Leicester. *Your fathers, where are they? and the prophets, do they live for ever?*

The preliminary devotional meeting of the ninety-fourth annual Association was held in Broad-street chapel, on Monday evening, June 22nd, and was presided over by Rev. W. Orton, of Louth, Lincolnshire. Brethren Wood, of Bradford;

Batey, of London; Towler of Barrowden; Hester, of Loughborough; Harrison, of Birmingham; Hunter, of Nottingham; and Gill, of Shore; took part in the devotional exercises.

On Tuesday morning the 'states of the churches' were read till ten o'clock, when Rev. J. Salisbury, of Hugglescote, was unanimously appointed vice-chairman, and W. Newman, Esq., of Louth, assistant secretary, and Rev. J. C. Jones, M. A., of Spalding, took the chair and delivered the annual address. 'Our position,' said the chairman, 'is like that of soldiers shaking hands with each other after a toughly contested campaign. The sturdy but almost superannuated veteran, the manly and athletic standard-bearer, and the raw recruit with his armour only just tried, are talking together of how each fared in the conflict, and of this or that comrade that has fallen in the field. Blessed be God, our fathers and brethren died in harness, and we intend to do the same. Perhaps could they interrogate us, we should have to say that time has passed but roughly with us since we saw them last; but no small satisfaction indeed is it to know that they are safe: and, brethren, ours is a poor and feeble faith, if we do not believe that they still serve the same Master, though in a higher and holier sphere; that they have entered upon a service in which the pure incense of perfect devotion rises uncontaminated by the noxious ingredients of earth; where the melody of the lip is undisturbed by the ruffles of an anxious heart; and where, in substitution for the lights and shadows of fleeting life, they enjoy the light without a shadow, day without night, happiness without alloy, and the pure river of the water of life without a sediment. How inferior are even the excellent of earth to the excellent of heaven. Here, the purest gold has its alloy, the most precious stone its flaw, the most glistening crystal is dimmed with impurity—but there all are without fault before the throne. While,

however, paying this tribute of respect to the departed, we must move along. The important purposes for which we are met together forbid us more than a momentary pause even at the grave of the holiest. We rejoice that there is at least one object on which even the sepulchral hand of mortality does not write the inscription of vanity, and that He who is our precursor to the skies, invites us to be followers of them who though faith and patience are now inheriting the promises. Numerous topics of deep and significant interest thrust themselves upon our notice, on most of which we can but give the passing glance.'

The chairman then adverted in his own forceful way to the Bicentenary Celebration of last year, and to the stigma which was sought to be cast upon Nonconformists as if banded in an unholy confederacy composed of Jews, Socinians, infidels, atheists, and noisy demagogues to overturn and destroy Christ's holy church. 'In all fairness,' said the chairman, 'a distinction ought to be made between the motives and feelings which actuate different individuals. Let it, then, go forth throughout Christendom, and let it be uttered from a thousand voices, that we have no common ground with such persons; that our dissent is not a passion but a principle; that it arises from no desire for supremacy, from no political disaffection, from no dogged obstinacy, from no revolutionary spirit; that we are not dissenters because even of the injustice of church rates or tithes (for if it were a matter of bare injustice we would submit); but we are dissenters, because, loyal and loving as we are to the person and government of Her Majesty, we love Christ better than the purest sovereign that ever adorned the British throne, or the wisest assembly that ever composed the British senate; because we dare not form an alliance with any church at the expense of Christian feeling and individual piety; because we be-

lieve (whether right or wrong is another matter), but we believe that over and above all the incidental evils (and they are not small), every state establishment of religion involves a violation of the kingly prerogative of Christ, interferes with the rights of individual conscience, hinders the progress of Christ's kingdom by deluging it with worldlings, quenching its spirituality, and crippling its energies; and lastly, because a combination is presented more monstrous than the Horatian blending of a human head with a horse's neck—the union of a living body chained to the carcase of a dead slave, under the loathsomeness of which many an evangelical minister is saying, *O wretched man that I am, who shall deliver me from the body of this death?* If our reasons for nonconformity were feebler than they are, or in other words, if they did not involve fidelity to our conscience and our God, then, in order to put an end to this strife, to secure peace among brethren, if not for a richer incumbency, we would conform at once; but, seeing that these reasons are what they are, whatever may be our status politically, however, disadvantageously we may be placed by acts of Parliament, we have a right to expect and to demand that our convictions shall be honoured, at least by every good man. We ought not to be scandalously libelled as heretics and schismatics, to be classed in a common category with those who have no sympathy with Christian sentiment, to be regarded as innovators and disturbers of the public peace, to be treated by a Diotrephan class with an air of patronage and scorn, to be met in the street or on the platform with a kind of apology for a recognition, and to be *tolerated* as ministers of Christ in proclaiming the glorious gospel of the blessed God. So far from wishing to uproot and destroy the Church, we should mourn over it as one of England's heaviest calamities. Our deepest conviction is, that by unrivetting her chains,

unmuffling her beautiful form, unfastening her bandages and setting her free, she would march along a career of Christian enterprise with a peacefulness and power such as the world has never seen, and which would astonish her most devoted adherents. And further, we may safely affirm that if these chains be not unriveted, the time is not far distant when political convulsions, which we should all deprecate, will with a rough hand break them, and Christ himself will speak with a voice and an emphasis hitherto unknown, *Loose her, and let her go—My kingdom is not of this world.*'

The topics afterwards dwelt upon were, the marriage of the Prince of Wales, the American war, the cotton famine and the distress in the North, the Colenso controversy, and lastly, the true business of the Christian minister and the grand essential qualification for preaching the gospel. The whole address rang like a trumpet-call, and produced a deep and powerful impression. It was unanimously ordered to be printed.

After the chairman's address the rules of the Association were read by the secretary, Rev. Thomas Goadby, B.A. A resolution welcoming the ministers and friends of other denominations to the sittings of the Association was passed by acclamation. The first business related to the Baptist Union. It was agreed to commend this promising nucleus of some wider gathering, as it seems to us, to the liberality of the churches. Small committees were then appointed to consider various cases from churches, and to report during the sittings of the Association. At five o'clock, the annual meeting of the committee of the Orissa Mission was held in the vestry of the Mansfield-road school-room, J. Heard, Esq., in the chair. The attendance was very numerous, and the business more than ordinarily important. It was agreed that Mrs. J. O. Goadby should return to India in August, and that Rev. H. Wilkinson, returned mis-

sionary from India, should be invited to become the travelling agent of the Society. In our judgment this last step will yet prove itself to be the wisest recently taken by the committee. We have a certain expectation that it will gradually lead to the extinction of those periodic crises in our funds, as painful to the brethren at home as they are disheartening to the heroic band of missionaries abroad; and that it will issue in the much-needed increase of the annual income of the Orissa Mission. We most heartily bespeak for our brother, wherever he goes, a cordial English and Christian welcome, and a zealous and willing co-operation.

On Tuesday evening, the annual meeting of the Home Mission was held in Mansfield-road chapel, Mr. Alderman Felkin, in the chair. The chapel was densely crowded and the meeting was regarded as every way the best yet held for the Society. Revs. C. Clark, of Halifax; W. Lees, of Walsall; J. Alcorn, of Burnley; and S. Allsop, of Whittlesea; were the speakers.

The annual committee meeting of the Chilwell College was held on Wednesday morning, at nine o'clock, in the Mansfield-road school-room, W. Crofts, Esq., of Wolvey, in the chair. The attendance was large, until the time of the public service, when the numbers were gradually thinned. It has long been felt that some change in the time of holding this committee meeting should be made, not only to afford the ministers who usually attend it an opportunity of being present at the public morning service without the unseemly interruption which their late appearance too commonly creates; but also to secure a fuller and less hurried attention to the increasing claims of our school of the prophets. It has therefore been determined to hold the annual committee meeting of the College next year on Monday evening. From the reports of the examiners in classics, literature, and theology, it appeared that the students had been pursuing their

studies with commendable diligence, and in several cases with marked success. The senior student has already matriculated at the London University, and is intending to prosecute his studies in connection with that University for several sessions. Another student has accepted a call to serve the church at White Friars, Coventry. While there will be only one vacancy at the close of the midsummer recess, there were four applicants for the benefits of the institution. It is gratifying to learn from the treasurer of the College that notwithstanding his fears he is able to report that at the annual audit he had some £30 in hand.

At eleven o'clock on Wednesday morning the first public service was held in Mansfield-road chapel. Rev. J. Clifford, B.A., of Præd-street, London, read the Scriptures and prayed, and Rev. Thomas Watts, of Wisbech, preached from 1 Chron. xxix. 5. *Who then is willing to consecrate his service this day unto the Lord?* The discourse was a practical and earnest discussion of the nature, need, and obligation of personal consecration to God. The audience was very large, and the attention well sustained throughout.

In the afternoon, at half-past two o'clock, the second public service was held in the Stoney-street chapel. Rev. W. Dyson, of Long Sutton, conducted the devotional part of the service, and Rev. Jabez Burns, D.D., of London, preached from Romans xii. 4, 5. The topics of this fervid and energetic discourse were, the church as the body of Christ, enshrining His spirit and presence, and working out His purposes; the church in its diversity and unity; the church holy and catholic.

The most deeply interesting meeting of the Association was held at the close of the sermon—the united celebration by the assembled brethren of the Lord's Supper. To relieve the consciences of some brethren and to keep within the letter of the resolution of the last Association—the church at Broad-street chapel invited to the Lord's-table the

brethren from the sister churches. The Rev. W. R. Stevenson, M.A., pastor of Broad-street, and classical and mathematical tutor of the Chilwell College, presided—assisted by Revs. H. Hunter, of Nottingham; and Thomas Stevenson, of Leicester. The chapel was densely packed, the seats, the aisles, and the pulpit-stairs; the vestries and the organ recess were equally crowded. Upwards of 1,500 communicants were present. A deep and hallowed feeling pervaded the meeting. Some thought of friends far away in the missionary field, and some of those who through faith and patience now inherit the promises. Many a tear of joy trickled down the cheeks of strong and stalwart men, and all hearts burnt within them. The Redeemer was felt to be not simply a memory but a Presence, His promise a living word—*there am I in the midst of them*. If such joy is possible on earth—who shall measure the fulness of that joy which the saints shall have above? The service closed with part of the hymn,

‘Hail, sweetest dearest tie that binds, &c.’

It was the first instance of such a service. It will certainly not be the last.

The Foreign Missionary meeting was held in the evening, J. Heard, Esq., in the chair. As a report of this meeting will be given in the *Observer*, we may content ourselves by naming the speakers—Revs. J. J. Goadby, of Leicester; Dr. Burns, of London; H. Wilkinson, of Norwich; T. W. Mathews, of Boston. The proposition to get rid of the debt by inviting the aid of 300 ladies, each of whom was to give or collect £5 by next Christmas, was warmly received, and in a subsequent sitting of the Association, at once adopted. Several ladies have already volunteered their services, and we sincerely hope that those to whom the secretary, Mrs. Wilkinson, has forwarded a circular since the Association, will accede to her request.

The whole of Thursday was devoted to business. The College report was read and adopted. The treasurer announced that £1,000 was still needed to complete the purchase of the Chilwell property, that some brethren who had made promises two years ago had not yet fulfilled them, and that others had been called away to their reward. The College Bazaar, however, which was held in the Mechanics’ Hall, and in which Nottingham abundantly showed its well-known good taste and skill—has yielded with its several days’ sales, when all expences are paid, £380. The ladies of the town of Nottingham are deserving of the highest praise for the unwearied zeal with which they laboured to promote the success of this Bazaar.

At twelve o’clock the Association Letter was read, the subject being ‘State aid to education in connection with Nonconformist day-schools,’ and the writer, Rev. W. Underwood, President of Chilwell College. The conclusion arrived at in this able and masterly letter was—‘that it is not consistent with the highest patriotism and the soundest policy, still less with Nonconformist principles, either to apply for such grants, or to accept them when offered.’ Some dissension was expressed from several of the positions maintained; but the letter was adopted, with a cordial vote of thanks to the writer, and ordered to be printed in the ‘Minutes of the Association.’

In reference to the very kind and fraternal sympathy of the Baptist Lancashire Relief Committee in including the churches of our own Connexion in their distribution of assistance during the past winter, the following resolution was unanimously passed: ‘That this Association has heard with great pleasure of the generous aid afforded by the Baptist Lancashire Relief Committee to the General Baptist churches of Lancashire and Cheshire during the recent severe distress; that it offers

on behalf of our distressed brethren its warmest thanks both to the committee and to the subscribers they represent for the timely help; while it hails the spirit in which that help was given as an expression of brotherly love, and as a means of drawing the two sections of the Baptist body into closer and more practical union.'

The subject of slavery in the Confederate States of America provoked a warm and interesting discussion, the Revs. T. W. Mathews, T. Goadby, J. F. Winks, J. B. Pike, S. Allsop, and others taking part. Afterwards the following resolution was agreed to:—

1. 'That it is with grief and indignation this Association has learned that ministers of religion of various denominations, including Baptists, in the Southern States of North America, have issued a manifesto appealing for sympathy to all Christians throughout the world, in their maintenance of slavery. That this Association do, in the most emphatic manner, record their protest against this most unjust and impious principle.

2. 'That, in view of Mr. Roebuck's motion to be presented to the House of Commons on the 30th of this month, for the recognition by this country of the slaveholding Confederacy, it is the duty of this Association to aid the expression of public opinion, by petitioning the honourable House against such proposal.

'That the following petition, therefore, be signed on behalf of this Association by its chairman and secretary, and be forwarded for presentation:—

'“The petition of the Association of General Baptist churches, assembled from various parts of the kingdom at their annual meeting, held at Nottingham, June 25, 1863,

“Humbly sheweth,

“That your petitioners highly approve of the conduct of Her Majesty's Government, in hitherto declining intervention in the present quarrel in America; and entreat

your honourable House to reject every proposal which may contemplate any alteration of the recent policy of this country towards the States of America.

“And your petitioners will ever pray, &c.”

A right loyal and dutiful address of congratulation to the Prince of Wales on his auspicious marriage was also adopted. G. Stevenson, Esq., Solicitor, of Leicester, gave some valuable suggestions in regard to chapel deeds, and their registry, and advised caution in adopting the provisions of Sir Morton Peto's Act. The claims and stability of the National Society for the support of Aged and Infirm Baptist Ministers were advocated by Rev. B. C. Young, a deputation, and were ably supported in a lucid speech by Rev. James Martin, B.A., of Nottingham, one of the committee. An address from the Temperance Societies of Nottingham was ordered to lie on the table.

Of purely denominational business the most important of Thursday afternoon's sitting was the proposal to publish by subscription a series of volumes containing selections from the writings of General Baptist authors of the past and the present centuries. The committee appointed to consider the subject made the following report:—

'After considering various suggestions the committee recommend—1. That the series of volumes be published by subscription on the responsibility of the Association or its committee, and that the price do not exceed 3s. 6d. per volume.

2. That the series be completed not later than 1870, the hundredth anniversary of the denomination. 3. That it be called the "Centenary Memorial Library."

4. That the volumes be assigned as follows:—One to the early General Baptists; one to the Taylors; one to the Deacons, their contemporaries, and immediate successors, including the names of Freeston, Felkin, Orton, Pickering, &c.; one to Mr. Pike and the early mission-

aries; one to the names of Jarrom, Wallis, Jones, Stevenson, Goadby, &c.; and one to the annual Circular Letters. 5. That the first volume be ready next year, if a sufficient number of subscribers can be obtained, and that prospectuses be issued as soon as possible." On the reception and adoption of the report it was suggested that an additional volume be issued containing an historical review of the denominational history for the century.

The secretary announced that the statistics of the year showed additions of over 1,600 members, but a clear increase of only about 450. The total number of members in the Connexion is not quite 21,400.

Votes of thanks were passed to the chairman, vice-chairman, assistant secretary, preachers, and the friends at Nottingham. It would be ungrateful not especially to acknowledge the kind and judicious forethought of the friends at Broad-street to secure the comfort

of the ministers and delegates. The chapel was often rendered oppressively hot through the large attendance, and the noises in the street hard by were a perpetual annoyance; but when it was proposed to adjourn to a larger chapel, the brethren at once showed their appreciation of the kindness of the Broad-street friends by consenting, notwithstanding the discomfort and inconvenience, to remain.

The next Association will be held at Boston, Lincolnshire, Rev. R. Ingham, of Vale, Todmorden, to be the chairman; Rev. E. Stevenson, of Loughborough, the morning preacher, or in case of failure, Rev. H. Ashbery, of Sheffield; and Rev. H. Wilkinson the afternoon preacher, or in case of failure, Rev. Giles Hester, of Loughborough. The letter is to be written by Rev. W. R. Stevenson, M.A., the subject to be 'Amusements and relaxation in relation to Christian Life.'

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## THE REV. JAMES SHERMAN.

'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.'—DANIEL.

'In labours more abundant.'—PAUL.

'Servant of God well done! They serve God well  
Who serve His creatures.  
What's done is what remains! Ah blessed they  
Who have completed tasks of love to stay  
And answer mutely for them, being dead!  
Life was not purposeless, though life be fled.'—MRS. NORTON.

'We do not believe in the cynical theory that under favourable circumstances feebleness and folly will suffice for popularity. Popular men may say and do foolish things, but no man ever yet gained popular suffrages, much less kept them without corresponding elements of power. Mr. Sherman had not the lofty rhetoric of McAll, nor the intellectual beauty and fervour of Harris, nor the massive force of Angel James, nor the sententious wisdom of Jay, nor the classical brilliancy of Sortain, nor the thrilling passion of James Parsons; but he had a pervading unction, a sympathetic tenderness, a contagious sensibility that were peculiarly his own. His sermons were suffused with feeling that over-powered all indifference and even all criticism.'—ALLON.

MR. ALLON has given to the church an exceedingly interesting and instructive specimen of Religious and Ministerial Biography. It is well conceived, ably written, lively and picturesque in style, and what is best of all, admirably condensed.

Many of our modern religious biographies are spoiled and unfitted to accomplish the object sought in

Memoir of the REV. JAMES SHERMAN, including an unfinished Autobiography. By HENRY ALLON. London: Nisbet and Co., 1863.

their compilation by reason of their extreme bulkiness. Three or four volumes of considerable magnitude on the same subject have a frightening and forbidding aspect. Comprehensiveness of outline, combined with conciseness of detail, especially in the record of a man's life, are qualities which give a book an inviting aspect and a permanent value. Brevity is not only the soul of wit, but the salvation of wisdom, when that wisdom is embodied in a biography.

Religious biographical memorials when well conceived, and well executed, form very entertaining and edifying reading. They are links in the chain of history. Biographical notices give life and freshness to history. Clarendon's History of the Rebellion, and Macaulay's History of England are fascinating and entertaining, not only for the historical details which they contain, but also for the many striking photographs of the distinguished characters which they bring before you.

'History' says Lord Bacon, 'which may be called, Just and Perfect History, is of three kinds, according to the object which it propoundeth, or pretendeth to represent: for it either representeth a time, or a person, or an action. The first we call Chronicles, the second *Lives*, and the third Narrations, or Relations. Of these, although the first be the most complete and absolute kind of history, and hath most estimation and glory, yet the second *excelleth it in profit and use*, and the third in verity and sincerity. For history of times representeth the magnitude of actions, and the public faces and deportments of persons, and passeth over in silence the smaller passages and motions of men and matters.

But such being the workmanship of God, as He doth hang the greatest weight upon the smaller wires, '*mazima e mininis suspendens!*' it comes therefore to pass, that such histories do rather set forth the pomp of business than the true inward resorts thereof. *But Lives, if they be well written, propounding to*

*themselves a person to represent in whom actions both greater and smaller, public and private have a commixture must of a necessity contain a more true, native, and lively representation.'* 'For *Lives*,' the same noble author continues, 'I do find strange that these times have so little esteemed the virtues of the times, as that the writing of lives should be no more frequent. For although there be not many sovereign princes or absolute commanders, and that states are most collected into monarchies, yet there are many worthy personages that deserve better than dispersed reports or barren eulogies. For herein the invention of one of the late poets is proper, and doth well enrich the ancient fiction: for he feigneth, that at the end of the thread or web of every man's life there was a little medal containing the person's name, and that Time waited upon the shears; and as soon as the thread was cut, caught the medals, and carried them to the river of Lethe; and about the bank there were many birds flying up and down, that would get the medals, and carry them in their beak a little while, and then let them fall into the river: *only there were a few swans which if they got a name would carry it to a temple, where it was consecrated.*'

Man in the complexity of his nature, the vicissitudes of his experience, and the grandeur of his destiny must of necessity present an interesting field of study, and there is no life of any dimensions, but contains inspiring lessons of encouragement, and impressive lessons of warning. Passion with her flaming torch and principle with her even balances appeal to us from the records of the dead.

Much of the Bible—the embodiment of God's character and will—comes to us in a biographical form. The Divine shines through the human, the heavenly treasure is put into an earthen vessel. The candle is from heaven, but the lantern is from earth. The characters of Scripture are exceedingly numerous and strikingly diversified. We see

human nature in all its aspects. We have in the same book, full-drawn portraits, and side glimpses of a great number of individuals. There is a life-like freshness in these biographical paintings. There is no repulsive caricature—no fulsome adulation. All is true to the laws of life. Adam, Cain, and Abel impress us with their true characters. Enoch and Noah—Abraham and Isaac—Jacob and Joseph—all have their distinctive features, and each teaches us some particular lesson of life. The extended life of Moses, the expansive life of Samuel, and the still more expansive life of David, are exceedingly rich with lessons of Divine instruction. The trials, sorrows, disappointments, deliverances, joys and triumphs of life are all made to pass before us with dramatic interest. We in a great measure read the history of the nation in the lives of its leaders.

Very much of the historical part of the New Testament is presented to us in a biographical shape. We stand in silent reverence, and profound awe before the simple and sublime biography of Him who was the Father of Eternity, and the Son of a Virgin, the Ancient of days and the contemporary and companion of Peter, James, and John—Of Him who built the beautiful heavens, and hung the golden orbs of light in the sapphire vault, but was found in the manger at Bethlehem as a helpless babe—Of Him who was the Prince of Life, the Lord of Glory, and yet died on the cross and was laid in the grave—God manifested in the flesh—The Lamb of God—The light of the World—The Saviour of Sinners—the Biography of Him who was, and is;—all this, and infinitely more, must possess the most transcendent interest, and contain the most inspiring and heart-touching lessons. The Life of Christ is the blossom of the Prophecies, the root of the Epistles, and the germ of the Apocalypse. It has a four-fold form—a face beaming with love for each quarter of the world.

The book called the Acts of the

Apostles contains the record of the sayings and doings—the persecutions and sufferings of two remarkable men—Peter and Paul. It embraces two circles of church history—Peter is the centre of one circle, and Paul of the other. Peter's work is preparatory to Paul's. Peter takes the gospel to the Jews, and his ministrations are almost entirely limited to the circumcision. Paul takes a wider radius. He is chosen to carry the lamp of Life to the Gentiles, and his labours are devoted chiefly to the uncircumcision. Peter's centre of influence is Jerusalem—Paul's centre of action is first Antioch and then Rome. Peter speaks Hebrew—Paul, Latin and Greek. The early history of the church—the persecutions and trials which gathered around its cradle came to us chiefly in connection with the lives and labours of these remarkable and divinely commissioned men.

The history of the church in the present day is to a great degree embalmed and preserved in a biographical form. As the great and the good, the active and the useful, go one after another into the darkness of the grave, and into the light of the Lamb, those who are left behind gather up with pious interest and affectionate regard the memorials of their sayings, doings, and sufferings. There are monuments of love in books as well as in marble.

The life of a good, earnest, active man enshrined in a well-written book is a treasure to the individual, an honour to the church, and a blessing to the world.

Such a book we have in the memoir of the Rev. James Sherman by Henry Allon. Mr. Sherman was a man of deep piety, of wide-spread influence, and of extensive usefulness. He was not so great in intellectual power, or so remarkable in intellectual attainments as some of his contemporaries. The heart was the seat of his subduing power, and the source of his great influence over the minds of the people. He

was a man of strong and active emotion. There was a fountain of tears in his nature which never ceased to flow, while his thoughts were fixed on the agonies of the cross, and his eyes were fastened on the wretchedness of man. Keeness of sensibility,—tenderness of affection,—a deep and yearning compassion for the souls of men, combined with a restless earnestness and untiring activity to secure their salvation were some of the qualities and characteristics of this large-hearted and eminently useful man.

Mr. Sherman's life was crowded with tokens of the providence, the goodness, and the mercy of God. He was born of humble parents, and in early life he had to struggle with poverty. He was apprenticed to a master who had no sympathy with his religious feelings and intellectual pursuits.

'At the same time,' remarks Mr. Allon, 'it is likely enough that a lad like James Sherman, full of indefinite yearnings and imaginings, liking books and dreaming of the ministry, would not make a very useful apprentice. The racer will not be very effective in the mill. His work was manifestly very irksome to him, nor would any kindness of treatment, probably, have made him take to it lovingly. This was neither his fault nor that of any one else. He was endowed with a mind and a temperament altogether unsuited to any form of industry which his position seemed likely to secure. Just as in the higher circles of life some men are born with sympathies fitted rather for the stable or the workshop; so in the lower circles of life men are born with capabilities and sympathies for pursuits apparently beyond their reach. In such cases jarring and misery ensue; a yearning and a struggle after some other than the position in which they are born, and the chafing and the suffering which rebellion against it causes.' God in His providence removed the difficulties and opened his way for him. He had given his

heart to God, and his over-mastering desire was to give himself to the ministry. His way was made plain, and he was admitted into Cheshunt College. While a student he became a popular preacher. His first settlement was at Bristol. Thence he removed to Reading. Here he laboured with great success for fifteen years. Hundreds were converted to God by his faithful and affectionate ministry. He built many chapels in the surrounding villages. From Reading he removed to Surrey chapel, and was the successor of the famous Rowland Hill. Surrey chapel was the great field of his labours. For eighteen years he was the centre and life of a most complicated machinery of Christian activity and enterprise. All classes had his attention and affectionate sympathy. His sermons were so touching and powerful that sometimes nearly a hundred were converted under one sermon. His beloved wife—a most intelligent and devoted Christian lady—was of the greatest assistance to him in helping on the cause of God. The intense mental application necessary to the performance of his pulpit duties, and his increasing labours in every direction, in the course of time began to tell on his system. In 1854 he resigned the pastorate at Surrey chapel, and returned to a smaller sphere at Blackheath, where he formed a new church, and, by his reputation and ministry, attracted a large congregation of respectable and influential hearers. In 1861 his earthly labours were brought to a close by the hand of death. The church of God throughout the nation was touched with a mournful feeling when he fell. His large-hearted Christianity could not be shut up in denominational limits. He was willing to serve all sections of the Christian church, and there are probably persons to be found in almost all denominations of Christians who were converted by his touching and heart-searching ministry. He

seemed to be free from jealousy and envy, and when he felt his strength not equal to his labours he nobly resigned his ministerial honours into the hands of another. His relations and his conduct to his successor, Mr. Newman Hall, form a fine picture of Christian nobility and large-hearted sympathy. The good man has gone to his rest. His trials are ended, his sufferings are over, but his works will live, his memory will be cherished. The results of self-sacrifice are imperishable, The benign and sancti-

fying influences which he originated will expand wider and wider till the scenes of earth shall close. His name has gone to every British Colony. The darkness of heathenism has been mitigated by his prayers and labours, and when the scenes of time shall have passed away, and the great earth shall yield up her pious dead, myriads will remember the day when they listened to his voice and welcomed the 'glorious gospel' as it fell from the tremulous lips and weeping eyes of James Sherman. G. H., L.

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## HUNTED ON THE MOORS.

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### PASSAGES FROM THE TRADITIONS OF THE COVENANTERS.

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#### CHAPTER I.—IN WHICH THE READER IS INTRODUCED TO THE MINY, AND ITS ORDINARY AND UNEXPECTED INHABITANTS.

ABOUT the close of the reign of Charles 2nd there lived in the district in Scotland known as the desert of Kyle an honest farmer and his wife, who were warmly attached to the convenanting cause. Gilbert Fleming's family consisted of himself, his wife Grizzly Grey, and a herd boy named Sandy. His cottage was known as the Miny, and stood away up the moors, as solitary as a *lodge in a garden of cucumbers*. Various signs had betokened that the winter, which was setting in earlier this year than usual, would be long and severe. The frost had already hardened the moors and mosses like a board, and had thus made a suitable platform for the deep snow which now began to fall.

On the evening of the first appearance of the snow two Covenanting brethren, in full flight before a company of troopers from Muirkirk, took refuge in the district of Kyle. The night gathering its folds about them favoured their escape, and the troopers, finding that the snow was thickening, retreated with all speed to their quarters. The two worthies, exhausted with their flight, and

shivering in the cold, cowered down in the shelter of a deepmoss hag. The snow-flakes began to form a wreath at their feet, and their hiding-place soon threatened to become their grave.

'What shall we do?' said one of them, whose name was Willie. 'If we remain here all night we shall not see the morning.' 'No,' replied the other, 'we must at once make our retreat. It is not yet dark, and besides it is full moon. Let us hold on our way to some place of refuge.' John's words decided Willie, who replied, 'I see it all now. Gilbert Fleming has often invited me to his house, and I have not yet availed myself of his invitations. This is our time of need, and I am sure we shall meet with a cordial welcome.' 'Ay,' said John, 'but where shall we find the hut, even if it be hereabouts? Everything is white, and how shall we know on which hand to turn?' 'Let us try,' said Willie. 'We may not perchance be so very far from the Miny. The Lord, who leads the blind by a way they know not, has not permitted us to be chased into this moor for nothing.' The friends came out of their hiding-

place and looked around over the white wilderness now stretched before them, and at length discerned a twinkling light on the snow. They looked again, when Willie replied, 'It may not be the house we are seeking, but it will at least be a shelter.' They both started off over the snow, and hurried in the direction of the light. They knocked at the cottage door, which to their delight was opened by honest Gilbert, who gave them a cordial greeting. 'You are welcome for your Master's sake,' said the hospitable farmer: 'but how found you the way on such a night as this?' 'A light guided us,' they replied, 'flickering from the window of your cottage.' 'O how wonderful is that,' said Grizzly. 'We never put a light in the window for fear of leading the enemy to us; but this evening I felt an unusual prompting to put the candle there; and you see what has come of it. The snow might have been your winding-sheet, had you not found our house. This is the Lord's doing, and to Him be all the praise.'

The wanderers were glad to find a shelter, and the inmates were as glad to receive them. Hospitality on the moors in those days was common, and especially among the farmers and cottagers who favoured the cause of the Covenanters. The promise of the Master, *A cup of cold water given to a disciple in the name of a disciple shall not lose its reward*, was one that men devoutly believed. Old Gilbert believed it, and his shrewd wife, and they were soon to find it fulfilled, as will hereafter appear.

The evening was spent in talking over the troubles of the times, and especially those which the people of God were suffering. Nor did they forget that the experience of David had been verified in more than one instance—*Though I walk in the midst of trouble, Thou wilt revive me*. The support which the Lord afforded the sufferers was dwelt upon with earnestness and simplicity. It was no cant with them—no pre-

tence of a joy they did not feel; but the grave and solemn talk of simple-minded and trusting hearts.

The day's toil brought sound sleep to the wanderers. Gilbert saluted them heartily in the morning, and congratulated them on the fact that the snow had drifted to a great depth over all the face of the moorland. There was now no fear of being assailed by the troopers, who were besieged in their own garrison by the storm.

'But,' said Willie, 'who can tell how long this storm may last? If we are shut up here the whole winter, we shall eat you up. Our appetites are keen, through our irregular living of late, and it may be they will not be easily satisfied.' 'Eat us up!' exclaimed worthy Gilbert, 'no fear of that; and even though you should, you shall be welcome to share the last morsel wi' us.' And then, like all good Scotsmen when under deep excitement, Gilbert broke out into a torrent of the broadest vernacular. 'Na, na, lads, there's nae fear o' being eaten up here. Last week I brought o'er the hard surface o' the frosted muirs a whole melder fresh frae the mill; besides nae lack o' barley flour for the scones. The big beef boat is fu' to the brim. We ha'e plenty o' buirdly kebbocks o' our ain making, and we ha'e rowth o' maut for a brewst, to serve us when the cows in the byre are yell. And I canna but look on this as a very particular Providence; for twa things were before us which we didna forsee—your coming to the house, and the visitation o' this storm. If either of you had come before the inlaying of our winter's provisions, what could we have done? But the Great and Kind One who foresees all, has now supplied us before-hand, and I consider myself honoured that He has sent you to board with us for a season. I have my own forebodings that the storm is not to continue for a day only, or for twa, but for weeks, and we are, God be praised, prepared fur it.'

Gilbert was right. The storm lasted nearly four months. Many of the upland farmers were completely ruined. Sheep and cattle were destroyed by hundreds. Hunger and sickness seized many households, and was followed by a pestilence which carried off whole families at one fell swoop.

As the friends looked out from the door of the Miny on the first morning of that terrible hurricane, the like of which is now rarely known in the same region,—for the windows were literally blocked up by the snow—they were astonished at the appearance of the waste. Not a single object or feature of the former landscape was now to be seen. The ‘drift’ was pouring in streams along the surface of the snow, and so dense was the smoking trail that to face it would have ended in blindness and suffocation.

Gilbert’s ‘stock’ consisted of three score of sheep on the moor, four cows in the byre, and two horses in the stable. On this he was able to support himself and pay his rent. As he saw the storm raving wildly without, he exclaimed in grateful exultation, ‘How happy am I to think that the cows and horses are so snugly housed! We have abundance of fodder, gathered in the warm days of summer: and as for hay, I think we never had the like of it in quality. Providence foresaw what we were to need.’

‘But maister, maister,’ cried the herd boy, ‘what o’ the sheep? Ha’ ye forgotten them?’

‘The sheep, callan’, the sheep,’ said Gilbert; ‘it never entered me mind we had sheep. Alas! my saxty pair sheep, they are a’ buried deep aneath the snaw, and what to do I wot na.’

The two friends smiled at the perplexity of their host, for they were both shepherds, and stout and stalwart men. Many a sheep had they exhumed from the lairy moss hag, and many a score had they dug out from beneath the drifted snow. They thought the task of rescuing

their host’s sheep was not at all an impossible one.

‘Ye are smiling, I see, my friends; and I think I can guess your meaning. But ken ye, I can scarcely walk to the door, as I am so crippled wi’ pains in this shivering weather. If a’ the cattle on my bit farm should perish, I couldna help to rescue ane of them. Ye thought ye were our debtors for gi’en ye lodgin, and lang lodgin too; but I foresee that in the long run we shall be your debtors. What could that silly bit callan’ do if left to himself? and my auld wife there couldna do muckle muir. If the Maister, whom we serve, and whose cause we are willing to suffer for, has sent you here for the preservation of your lives, He has sent you here also for the preservation of my little property. Go and manage the sheep as you please.’

The men made instant preparation for the work. But where were the sheep to be found?

‘I gathered them into the hollow between the twa knowes to the east there,’ said Sandy, ‘and they cannot be far off.’

The hollow alluded to was filled with drifted snow, and it was obvious that it would require no small exertion to dig out the flock. The men, however, with little Sandy, succeeded in making an opening on one side, where the snow was several feet deep; and having extricated one sheep, another followed, and then another, until after long and exhausting toil they set free the whole. The men were beyond measure gratified that they had saved Gilbert’s flock, and Gilbert again and again expressed his unspeakable satisfaction.

On the forenoon of the next day a circumstance occurred which threw the little garrison at the Miny into great perplexity. The snow was still hurrying before the blast, and had already gathered to the depth of three feet, for in the higher part of the country the storms rage with double fury and pile the snow in heaps such as are never seen in the lower parts. The cause of the perplexity

was this: Sandy and his collie were tumbling among the snow as boys delight to do, when he observed the prints of human feet. The holes, he said, were deep, and partly blown up by the drift, but he was certain they were footprints, and of two persons.

This was a sad piece of news. Whose were those foot-marks? was now the grave question to be answered. Were they the footprints of other wanderers? or of soldiers now on the track of the fugitives? or of robbers? Which?

This last suggestion was not improbable. Many bad men took advantage of the disorders of the times and wandered in companies plundering the farm-houses of their butter, cheese, and poultry. The peasantry were, therefore, as much on their guard against robbers as troopers.

Whoever had made those marks upon the snow, the shepherds thought that it was their duty to make out, and to endeavour to save them. The snow had not ceased falling, and had now obliterated all impressions upon its surface. Where, then, should they commence their search?

Gilbert suggested that the men had taken refuge in the old vault at the ruin called Auchty, which was originally a baronial residence on the moor. The Auchty was but a short distance from the Miny, and so, under the guidance of Sandy and his dog, the two friends set out.

After deep wading and tumbling in the soft wreaths, they reached the entrance to the vault, the mouth of which was partly concealed by the branches of the hazel-bushes growing near it. The dog led the way, and on reaching the entrance uttered a sharp and rapid bark.

'Is there anybody here?' cried Willie, from before the hazel-bushes.

'There are two men,' said a voice tremulous with cold. 'On the night of the storm we lost our way in the moor, when we accidentally came against the hazel-bushes, and found the entrance into this vault, which has screened us from the tempest, and which the Master whom we

serve, and in whose cause we suffer hardship, has made a Bethel to us.'

'We hail you, then, as suffering brethren,' said Willie. 'Come with us; and if you have strength to plod through the snow and drift, you shall find yourselves in a comfortable habitation.'

The men then emerged from their dark hiding-place, the whole party hurried off to the cottage, and after a short time, stood before a blazing fire of peats in the kitchen of the Miny.

Gilbert received them exultingly, when he learnt who they were, and deemed himself twice blessed in being honoured to entertain another party of Christ's suffering people. The strangers were no sooner thawed by the fire, than they were earnestly pressed to give an account of themselves. The little audience in the Miny was 'all ear,' as the strangers thus spoke:

'We come from the wilds of Carsphairn, which we left the other day, as we learned that the soldiers were in search of us. We were compelled to flee, and thought we should like to visit the Upper Ward of Lanarkshire, where many experienced Christians live, and where the blood of many of the Lord's people has been shed. We traversed the base of the lofty Cairnsmuir, and up towards the head of the Ken, and struck across the mountains by the lonely Monthraw, and then down into the defile of the Afton, and crossing the upper part of Nithsdale, we came into the moors of Kyle, and wandered till we came to this neighbourhood. The snow now began to blow strongly in our faces, and while we were in no fear of sinking in the moss, we were afraid of perishing in some drift. We plodded on, however, lifting up our prayers for guidance to the God who knew our way, and who could lead us to a place of shelter. In a brief space our progress was arrested by a tuft of hazel-bushes lying in our path, and as they seemed to afford us a screen from the blast, we crept down close beside them. This

afforded us a breathing time, and a great relief from the choking drift. While we sat here, as thankful as ever Jonah did under his gourd, a hare or fox sprang out between us, apparently from some recess behind; on looking for which, we found an opening, which we entered, and found within a spacious apartment, with the floor as dry as dust, and sheltered altogether from the wind. We struck a light, and kindled a piece of paper, and held it up as a torch, and found that we were under a strongly-built arch of some old tower, where we might remain in safety, at least for one night. Finding on the floor a quantity of brushwood and tufts of dried heather, we kindled a fire, and comforted ourselves with its warmth. We next discovered several stone seats placed by the wall round the vault. We drew our fire toward them, and felt happy. Not a few of our companions, we knew, were shivering in dripping caves on the sides of the hills, and we were protected from damp and wind. The smoke did not annoy us, for it went straight out of the hole at which we entered. Our hearts rose in thanksgiving to the great Preserver of our lives who had so wondrously guided our steps to such a retreat. Having prayed together, we wrapped ourselves in our plaids and fell asleep, and scarcely woke till the morning began to peep in at the entrance to the vault. We roused ourselves and proceeded to collect materials for a fire, and soon the whole exterior was lighted up with a cheerful blaze.

‘But now a new difficulty presented itself. The smoke did not seem to escape, but collected in a dense suffocating cloud above our head. We ran to the entrance for breath, and found that it was all filled with snow, excepting a small space near the upper part, which could scarcely admit a man’s arm. We began to clear the aperture, and with difficulty forced our way to the outside. No sooner had we opened the mouth of the vault than the smoke rushed out, and we were

resolved to remain another day in our covert from the storm.

Gilbert listened thus far with deep interest to the story of the strangers from Carsphairn, and then eagerly asked — ‘But where did your breakfast come from? How did you get on for food?’

‘Here,’ said they, ‘we were not altogether at a loss. We had a good stock of bread and cheese in our pockets when we left home, which was now only half exhausted; and as we passed through the moors, a friendly woman, in whose hut we rested for a few minutes, presented each of us with a goodly bottle of milk, fresh from the cow. This gift was of unspeakable value, for we know not what we should have done in the vault without something to slake our thirst. We spent the day in no little comfort: but the thought began to haunt us, that probably the storm would continue, and then this vault must become our sepulchre. It was this which prompted us on the second morning of our residence here, to issue from our retreat, and look abroad on the face of the moorland, if possible to descrie a human habitation. We set out with the storm in our teeth, and found that the snow was already more than three feet deep, and that the drift was still streaming along without abatement. After wandering about without success we began to think of returning, and then the thought was suggested that perhaps our footprints would lead to our detection. We re-entered the vault full of forebodings; and to fortify our confidence in God we fell on our knees and prayed. We committed ourselves to Him who had cared for us thus far, and asked if it were His will, for deliverance. We arose refreshed and confident, and had scarcely seated ourselves on the stone chairs again when we observed a dark shadow at the mouth of the vault, and heard a voice asking, ‘Is there anybody here?’ ‘You know the rest.’

‘Weel,’ exclaimed Grizzly, ‘I ha’e gotton my dream read. I dreamed

that twa o' our sheep had wandered frae' the lave, and that some o' the dragoons, passing through the moor, huntit their cruel dogs at the twa puir things, till, bleetin, and forfochin they escaped into the auld vowt, and the dogs foregatherin wi' a hare, ran after it; and sae ye're welcome here for our Master's sake, in whose cause ye suffer.'

Gilbert's joy knew no bounds at finding himself in the company of such men, to whom it was in his power and in his heart to do a service. 'It's just ae wonder after another,' said he. 'Ye were heard in being directed to the vault, and ye were heard when praying in the vault. What a Master we serve! O! if we had only a minister wi' us, what a happy time we might spend.'

'Hoot awa,' Gibby, my man, said Grizzy, 'we mauna fa' that. I think ye hae here men wi' ye that may weel serve in the stead o' ony minister, even o' Saunders himself, although there is naebody I like better to see dit our door than Saunders Peden, for he aye brings his Master wi' him. Ye hae a' the company ye'll get as lang as this storm lasts, and let us be thankful for what we have.'

While Grizzy was talking she was preparing a hearty breakfast of warm, rich brose—the common food of those times—and the two cold

and hungry strangers partook of a plentiful meal and were refreshed. Willie then answered the strangers' enquiries as to the reason of their search, and they at once exclaimed,— 'The Lord is wonderful in working in reply to the supplications of this people in the hour of their distress. We are a witnessing remnant, and we may look for some special interposition on our behalf.'

But the affairs of honest Gilbert were needing attention. The sheep had been dug out of the snow it is true; but they were still in a perilous condition on a knoll near the house, and as the storm did not abate, it was necessary that they should be cared for. A large outhouse, frail indeed both in its walls and roof, was selected as a shelter for the poor sheep. Into this place they were collected, and furnished with plenty of hay. And now the minds of all were greatly at ease— Gilbert's property was secured, and in this the men rejoiced: the men's lives were spared, and this gave Gilbert and Grizzy unspeakable delight.

The work of digging out the sheep from the snow and of preparing them shelter in the outhouse was no great task for these stalwart men; but a task was before them which they could not foresee, and which would tax their energies to the utmost.

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## FOSTER ON THE IMPROVEMENT OF TIME.\*

THIS is one of the earliest of Foster's productions. In 1805 he told a friend that the subject suited him well, and that he hoped to finish the writing of the essay upon it by the end of the year. The end of the year came, but did not bring with it the end of the essay. Foster found by that time that its composition had become slow, tedious, and disagreeable. The subject had lost its charm, or rather, as the Editor suggests, Foster lacked the inspiration under which the four celebrated

essays were written which had already established his fame. By and by there arose the necessity for some quicker return than could be obtained from the publication of an independent work, and he had become one of the chief contributors to the *Eclectic*. It thus happened that notwithstanding the importunity of friends, and some pressure from the booksellers, the essay *On the Improvement of Time* was not published during Foster's lifetime. It

\* London: Heaton and Son.

now first sees the light twenty years after his death.

The dissenting public have reason to congratulate themselves on its appearance. We have not so many eminent names in literature that we can afford to let one die. Whatever defects the author of this treatise might have, he earned for himself a place among the writers of his day as John Foster, the Essayist; and the publication of this posthumous work will do something to recall attention to one who was as distinguished for his originality as he was for his conscientiousness. In our judgment it will rather extend than lessen his fame. Bearing throughout traces of that earlier manner which it is to be regretted he ever renounced, it contains also many passages equal to any to be found in his later productions. Its appeals to the conscience are neither rhapsodical nor untimely, and cannot fail to touch to the quick those who give them a careful examination. The Baptist body, and indeed the Christian public generally, are greatly indebted to the publishers for exhuming this treatise from its almost forgotten sepulchre; and the readers of this volume will find themselves largely under obligation to the Editor for the admirable manner in which he has executed the work entrusted to him.

The essay begins by touching upon some of those reasons which Foster thinks have hitherto prevented any one from undertaking a formal treatise on the improvement of time. This has arisen partly from the facility and necessity of introducing it as a relative topic in aid of almost all other subjects of instructive writing. Writers have been sensible of having too liberally expended the materials belonging to the subject, among the diversity of their moral arguments, to leave enough for a separate consideration of it. Many passages bearing upon the topic may be found scattered through the writings of others, and a compilation of them Foster thinks

would be useful; but generally, as in his case, the effect alone of the whole is retained, rather than any exact recollection of them. He felt his chief difficulty in writing the essay to be, the tendency to make his treatise a mere lecture on general morals. He however proposes to treat his subject not so much philosophically as morally and practically. This should be distinctly borne in mind.

The first part is divided into four chapters, which take up successively the value, the capacity and swiftness of time, and the ultimate object of its improvement. Its value may be estimated by what is actually accomplished in a given portion of it, say in the space of a single hour, or a single day. In opening up this thought, he says: 'The Omnipresent Spirit perceives all but an infinite number of actions taking place together throughout the different regions of His empire. And by the end of the hour which has just now begun a greater number of operations will have been performed, which at this moment have not been performed, than the collective sum of all that has been done in this world since its creation. The hour just now begun may be exactly the period for finishing some great plan, or concluding some great dispensation which thousands of years or ages have been advancing to its accomplishment. This may be the very hour in which a new world shall originate or an ancient one sink in ruins. At this hour, such changes and phenomena may be displayed in some part of the universe as were never presented to the astonishment of the most ancient created minds. At this very hour, the inhabitants of some remote orb may be roused by signs analogous to those which we anticipate to precede the final judgment, and in order to prepare them for such an event. This hour may somewhere begin or conclude mightier contests than Milton was able to imagine, and

contests producing more stupendous results; contests in comparison with which those which shake Europe at this same time are more diminutive than those of the meanest insects. At this very hour, thousands of amazing enterprises may be undertaken, and by the end of a progress made, which to us would have seemed to require ages. At this hour, wise intelligences may terminate long and patient pursuits of knowledge in such discoveries as shall give a new science to their race. At this hour, a whole race of improved and virtuous beings may be elevated to a higher station in the great system of beings. At this hour, some new mode of divine operation, some new law of nature, which was not required before, may be introduced into the first trial of its action. At this hour, the most strange suspension of regular laws may take place at the will of Him that appointed them, for the sake of commanding a solemn attention, and confirming some Divine communication by miracles. At this hour, the inhabitants of the creation are most certainly performing more actions than any faculty of mind less than infinite can observe or remember. All this, and incomparably more than all this, a philosopher and a Christian would delight to imagine. And all that he *can* imagine in the widest stretch of thought is as nothing in comparison with what most certainly takes place in so vast a universe every hour, and will take place this very hour in which these faint conjectures are indulged.

In the midst of such a wide sweep as this we might be inclined to say, the whole sum of operations will be neither more nor less, our insignificant efforts being added or withheld. It is, however, necessary that we retain a strong sense of our individual duty, and of the importance of our own actions as to our own interests.

The value of time may also be estimated by considering the very great importance felt to be connected with all portions of it in cases of

great emergency. The objections against such a view are then met, and the author passes on to the discussion of the *capacity* of time. 'I use this term,' says Foster, 'to suggest the possible number of successive operations of an individual within a given period, or within the scope of a life of moderate length.' He contends that there is a sense in which time is of equal capacity to all men. Napoleon Bonaparte is quoted as an example of vigour and continuous effort, and Magliabecchi, Calmet, Tostatus, D'Anville, Richard Baxter, Sir William Jones, and King Alfred, are referred to as illustrations of the work which may be crushed into a single life.

In his chapter on the *swiftness* of time Foster chiefly confines himself to illustrations. Among these he points to rays of light, meteors, the course of clouds, a stream of water, the human pulse, in each of which motion is the distinguishing circumstance; and to others of which this cannot be predicated, as the changes of seasons, the appearance of persons from infancy to manhood and old age, and the feelings awakened by the close and the beginning of the year. There are many beautiful passages found here that will bear comparison with anything Foster has written.

By far the largest chapter is the one devoted to the discussion of the *ultimate object* of the improvement of time. It is also the most important. He has cleared the ground before him, and now proceeds to strike home to the conscience. He has shown what is done, what can be done, and how we may, like Jacob,

'Hold the fleet angel fast until he bless us.'

Now arises the question, for what shall his activities be employed? Surely for nothing less than the great future. If man's existence terminate at death, then all that has been advocated is, he contends, insufficient to awaken those exertions which have been set forth

as the noblest improvement of time. It is unreasonable to require extraordinary efforts of virtue. Fame is not a sufficient motive—nor yet the pleasure of enlightening and benefiting mankind. There is no adequate reason—but the belief in a future life. This is then discussed and enforced in a way which has upon it at every step the impress of Foster's own peculiar mind. It is worthy of the closest attention.

The second part of the treatise contains thoughts on indolence, on intervals of time, and solitary life. The various forms of indolence enumerated are Fosteresque: as for instance, the reluctance of delay shewn to make the first effort, and then the slowness of performance, or readiness to intermit the work; the satisfaction of doing absolutely nothing; excess of sleep, which may be called a pernicious enchantment; the listlessness called *ennui* or *tedium vite*; and the indolence common to a solitary life. Here is a by no means faltering

PICTURE OF A MAN SATISFIED WITH  
DOING NOTHING.

'It is easy to picture to ourselves a man whose competence of property exempts him from any necessity of exertion for that subsistence which compels the industry of the greatest part of mankind. We imagine this man sitting in vacant tranquility for hours together, with a countenance that gives one the same kind of idea as the surface of a muddy stagnant pond. He places himself perhaps near the fire, which he occasionally amuses himself by stirring. Here, in good-humoured inanity, he sometimes remains a long time without even any semblance of occupation, and almost without moving hand or foot. He just notices what is going on in the house, yawns occasionally, and asks some question about dinner. The lazy neutrality of his sensations is perhaps a little stimulated by his pipe, accompanied

or followed by the trifling chat of some relation or neighbour that calls on him. The newspaper agreeably occupies him a considerable time; and he preserves the same equilibrium of tranquil stupidity through lottery schemes, variation of stocks, elopements to Gretna Green, trials for murder, and battles on the Continent. A sea-fight, perhaps, comes nearer his sensorium than anything else, and he is lighted up to a degree of animation as he reads of broadsides and falling masts, and boarding and carnage, and striking of colours, and blowing up. He challenges all the world to beat Old England; and as a mirror of patriotic faith, is never tired of repeating what he deems the sapient remark, that the enemy will never show himself here so long as we have such a fleet. But even this elation is transient and his mind soon quietly recedes from all this bustle, as a tub, or a piece of timber, or a dead body floats away from one of these ships in this scene of tumult. If his house is in a town, he will often sit near the window to see who and what passes in the street. And as he has probably made more enquiries about the people in the neighbourhood and their business than he would have had any leisure to do if he had any business of his own, there are plenty of subjects of conversation with those who are with him in the house, supplied by the sight of the variety of the people that he knows as they pass along. If he lives in the country, one shall see him on a fine day sitting on a bench near the door, just in order 'to take the fresh air,' observe what is passing on the road at a little distance, and notice the rural business of the farms that lie in the vale within his view. He will not choose to have much ground himself, there is so much trouble required to manage it, and so much vexation with workmen. But the few fields which he likes to keep in his hands furnish a pleasant little circuit for sauntering round. He will now and then pretend to work

a little in his garden, to the diversion of the regular labourers, but will oftener content himself with remarking that it is a pleasant kind of work, and will walk about at his ease, computing the produce of his garden, his fields, and his orchard. I might have assigned to him a little more of something like mental existence, and still left him profoundly indolent, but this would have brought him into rather a different class of idlers, who may deserve their distinct share of our notice. Now who is not tempted to reproach the sun for shining on such a piece of moving matter, such a mockery of a rational nature; a thing that can see seasons hastening away, all nature in activity, the moral world in a state of revolution, eminently good and bad men equally prosecuting their designs with an ardour that deplores the necessity of repasts and sleep, the termination of life rapidly approaching, and boundless prospects opening beyond, and preserve, amidst all, as perfect an indifference about time, and improvement, and progressive virtue, and preparation for futurity, as if no such concerns had ever been heard of on the globe? And yet this loathsome and despicable thing has the most entire good opinion of itself, and is not ashamed to show its self-complacent front in any place or company where indolence does not forbid it to go. One has occasionally seen it when apparently listening to the dictates of inspiration, or to narratives and descriptions relating to examples of such transcendent activity of excellence, that even persons who greatly surpass the general habits of mankind in the improvement of time, have been greatly mortified in placing themselves in comparison, while it has felt no discomposure of its invulnerable satisfaction. When he has consumed his allotted quantity of corn, and spent all the years, which have been spent with much more dignity by a toad in the midst of a block of stone, his epitaph might properly be—*“Here lies a person who has lost nothing by being*

*buried; for he is just as good a man under the ground as he was above it.”*

What is said of excessive sleep is a little exaggerated. Foster contends that six hours is long enough for most men; and he is right, if those men be chiefly occupied in manual labour. It will hardly be deemed enough by those whose brain is wearied by excessive and persistent toil. Nor does it appear practical to live by rule in the way adopted by Foster's hero, Alfred the Great. The necessities of professional life demand the constant alteration of plans and projects. It is only by snatches that men can keep up their reading, except indeed they adopt Luther's plan, and barricade themselves in their studies, far enough away from the approach of intruders not to be disturbed even by their knocking. But it would be unjust to the essayist not to admit that his remarks are intended chiefly for those who have their time very much at their disposal; and that others have tried the filling up of odd moments in the way he suggests and have thus secured substantial and enduring results. There is, however, a bookishness about the remarks generally which are admirably suited to students, but which would be simply ridiculous in actual every-day life. Cobbett recommends something like Foster's plan in his French Grammar when describing the method by which the genders of nouns may be acquired and firmly enstamped upon the memory; but to be consistent with some portions of Foster's plan one would need pockets made for octavos as well as duodecimos, and would be often groaning, in days such as the last month brought us, under a load that would quite incapacitate us for studious application to any one of our pocket treasures. It is not given to every man to possess a Spencerian, or Fosterian library, much less to drag parts of it about with him everywhere.

We are also inclined to think that too sombre a view is taken of human duty, and that the system by which

it is thought this duty may be best discharged smacks rather too much of the cloister. Life is unspeakably precious, and in one sense is 'a season of emergency;' but is it intended that the whole of it should be given to grave and laborious work? Is relaxation only to be taken at rare intervals and in very limited quantities? Is every man to fill up his spare moments as if he were cramming for an examination? Is no time to be left for pleasant saunter without its being denounced as 'the most unqualified guilt?' Are we never to indulge in the simplest pleasures, such as listening to the carol of birds, or gazing upward at the ever shifting drapery of cloud, or watching the play of light and shadow on the green fields or golden corn, or stooping over the sylph-like flowers with their ten thousand dyes—without the everlasting pencil and pocket-book to help us in cataloguing their several attractions? Are our very holidays to be as sad as our funerals? Shall we never step aside even into a desert place to rest awhile without robbing our temporary solitude of its chief advantage by taking our business or our professional cares along with us?

In truth to us no opinions seem more unfitted to Englishmen of the present day than these. With the numberless instances supplied by the scantiest observation of the fatal consequences of overwork, the great curse of modern England, it would appear wiser in this age to advocate, and jealously to keep, regular seasons of genuine relaxation. By sheer drudgery you may yourself

do the work of two years in one; but for how many years will you do it in succession? You may fag your servants by perpetual labour for several successive seasons, but how many can bear witness in broken health to its disastrous effects? Overwork, whether of mind or body, brings premature decay. Not that we would advocate listlessness. Work hard, say we; as hard as you can, while you are at it. But if you are a student, don't think your time is wasted because you are not staining your fingers with perpetual ink, and your eye is not ceaselessly following the line of type that appears well nigh interminable. If you are a man of business, for your own sake, for your families,' and your friends' sakes, do have some spare hour in the day when your talk is not of crops and bullocks, of markets and stocks, of the 'unsteadiness' of cotton, and the 'quietness' of tea; do allow some interval when those in your employ shall have some cessation from their daily toil.

As to the particular work which any man may have to do whose time is his own, he must be the best judge when and how to do it. No universal rule can be given. Nor is it fair to denounce men as idle whose method of work differs from your own. We are therefore quite prepared to endorse the opinion 'that the true test of the employment of a man's time is, what he does effect, no matter how; and that it is quite a different question what he might have effected, if his character had been totally different from what it is.'

## Obituary.

HENRY SLEATH.—Though the 'record of the saints is on high,' we are not forbidden to cherish and preserve the remembrance of them on earth; and to many of the readers of this Magazine not the least interesting portion of it is,

that which contains memorials of the pious dead.

Amongst this number may now be reckoned Henry Sleath, who died at Rothley, Leicestershire, February 9th, 1863, in the ninety-first year of his age, after honourably maintaining

the Christian profession for nearly seventy years, and the office of deacon of the General Baptist church at Rothley nearly fifty years. Our departed friend was born at Normanton-on-Soar, in the county of Nottingham, on the 24th of August, 1772. His parents being in humble circumstances, and his father dying while he was young, Henry left home for service in his early days. Under the ministry of Mr. John Tarratt, who preached at Kegworth, Diseworth, Castle Donington, &c., he was led to decide for Christ. The sermon which caused his awakening was from Matthew vi. 24., *Ye cannot serve God and mammon.* It was about the same time and under the ministry of Mr. Tarratt that that distinguished servant of God the late Rev. Joseph Jarrom, 'was led to a clear conception of the plan of salvation by faith in the Lord Jesus Christ.\*' Henry Sleath was baptized with Mr. Jarrom and sixteen others in the river Soar at Ratchliffe, near Kegworth, May 31st, 1795, in his 23rd year, and united to the church at Kegworth. From Kegworth he removed to Sutton Bonington, and from thence to Rothley in the year 1806. The interest and anxiety he manifested for the extension of his Master's cause, and his exemplary conduct, led the friends at Rothley to elect him a deacon in 1814, an act which they never had cause to regret. A brother deacon now in the decline of life who was associated with him from the time he joined the church at Rothley, says of him 'he honourably sustained this office to the satisfaction of all his brethren for forty-nine years. He was a man of uprightness and integrity, firmly attached to the cause of Christ and to the General Baptist denomination. He was seldom absent from the public or private means of grace, and always willing to assist the cause of the Redeemer.' When the church was without a minister he was in the habit of conducting the

\* See General Baptist Repository for February 1845.

social prayer-meetings much to the edification of those present; he also for a number of years administered the ordinance of baptism; was treasurer of the church and Sabbath-school, &c.; in fact it is surprising that with a limited education he was able to undertake and accomplish so much. He was much interested in the success of the Foreign Mission, and was a subscriber to its funds from its commencement. During a long life our departed friend was eminently a man of peace, and if in the exercise of his office he had to reprove, it was always done with fidelity and affection. For several years before his death he was incapacitated through infirmity of body for taking the active part in the affairs of the church which he had done for so many years, but as long as he was able he continued to attend the services, and it was a great denial to him when he could no longer tread *the courts of the Lord's house*, which he was not permitted to do for more than two years. Those who visited him during this time will remember his high appreciation of Christian fellowship. He retained all his faculties, except eyesight which failed him, so that he was unable to read that word which had been *a light to his feet and a lamp to his path.* This he felt very keenly, but always manifested a spirit of resignation. His memory was well stored with scriptural knowledge, and as a friend once observed, 'he seemed to know the hymn book by heart.' The hymn commencing

'Let all our tongues be one,  
To praise our God on high.'

was a favourite with him, and he would, when giving expression to his feelings, often say,

'Where Jesus is I long to be,  
I long that upper world to see.'

He had a very strong sense of his own unworthiness, and placed his trust for salvation and hopes of heaven alone in the merits and death

of Christ. He was confined to his room for about twelve weeks, and to an aged friend who visited him most days, he always requested (to use his own homely language) that he would 'say a few words in prayer before he left him.' One evening but a short time before his death this friend said, 'I think you will not be here long, friend Sleath.' His reply was 'the sooner the better, if it be the Lord's will;' and in this waiting posture he calmly fell asleep in Jesus without a struggle or a groan. There were with him when he died some who are not decided for Christ, but so peaceful was his exit that one of them immediately exclaimed with Balaam, *Let me die the death of the righteous, and let my last end be like his.*

His remains were interred in the burial ground belonging to the chapel at Rothley, February 15th,

by Mr. Marshall, of Loughborough, and on the following Lord's-day, his funeral sermon was preached to a large congregation by the Rev. E. Stevenson, from Job xix. 25-27., *I know that my Redeemer liveth, &c.*

His aged widow, to whom he was united in 1809, survives him. He has also left behind him two sons and one daughter. May they and all who read this simple memorial of an aged disciple of the Lord Jesus, resolve like the departed, that they will serve not mammon but God. Though the deceased was not very extensively known beyond his own immediate neighbourhood, or his influence felt except in the church with which he was connected, the writer believes there are but few to whom the Saviour's commendation would be more applicable, *An Israelite indeed in whom there is no guile.*

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## Correspondence.

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### THE COLLEGE BAZAAR.

*To the Editor of the General Baptist Magazine.*

DEAR SIR,—Permit me through the pages of the Magazine to convey the cordial thanks of the Association to the numerous friends throughout the denomination who so kindly and generously contributed to the above object. While many of the churches responded to our appeal, I deeply regret to say that many others from whom we looked for considerable aid gave no assistance. Local circumstances perhaps will account for this. Still the Bazaar was a decided success, since after the payment of all expences about £380 have been realized towards the Purchase Fund of Chilwell College. While great praise is due to all who assisted us, the ladies of Nottingham deserve special commendation, and I am sure have

found their rich reward in the success which has crowned their cheerful and self-denying toil. A large quantity of goods is yet unsold, and as the opening of the next session at Chilwell is to be celebrated by a soiree, it is proposed to erect a few stalls on that occasion and thus endeavour to dispose of part of the articles left over. The time and order of the soiree will be announced as before, and I trust the meeting will be as excellent as it was last year. I am desired by the treasurer to inform your readers that he has given notice to Mr. W. Stevenson, of Derby, to pay off the £1000 owing to him on bond, in January next. Toward this amount the sum derived from the Bazaar is nearly all that is in hand. Mr. Marshall would feel very glad if as far as convenient the promises yet unfulfilled could be paid in by or before Christmas, so as to enable him to meet his engagement on the purchase account, and

to render it unnecessary for him to advance any considerable sum of money. Again thanking our friends for their generous aid, and yourself Mr. Editor, for your courtesy in admitting my frequent communications into your pages,

I remain,  
Most truly yours,  
JAMES LEWITT,  
College Secretary.

Nottingham, July 14th, 1863.

AMERICAN TESTIMONY IN REFERENCE TO THE WEEKLY OFFERING SYSTEM.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Most of your readers will recollect with feelings of deep interest the visit of the Rev. D. M. Graham, to this country. While here he manifested considerable interest in the subject of the weekly offering plan which had just been introduced in some of our churches, and on his return he took with him a number of tracts relating to the subject. It appears from the minutes of the Conference, 1862, that Mr. Graham has been the means of introducing it with the most pleasing results in many of the American churches. The following is taken from their report: 'The Rev. D. M. Graham, pastor of the church in Portland, affirms that it (the Weekly Offering) has succeeded beyond expectation. The brethren of that church are elated at its success, and it was stated at the last annual meeting recently held, that during the whole progress of the cause in that city, the financial affairs have never been found in so encouraging a condition as they are *this year of the war*. The general opinion is that the plan is a wonderful success in the church. The pastors in Portsmouth and Boston, have affirmed in these times of war it has saved these churches. It is further affirmed that it is an *exact gauge* of the spirituality of the membership. It can hardly be said

that a single church in the denomination has tested its full merits. But from the imperfect approaches to it in some churches we can gain some view of what would be its full blessings if fully adopted.'

To those churches in our own land who are contemplating a trial of the plan we would again recommend them to read over carefully the account given in the June number of our Magazine for 1861, page 229, of the course pursued by the Broad-street church, Nottingham.

Yours truly,  
J. E.

Melbourne, July 6th, 1863.

MINISTERS FUND IN THE DISTRESSED DISTRICTS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Will you oblige me by inserting in your next Magazine the following sums received during the month for the above object.

Yours truly,  
J. EARP, Treasurer.

	£	s.	d.
Hose ... ..	...	1	5 0
London, per Rev. T. Goadby, (4th remittance)...	...	1	0 0

FRATERNAL LETTER FROM THE FREE-WILL BAPTISTS OF AMERICA.

[The following letter was received by the Secretary too late for presentation at the Association.]—  
*Ed. G. B. M.*

The Eighteenth General Conference of Free-Will Baptists in America, to the Ninety-fourth Annual Association of the New Connexion of General Baptists in England.

BELOVED BRETHREN,  
The last session of our Conference which was held in the College chapel at Hillsdale, Michigan, on the first week in October, 1862, was a very

interesting and memorable season. The delegation was larger than we ever had before. An unusual degree of harmony and brotherly love pervaded all our deliberations and discussions. A large amount of business was transacted with much unanimity among the members.

The anniversary meetings of the benevolent societies were well attended and the exercises were interesting. More than one thousand dollars were raised for our mission societies.

The epistle from the last session of your Association was read in the Conference and entered upon the journal. The minutes of our Conference are herewith forwarded to your present meeting, from which you may learn the statistics of our denomination and the state of religion among us.

The prosperity of our mission and educational interests are much retarded on account of the financial embarrassment occasioned by the civil war which is still raging in our country. In fact all our religious enterprises, including the support of our pastors, and the expense of sustaining the stated means of grace in our churches, are sensibly affected by this awful scourge in our land. Many of our ministers and their sons with thousands of church members have enlisted in the army, and are now engaged in the suppression of this slaveholder's rebellion.

Still we have enjoyed some good degree of success and religious prosperity. God has not forsaken us. The labours of our ministers and brethren in winning souls to Christ have been blessed; as you will see from our statistical table that more than *Six Thousands* have been added to our churches by baptism during the past three years.

Our beloved brother Rev. O. R. Batchelor has returned to his former field of labour in Orissa. On account of these war times and the exceeding high rates of exchange we shall not be able to enlarge our missionary force in that country during the present year.

We thank you, dear brethren, for the kindness and Christian sympathy manifested in your last epistle towards us while our nation is passing through this mighty struggle for human freedom. While many of the wealthy, haughty aristocrats of England, with those who desire gold and cotton for themselves more than the freedom of 4,000,000 of slaves—those who hate free governments, and oppose the elevation of the poor, are giving us the cold shoulder—building ships for rebel pirates—running our blockades, and otherwise affording aid and comfort to our enemies—it rejoices our hearts to learn that the common people, the labouring classes, the lovers of liberty, and the friends of human rights and progress are sympathizing with the loyal men of this country, and ardently desiring the success of our arms, and the everlasting overthrow of the accursed institution of American slavery.

I doubt not you will rejoice with us in the fact that our President has issued the proclamation of liberty to all the slaves in the rebellious States, and they are now flocking by tens and hundreds of thousands to the standard of liberty. It is estimated that at least *one half million* of slaves have obtained their freedom since this war commenced. About 15,000 have already been mustered into the United States service as soldiers; and it is expected that the number of negro soldiers employed by our government will exceed 200,000 before the close of next autumn.

The system of slavery in our land has received its death blow. The wound can never be healed. This is generally admitted on all sides. No compromise will ever be made between the North and South to restore this God-aborred system to its former position. It may be many months, and even years before it entirely expires—there may yet be severe struggles and mighty death throes—but die it must, and die it

will; and may God hasten on the happy day.

Beloved brethren, we ask your prayers for us as a Christian denomination, and for our nation that God would sanctify our afflictions to us for good, and yet make us a *strictly Christian* nation.

We desire the continuance of the fraternal correspondence which has been so pleasant and profitable to us.

In behalf of the Freewill Baptist General Conference.

I am, yours truly,

SILAS CURTIS, *Secretary.*

Concord, N.H., June 9, 1863.

## Intelligence.

### CONFERENCE.

THE NORTH DERBYSHIRE CONFERENCE assembled at Wirksworth, on Good Friday, April 3rd, 1863. Brother Argyle, of Ripley, presided. Fifty-three had been baptized since last Conference, and there were twenty-nine candidates reported. Several of the churches neither sent representative nor letter.

1. There was a lengthened conversation again relative to Home-Missionary efforts, with some special reference to the state of things at Belper, but nothing very definite was decided upon.

2. The secretary was directed to write to those churches that failed to send the small annual subscription to the Conference fund.

3. A bill being before the House of Commons, relative to the closing of public houses on the Lord's-day, Resolved, that the churches in this Conference be advised to petition in favour of that bill.

4. The next Conference to be at Crich, the first Monday in August. A revival meeting to be held in the evening.

There was a revival meeting at Wirksworth in the evening. Brother Argyle presided. Brethren Needham, Calladine, Carrington, and Roper spoke. May all redound to the glory of God.

THOMAS YATES, *Secretary.*

### BAPTISMS.

HOSE.—On Lord's-day, June 7th, two persons were baptized; one

the wife of a member lately united to us; the other the second daughter and the second addition from the youthful family of a valued deacon of the church. 'Our Father' is increasing His family here from the families of His people. This increases the interest and deepens our joy.

F. M., H.

EAST LEAKE.—On Sunday, June 21st, three persons were baptized by Rev. G. Staples, after an excellent sermon from *I am not ashamed of the gospel*, by one of the candidates, Mr. J. Smith, of Goscote House Academy, Wymeswold.

WALSALL.—On Lord's-day, June 28th, fourteen converts were baptized, nine men and five women, all of whom received the right hand of fellowship on the following Lord's-day.

W. L.

### ANNIVERSARIES.

SUTTON COLDFIELD.—On Lord's-day, June 28th, the annual sermons were preached by the Rev. J. Harrison, of Birmingham. The congregations were large. On the following Monday, tea was provided in a marquee, kindly lent by the neighbouring farmers for the occasion, when over 300 persons were present. In the evening, a public meeting was held. Rev. J. Harrison presided, Mr. Councillor Atkin, Mr. Patterson, and other gentlemen being present. Some lively addresses were delivered by the Revs. J. S. Cholerton, of Sutterton; H. Cross, of Coventry; and Mr. Chambers; and poems composed for the oc-

casions were read by Orlando Wright. The interest of the meeting was heightened by selections of music from the great masters, performed by members of the Birmingham Choral Society, assisted by neighbouring and distant friends, under the superintendence of Messrs. Worton and Barnes. The proceeds of the anniversary, with a few donations, being upwards of £10, will be appropriated to some useful improvements upon the chapel. The cause at Sutton is prospering.

H. I.

IBSTOCK.—On Lord's-day, June 28th, two very appropriate sermons were preached in the Baptist chapel, Ibstock, by the Rev. E. Stevenson, of Loughborough, in support of the Sabbath-school. Congregations good. Collections £14 9s. 6½d. On the following day, the children were provided (by some friends) with tea, plum cake, &c., which they very much enjoyed.

LONG CLAWSON (*A branch of the Hose church*).—Anniversary services were held in the chapel of the above place, on June 28th and 29th. Rev. G. Staples, of Wymeswold, preached. Mr. S. also presided over the tea meeting on Monday. Addresses were delivered by Messrs. Wileman and Hind, Wesleyans; F. Mantle and Jas. Smith. The services were highly satisfactory, both in nature and result.

F. M., H.

MARCH, *Cambs.*—*Sunday-school Festival*.—On Lord's-day, July 19th, the annual sermons were preached by the Rev. J. C. Jones, M.A., of Spalding, to full congregations. Collections were about the usual average. On the succeeding Tuesday the scholars to the number of 300 were regaled with an excellent tea, provided for them in a marquee kindly lent by Potto Brown, Esq. Afterwards, about 400 of the friends of the school took tea together. The evening proving wet, we adjourned to the chapel, which was soon crowded in every part. The Revs. J. Keek, of Cambridge; — Wylie, of Ramsey; S. S. Allsop, of Wittle-

sea; and the pastor, the Rev. T. T. Wilson, delivered addresses.

KIRTON LINSEY.—*Interesting Tea Anniversary*.—On Good Friday, April 3rd, we had our annual tea meeting in the chapel and school-room. The trays were provided gratuitously. It was decidedly the best tea meeting we ever had and will be long remembered. The object of the meeting was to remove a debt which had for years hung heavily upon us. Our noble hearted brother Mr. Hall, of Hull, who has on previous occasions given strong proofs of his liberality, offered to give two hundred pounds on condition the church would give the remaining fifty pounds, the amount of our debt. The church and a few other friends at once responded to the offer; one brother gave ten pounds, three others gave five pounds each, and several smaller sums with the profits arising from the tea meeting were added. We are now free from debt. After tea several short and appropriate addresses were given. We then most heartily sang,

'Praise God from whom all blessings flow.'

J. P., K.

#### ORDINATIONS, &c.

REV. J. FINN.—On Whit-Tuesday, May 26, three services were held in Wellington-road chapel, Todmorden, in connection with the ordination of the Rev. J. Finn as pastor of the church and congregation at this place. The Rev. T. Gill, of Shore, opened the morning service with reading and prayer, after which the Rev. C. Springthorpe, of Heptonstall Slack, delivered a discourse upon 'the nature and constitution of a Christian church.' Rev. W. Gray, of Birchcliffe, put the questions to the church and minister, which were satisfactorily answered by the Rev. J. Finn, and Mr. J. Lord (deacon) on behalf of the church. Rev. R. Ingham, of Vale, offered the ordination prayer. At the conclusion of the service about sixty

persons sat down to an excellent dinner in the school-room. In the afternoon, the Rev. J. Alcorn, of Burnley, opened the service with reading and prayer. The Rev. W. Underwood, President of the Chilwell College, delivered the charge to the minister. The Rev. R. Horsefield, of Leeds, addressed the members of the church on their 'obligations to their minister,' after which about 130 persons sat down to tea. In the evening a public meeting was held, presided over by the Rev. W. Underwood, and addresses delivered by the Revs. T. Gill, W. Salter, and J. Finn. The whole of the services were well attended, and were of a highly interesting and profitable character. Mr. Finn is greatly beloved by the members of his church and congregation. Since his call, two years ago, seventy-nine persons have been added to the church, a new gallery has been erected in the chapel, and the congregations greatly increased. May the Lord still continue to bless both pastor and people for many years to come.

J. L.

REV. H. CROSS.—On Monday evening, June 8, a tea meeting was held in St. Mary's Hall, to recognize the Rev. H. Cross as minister of White Friar-lane chapel, Coventry. A very large and respectable company sat down to tea, including friends from Wolvey, Longford, and other adjacent places. After the tea, the Rev. W. B. Davies was called to the chair, and was supported on the platform by the Revs. J. Lewitt, of Nottingham; J. McNaughton, of Wolvey; J. Harrison, of Birmingham; H. Cross, and W. Forth, of Coventry. The chairman apologized for the absence of the Revs. E. H. Delf, P. C. Backer, J. Libree, and W. H. Bambridge, who were out of town. He also expressed the pleasure he felt in taking part in the interesting engagements of the evening. Mr. John Knight, on the part of the church, referred at length to the circumstances which led them to give Mr. Cross an unanimous invita-

tion to become their minister, and Mr. Cross stated the reason which had induced him to accept the invitation. He also thanked the meeting for the interest they manifested in his welfare by their presence that evening, and for the cordial greeting they had given him, and said he should need their sympathy, co-operation, and prayers in the discharge of his high and holy duties. The chairman then declared the union publicly ratified, and, on behalf of the ministers of the city, gave Mr. Cross the right hand of fellowship, and a most cordial welcome in their midst, wishing him great success in his new sphere of labour. Important and interesting addresses were then delivered by the Revs. J. Harrison, McNaughton, Forth, and J. Lewitt.

REV. E. STENSON has resigned his charge at Sutton St. James, and is open to an invitation from any destitute church. Address—Kislingbury, near Weedon, Northamptonshire.

#### RE-OPENING.

COVENTRY.—*Re-opening of White Friar's - lane chapel.*—Our chapel having been closed for five weeks, whilst undergoing repairs, painting, &c., at a cost (with a new class room) of £60, was re-opened for divine worship, on Sunday, July 12th, when two sermons were preached by the Rev. Henry Cross, minister of the place. On the following Monday evening the Rev. Charles Vince, of Birmingham, preached a powerful sermon to a large and attentive audience. Collections were made towards the expences, amounting to £11 0s. 6d. In addition to this sum, about £40 have been subscribed by the friends of the cause for the same object. During the time the chapel was closed, the congregation, through the kind permission of the mayor, assembled for worship in St. Mary's Hall.

#### MISCELLANEOUS.

BARTON.—*Day-school Anniversary.*—On Thursday, the 28th of May, the twentieth anniversary of the above

day-school was held. This school is conducted on the British school system. There are now ninety-five scholars in attendance. It is supported by voluntary contributions, receiving no aid from government, and is open to children of all denominations. The public examination of the children in reading, grammar, geography, mental arithmetic, and history, occupied the afternoon from half-past one o'clock until four, when tea was provided in the school-rooms belonging to the chapel, and in a marquee erected in the adjoining field; the trays being found gratuitously. More than 400 sat down to tea. In the evening, at six o'clock, a public concert was given by the choir, assisted by several friends from a distance. Mrs. F. Stevenson, of Nottingham, sang several selections from Haydn's Creation, and also Handel's song, 'Angels ever bright and fair.' Mr. Dennis also gave the national song, 'Rule Britannia,' in the chorus of which he was joined by the choir, which also performed several choruses by Mozart, Haydn, Handel, and Himmel. In the interval for rest Mr. F. Stevenson delivered a very humorous and eloquent address. The choir concluded with Handel's chorus, 'Worthy the Lamb.' The collection in the evening amounted to £16 8s., which, together, with the proceeds of the tea, realized the handsome sum of £37 8s. E. H. B.

TOWN *versus* COUNTRY PASTORATES.-- Young ministers born and educated in cities find it difficult to get on in country parishes. Very often they bring with them a contemptuous estimate of farmers and labourers, and think that they must let themselves down to their level. And as soon as the latter discover that their pastor considers himself their superior, and assumes a condescending manner in his intercourse with them, it is all over with his chance of doing good. Least of all can country people tolerate any artificial, affected attempt at 'doing the popular' on the part of the minister

or his wife, and secretly viewing them as simple and stupid. They are far more shrewd than is generally supposed. Then the pastor's wife, a town lady perhaps, may not like her position. The house is too small or too humble-looking; her garden is not a pretty one; the kitchen chimney smokes; the cellar is under water in the spring; the retirement is unbearable, or the neighbourhood dull. She thoughtlessly complains to her maid, who straightway carries it into the village. Or perhaps neither husband nor wife knows much of housekeeping; they try to live as town's-people do, but their income proves insufficient. The pastor preaches above the comprehension of the people, of whom he really knows nothing; the church grows more and more empty. He thinks that if he were but in a town, his talents would meet with due recognition. The habit he falls into of attributing his want of acceptance to the stupidity of his flock, not to any defect of his own, quiets his conscience indeed, but rouses anger and opposition in them. And no doubt the preacher in the city has an easier task than his country brother. His congregation is larger; *natural* endowments find more who are attracted by such. The pastor of some small country districts has a very difficult lesson to learn—faithfulness in little things. Each youth, each child, each useless man, weighs upon his spirits. He must take thought for them all; must often seek to conciliate them in a manner trying to his own pride. Now, in the town, ten may remain away unnoticed; ten others will come in their places. But, on the otherhand, the country pastor has the great advantage of coming into more intimate relations with his flock, and of thoroughly knowing individuals. He who is faithful over little shall be set over much. A thorough experience of any single thing, a thorough knowledge of any one heart, is better than a wide, superficial acquaintance with many.—*Ministerial Experiences.*

## Notes of the Month.

### ECCLESIASTICAL.

OUR Papist neighbours across the channel are really very kind to us. The latest instance is—what do our readers think?—the opening by them of an Establishment in England for ‘mortifying the flesh’ in the most approved continental fashion. Whips and other instruments are supplied, and even duplicates of some used in the Inquisition. The terms vary according to the nature of the sins to be expiated! We shall not be surprized after this if a veritable Tetzels makes his appearance in our streets, and in his offers of indulgences outstorms the noisy green-grocer on the week-day, and the proselyting Mormon missionary on the Sunday. The same ‘neighbours’ have an emperor who is also a reverend. As ‘eldest son of the Church’ Louis Napoleon is canon of the Patriarchal Church of St. John Lateran at Rome, and has recently shown his good wishes towards his reverend colleagues by granting the Chapter an annual allowance of 24,000 francs. Of course the Canons have expressed their profound sense of his munificence in the most sonorous Latin.—Jobbery is still rife in the Anglican church. A canonry at Canterbury became vacant by the death of Dr. Russell, described as a man of mark, and the stall is at once offered by the Premier to a Mr. Drinkwater Bourne, whose only qualification for the post seems to be that he was the son-in-law of a Tiverton lawyer. ‘If canonries of Canterbury,’ says an indignant church organ, ‘are to be bestowed, like tide-waiterships

and post office clerkships, upon the distant friends and relations of the hungry clients of a Prime Minister’s local constituents, the sooner the canonries and stalls are swept away the better.’ The Bishop of London’s Fund has already reached £70,000. Its object is, the extension of the parochial system throughout his diocese. He is sanguine of raising £1,000,000 in three years! This is voluntarism with a witness. The large sums given to the Fund by various gentlemen in London is at once an honour to their liberality and an incentive to Nonconformists to go and do likewise. Colenso is still dribbling out his heresy. In his last instalment of hashed-up scepticism he defends his non-use of some portion of the Prayer Book by appealing to the recent avowal of the Primate in the House of Lords—‘that he would incur any risk rather than use the burial service indiscriminately.’—The Wesleyans held their Conference this year in Sheffield. More than forty circuits are said to be clamouring for Punshon, whom Palmerston has dubbed ‘the emperor of preachers.’ There were 130 candidates for admission into the Wesleyan ministry, and the fifty-eight who were on probations of three years have been received.—The Primitive Methodists have added nearly two thousand to their society during the past year, and still continue building chapels at the rate of more than one per week.—Dr. Ackworth has resigned the presidency of Rawdon College, and the classical tutor, Mr. Green,

has accepted the vacant chair. One of the first of four new Baptist chapels to be built in London has been opened. Sir Morton Peto offers to give £5,000, half the amount which the four chapels will cost—providing the Baptist Building Fund will advance the rest. It is greatly to be wished that we had other men among us likeminded with the worthy baronet.—The sixth Triennial Conference of the German Baptists has recently held its sittings, but the particulars have not yet been published in this country.

#### GENERAL.

THE chief topic of the hour is—what reply will the Three Powers—England, France, and Austria—send to the Russian note? Gortschakoff has refused point-blank their joint request that an armistice be granted. Political seers consider that the increase in the Russian army to its standard before the Crimean war, the unusual activity in Cronstadt and other ports, the prohibition of corn exports, and the hasty expulsion from Russia of all Frenchmen employed on railways or public works, together with the tone of the Russian note, and its effect upon the English money market—forbode war. The Polish National Government derisively reject the ‘six points.’ Rumour says that the astute and imperturbable Emperor of the French, on reading the Russian reply, broke out into the most petulant and even angry exclamations. While wishing well to the Poles, we ardently pray that Europe may be saved from a general war. Parliament is to be prorogued at the end of this month (July), previous to the Queen’s visit to

Germany.—France has at last rejoiced over the subjugation of Mexico. One ominous thing occurred on the entrance of the French army into that city—the clerical party openly fraternised with the soldiers. We fear, from past experience, that this bodes ill for the liberties of the people.—Madagascar has strangled her King, Radama. He seems to have become the victim of the grossest intemperance and profligacy. The ‘first’ queen has ascended the throne, and has promised full liberty of worship to all Europeans in the country. The proposal to make Mr. Ellis first bishop of the island originated, we now learn, with the Bishop of Cape Town.—The latest news from America reports what appears like a decided gain to the Federal arms. Meade, the sixth general appointed since the outbreak of the civil war two years ago, has shown himself to be a man of deeds rather than of words. Three days after he succeeded Hooker he encountered the Southern army under General Lee, at Gettysburg. The first two days left the Federals worsted, but on the third day General Lee retired in good order toward the Potomac, which he has since re-crossed. The losses on both sides were enormous. More than 20,000 were killed and wounded. Meanwhile Vicksburg has been taken by the Federals, and Fort Judson, and Charlestown is again threatened. The North is exultant, and predicts the speedy end of the war. God in His infinite mercy grant that this end may be hastened! A most disgraceful riot broke out in New York on the attempted enforcement of the conscription draft. The City was at the mercy of King

Mob for two whole days. The investigators were what the *Times* calls the 'Peace Democrats.' Many lives have been lost, and many houses destroyed by fire. The poor Negroes have been killed like flies. More than 200 have been butchered, and one was actually hung up after his death, and roasted to a cinder! Even the orgies of the French Revolution reveal nothing so inhuman. The mob at one time numbered 15,000. Many of them were Irish. The newspapers tell us that England is now at war with Japan, but the news needs confirmation. Two deaths have occurred from imitations of Blondin during this month. The last was most shocking. A rope-dancer calling herself Madame Genieve, was walking blindfolded

upon a high rope in Aston Park, near Birmingham; the rope broke; she fell, and was killed instantly. The saddest part of the story is—that she was *enciente*, and that the people, evidently brutalized by exhibitions whose chief attraction consists in their danger, went on with their dance and merrymakings as if nothing had happened! It is really time that public opinion, or Parliament, put an end to such disgraceful amusements. They are, in our judgment, not one whit better than Spanish bull fights, or ancient gladiatorial combats. Unless such scenes as the one at Aston Park come to a perpetual end, we must no longer speak exclusively of men

'Butchered to make a *Roman* holiday.'

## Marriages and Deaths.

### MARRIAGES.

June 25, at King-street chapel, Bristol, Rev. W. H. McMechan, missionary to North China, to Octavia, youngest daughter of J. M. Chandler, Esq., Surgeon, Bristol.

June 30, at Wood-gate chapel, Loughborough, by Rev. J. J. Goadby, of Leicester, assisted by Rev. Giles Hester, of Loughborough, Mr. Richard Henry Wells, of Coventry, to Catherine Elizabeth, eldest daughter of the late Rev. J. Goadby.

July 1, at Union chapel, High-bury, by Rev. E. Paxton Hood, Rev. J. F. Stevenson, B.A., Reading, Berks., to Matilda Boyle, eldest daughter of G. H. Davis, LL.D., secretary of the Religious Tract Society.

July 7, at the General Baptist chapel, Friar-lane, Leicester, by the Rev. J. C. Pike, Susan Fanny, youngest daughter of Mr. J. F. Winks, Rutland Street, to Mr. William Ashby, of Leicester.

July 14, at St. Clement's chapel, Norwich, by Rev. J. A. Wheeler, Mr. John Glendenning, of St. Stephen's in that city, to Elizabeth Mary, younger daughter of the late Rev. Thomas Scott, of Thorpe Hamlet, Norwich.

July 23, at Archdeacon-lane chapel, Leicester, by the Rev. J. J. Goadby, John Broadhead, to Emma, third daughter of Mr. Russell, builder, Leicester.

### DEATHS.

June 7, at Leicester, Mr. John Horsepool, aged 65.

June 13, at Mr. Sherman's, Stretton-on-Dunsmore, near Rugby, Samuel Knowles Andrews, youngest son of the late Mr. W. Andrews, of Chesham, aged four years and eleven months.

June 18, at Geneva, Dr. Gausson, an eminent Protestant writer and preacher.

# Missionary Observer.

## THE ENGLISH BIBLE IN INDIA.

THE Rev. G. Taylor, writing from Pooree, says;—One Sabbath morning just as we were all about to meet for worship in the bungalow, I was visited by a Bengali youth belonging to the Government school, and a very interesting interview I had with him. He spoke English with a good degree of fluency, and appeared altogether an interesting character. One object of his coming was to obtain a copy of the English Bible. He moreover, informed me that some five or six of his school-fellows, and among them the son of the superintendent of police, were in the habit of meeting in a private room secretly, for the purpose of reading the Bible and preaching about Jesus Christ. On my asking him how they conducted the service to which he referred, he replied, “they begin by singing a hymn, after which they bow down their heads for a little while and say something, and then they sit up and read and discuss about Jesus Christ.” He said he had not been to the place himself, nor could I induce him to discover to me their place of meeting. It is most likely that a youth who came to Shem the other night is one of this little company. One cannot of course tell by what motives these youths are actuated; still it is a most pleasing and hopeful circumstance in my opinion, that they are induced to read the Bible at all, especially in so dark a “den of iniquity” as Pooree. Do not such incidents strikingly show the utter groundlessness of the fears entertained by Government as to the results of introducing into its schools the “Word of Life?” It is evident that the students who can get a copy read it with delight and interest. Why then should it not be free of

access in the schools? I firmly believe that if Government itself raised no objections and expressed no fears on the subject, the students would take it as a matter of course. It is not the Bible only that clashes with and flatly contradicts the hindoo shastres. Every scientific work that forms a class book in the schools is equally opposed to the science and religion of the hindoos.

Nor is the practice of thus reading the Bible in their little gatherings confined to a few youths of the Pooree Government school, as the following related to me by Dunai, will serve to show. The circumstance occurred nearly twelve months ago, but as it has never been reported by our brethren at Cuttack, and as it bears so near a relation to the preceding incident, I venture to relate it here. “As I was going to the bazaar one evening,” observed Dunai, “I met a Bengali youth of about fourteen years of age, who addressed me saying, ‘whither are you going, for preaching?’ I replied, yes friend, and what subject would you like me to preach about? He replied, ‘to preach on the subject of christianity is acceptable, but to hear of Christ I dislike.’ I said how is this, you love the family of a house, but not the head—the father of the family. He inquired, ‘Is Christ my father? No never. I know the supreme God is my Father and Creator.’ Yes I added, but He is the same, Christ and God are one, there is no difference save in the name. He then asked, ‘is Christ God? What are the evidences that He is divine?’ I said, 1st, the attributes ascribed to Him, as eternity, omnipotence, omnipresence, &c; these are divine attributes. 2nd, as to the works as-

cribed to Him. He is called Creator and Preserver of all things. And then in the days of His incarnation in the world, His Godhead was proved by the miracles He wrought. He healed diseases of the body with a word; He cast out devils; He raised the dead. He is absolute Lord of all the laws of nature; winds and seas obey His word. We have also further evidence, from His foretelling future events, having the power to forgive sins, His knowing and searching the hearts, &c., &c. The young man here inquired, 'where are these evidences written?' I replied, in the holy Bible. 'Is the Bible so creditable?' he asked, oh yes, I added, it is the Word of the great God, and holy men have written it through the inspiration of His Spirit. 'I read your Bible frequently, but am not convinced of this.' I remarked, ah, you read it by mouth only. 'No,' said he, 'I have digested it.' I said but there appears no evidence of your having digested it, I know and have experienced that the sincere reading of the Bible is not fruitless. He replied, 'how can this be? I don't read it alone, but many of my rich friends who are wiser and better educated in English knowledge, come here frequently and read it, but they don't say the Bible is such a book.' It may be, said I, they are wiser and more proficient scholars in English knowledge; yea they might possess all worldly knowledge, and yet apart from the help of the Spirit of God, they would not be able to realize the power and preciousness of the sacred Scriptures. To which he replied, 'I am sorry for this, but what do you advise me to do that I may understand them?' I said when you go to read the Bible, pray God through Christ's name to give you the help of His Spirit, and if you can invite a christian, even though a poor illiterate man, and get him to teach you to understand the meaning of the Word, which he will well be able to do, it may be the means of the salvation of your soul. Farewell."

## A PICTURE FROM ECCLESIASTICAL ANTIQUITY.

BY DR. VAUGHAN, AT THE ANNUAL MEETING OF THE LONDON MISSIONARY SOCIETY.

I think there is no need for me to feel any hesitation in saying that the history of our Mission in Madagascar presents one of those pictures so fraught with pathos, with beauty, and with meaning, that I scarcely know where, in the whole range of church history, to find another scene that could well be compared with it. Certainly, to find anything like it, it is needful that we should go far back into the past, and get to the very threshold of apostolic times. When the apostle Paul dwelt, as he tells us, in his own hired house at Rome, there was a spot about two miles from Rome, on the side of what was called the Appian Way, where you might have seen a large number of slave labourers at work. These slave labourers were employed in getting sand from the vast subterranean region in that neighbourhood—sand which was to be employed in extending the buildings of Rome, or in forming cement for that purpose; for Rome was then spreading in all directions, very much as London is spreading now, and had been spreading for a long time. But towards the close of the first century the city of Rome had reached her climax. Building having ceased, these sand regions were deserted. They remained open and accessible for a long period; but in process of time one access after another was covered over, and then for fully a thousand years those who passed and repassed along that Appian Way had no idea of the vast subterranean regions, mapped out in caves, and streets, and open places, that lay under the surface of that district. But about 300 years ago it chanced that a portion of the surface was broken through; one of the avenues lay exposed, persons began to explore the newly-discovered regions, and you have to picture to yourselves men going with torches through

those winding lanes and along those intricate labyrinths underground. The first thing that attracts the attention of the explorers is the appearance of a great number of tablets, some being on the sand walls, others on the floor. On these tablets they see christian emblems. There, too, they find christian names; there they find written christian sentiments, some of them beautifully expressive of the simple Gospel of Christ. And among the signs which mark the remote antiquity of these christian relics is this, that there is no reference there to the worship of the Virgin, no allusion to prayers for the dead, not a trace of the doctrines distinctive of modern Romanism. But how did these things come there? The history of the matter is this. During the first three centuries, when persecution swept again and again over that great city, the poor flock of Christ, scared from its home, fled for a time into the dark and intricate recesses of those regions. There, in some of the open spaces, there are now signs which show that these vast sand caves were used for public worship; and you have to picture to yourselves gathered together down in that dark region men and women, old and young, the man of grey hairs and the young mother with her infant at her breast, and the light of those lamps and torches dropping down upon those figures, and then passing off into the deep darkness of the chasms far away. Before them stands the christian pastor. There they are worshipping. They must worship; as God's people, they have been made to feel that to be a necessity of their nature. It is like the water of the well of Bethlehem to the lips of the dying David; they must have it or they die; and there you see them exposed to the peril of death that they might worship God. Now, many of these persons buried their dead when assembled for worship; and the tablets which were placed on the walls and the inlets—many of them of a very rude description—

some of the letters written on them are scratched in a rude fashion, and even the Latin is not always grammatical—these christian signs, I say, clearly point to the fact that many of those who are described as having suffered martyrdom for the truth, and others who are mentioned as having passed through deep tribulation on account of their religious profession, belonged to the humbler classes of the people. Yes, they were people, it may be, of small knowledge but of strong faith; they were people with mental development on a very limited scale, but deep down in their spiritual nature there was a special consciousness of divine truth and a special devotedness to God; they were babes in the church of Christ, to whom were revealed the things which are often hidden from the wise and prudent. There you see them, then; and can anything be conceived more beautiful for the christian to look upon than those antique tablets, which take us back to the first and second centuries, where you read the name so-and-so, with the words "Faithful unto death," and then another name with "Sleeping in Jesus," and then another with "Departed in the faith," and then another with "Gone above the stars?" In those short simple utterances is there not something really touching and beautiful? Do we not all feel, as we hear them, that the people to whom those inscriptions refer are of us? Although we have never seen them, are we not conscious that they had our hearts? Well, now, I think I have given you a picture from ecclesiastical antiquity, which is the most beautiful one that ecclesiastical antiquity can furnish, as illustrative of the simpler and more vital forms of the religion of Christ. And now what I wish to say is this, that I see nothing in the touching and beautiful records which have been preserved by that church in the sand caves—"the church of the Catacombs," as it has been called—that will not be found to have come up anew in connection with your Missions in

Madagascar. I need not remind you that there were at first eight years, during which the missionaries and agents of this Society had free action in that island. That was the seed-time for Madagascar. Then the Gospel was preached; then multitudes were trained in the Missionary School. But then came a quarter of a century of persecution—persecution as relentless as any that we find recorded in connection with the names of Nero and Diocletian. That testing-time came after the seed-time. It came to show what the seed was that had been planted, and it served to show that the seed must have been wholly right seed. Surely we should not otherwise have seen such fruits as have followed. Where in ecclesiastical history will you find a church that has sent forth so large a proportion of its members to take the crown of martyrdom as the church of Madagascar? I know not one. Then, again, you hardly anywhere have a record of persecution to death, but there you find, side by side with the record of those who were enabled to be faithful, a record of others who recanted. In our own Reformation, perhaps, the most beautiful and devout spirit that graced it was that of Bilney, who was converted to God along with Latimer; but even Bilney, when placed before the array of power, shrank from the fiery trial though he afterwards challenged it, and bore it with a martyr's firmness. Cranmer, too, the founder of the Church of England—a man of God, I hold him to have been, notwithstanding all that Lord Macaulay has said of him—he had his weakness, for he recanted again and again: and it is expecting too much of human nature to suppose that a fiery trial of that kind should come up anywhere without there being instances of such infirmity. But, somehow, it has so happened that in the accounts which we have had of the persecutions in Madagascar, there is not a single record of recantation. Is not this very remarkable? You

see the christians hunted through city and wilderness; you see them driven away from home, and all endearing connections of home; you see them shaken with terror as they think of the physical torture that must come upon those from whom they are separated; you see them in chains, and dungeons, and torture themselves; you look at them as they are hurled from the rock, or transfixed with the spears; or burnt to death; but their God will not allow them to recant. These are experiences that have been permitted in the providence of Heaven to the infant church of Madagascar. Oh, sir, is there not something to come out of this? Is there not something to come out of this strange novitiate that will be also strange? If we mark the law of God's universal proceedings in this world, we shall be led to think so. When God destined a prophet in ancient times to some great work, He always sent that prophet to the school of adversity, that he might there be trained in the faith and power of endurance necessary for his responsible trust. When God means that a nation shall become powerful, He does not assign that nation its place in the lap of ease and indolence, somewhere between the tropics. No; He places it on a soil that is rugged, He surrounds it with a climate that is fitful, He makes it a necessity of its condition that it should toil hard with brain and muscle, and intertwines with that toil change and suffering, which only such nations know. That is the way; that is the way in which God makes great nations. So also as to churches; where was there ever a prosperous church that was not more or less a suffering church? I know of a thousand instances almost in which prosperity has sunk a church into dead formalism, or drifted it into the foulest heresies; I know of no instance in which a church has not become bright and strong by the opposite of prosperity. Oh, my brethren! woe to you, woe to you, when all the influences that are in action around you are of a kind to

hush that poor nature of yours into repose and sleep. Your friends may well weep for you then. But happy are you, happy are you, when those influences are such as to move the very depths of your nature, and to bring out all the man, all the christian man, that is in you, and that it is possible to bring out. Now, God has adopted such a course with Madagascar, that I cannot but anticipate in the future christianity of Madagascar, christianity of a pure type. I cannot but expect to see in the churches of Madagascar, churches of a high order, models of what christianity is, and of what men should be prepared to do and to endure for its sake. There are thousands streaming to your different sanctuaries, and placing themselves under christian influences; there are hundreds who are accepted as spiritual-minded converts. You ascend in thought to the invisible world. There are many who have gone into that world from the strife in Madagascar. And then, at the head of that multitude, see the band of martyrs! Look at the crowns upon their heads, look at the robes of light in which they are clothed. Think of the sanctity that is perfected in their nature, mark their conversion of themselves to God. And you—you—you have been used by God to place that picture, that reality, in Heaven. Oh, dear brethren, what should we feel? Elatement? Vanity? Oh, away with the thought! No; we are constrained as we think of it to sink deeper than ever into our own unworthiness and nothingness. Dear brethren, God has laid us under a new and special obligation by all this; yes, binding us to put our hand to this work more thoughtfully, more prayerfully, more largeheartedly, and with more self-sacrifice than ever.

## MADAGASCAR.

BY THE BISHOP OF MAURITIUS.

I have been invited by the Directors of the London Missionary Society to come here this morning to bear witness to what I have seen of the results of the Society's labours in Madagascar, and I shall do so with very great pleasure. First of all, I shall do so from a principle of gratitude. I have received very many favours from the Directors and agents of the London Missionary Society, and I should be very sorry indeed if I were ashamed in any place or at any time to confess my great obligations to them. All the information which I have been able to obtain respecting Madagascar, in which I have felt deeply interested ever since I first set foot on the island, has been obtained through the publications of this Society. In the year 1856, it was my privilege to see Mr. Ellis before he went to that island, at a time when the journey was encompassed with perils of the most serious nature. It needed no edict whatever from the late queen to put him in prison or to take away his life; all that was needed was a little management in one or two districts to cause delay, and, as is well known, Mr. Ellis would never have been seen again. I confess I admired—you will, I hope, excuse the word—the pluck which Mr. Ellis showed under those circumstances; I greatly admired the steadfast manner in which a man of his age adhered to his determination to go at all hazards to the capital of the country, and to carry out, if possible, the object for which he was sent. Then, with reference to the men whom I am myself training and preparing for work in unoccupied districts of Madagascar, let me say that the attention of those persons was first attracted to christianity by agents of the London Missionary Society. Again, instead of having to work for years at acquiring the language for the purpose of translating the

Bible, I found a most excellent version ready to hand. I say a most excellent version, for I have ascertained by a very careful process that it really deserves that description. The plan which I adopted for the purpose of satisfying my mind on that point was this. I got Native Malagasy christians who knew the French Creole language to sit down before me. I then read portions of the Malagasy Bible aloud, and got them to translate orally what I read; and the result was to convince me that the printed translation was exceedingly correct. For this excellent translation of the Holy Scriptures I am also indebted to the London Missionary Society. Then, on going to the island itself, the first letter that I received was a letter from a little christian congregation at the port of Tamatave, one of the worst places on the face of the earth; and it is most important to bear in mind that the most fearful vices prevail in the island of Madagascar. This letter was an earnest invitation to me, as a beloved brother, to visit the place. I accepted it with great pleasure. All along the line of march to the capital the native christians crowded around me and my companions, and rejoiced in every opportunity that was afforded for the reading of the Scriptures and the singing of hymns, an occupation in which they manifested great delight. They always appeared ready to sing and pray, and I was sometimes obliged to ask them to stop. Let me just give you one picture of the state of things which, as a faithful witness, I am bringing before your minds to-day. At Antananarivo several persons came to call upon General Johnson and myself, and we perceived at once from their appearance that they were country people. We ascertained that they came from a village some miles off, and having found that we were going towards that village, they begged us to come and see them. I promised that we would, and we did so. We met eight men and eighteen women and children

in a room where we had breakfast. After a time they began singing out of their hymn book, which is their constant companion, many of the books having no doubt for a long time been hidden under ground. These christian people would have gone on singing and praying, and conversing about religion for hours. They commenced over and over again; but I told them that I and my friends had to get to another place by that night, and that if we continued any longer, we should not be able to reach it by daylight. I may here remark that the people, from the highest to the lowest, appeared to possess a remarkable power of expressing their thoughts. Some of them, with the greatest readiness, expanded into an address their thoughts on passages of Scripture suggested to them by myself. In short, many of them seemed to be most skilful orators. On one occasion, while I was asleep in my palanquin, I was awoken by hearing the bearers reading and singing below. One of the bearers, who was a professing christian, told me that his master was formerly a nobleman, who, long after the missionaries were expelled, taught him christianity. This nobleman, he said, was seized and imprisoned. He escaped once, but was seized and imprisoned again, and afterwards put to death. That man's simplicity and earnestness were remarkable. I never saw anything equal to them in England. When that young man had his New Testament before him, or when anything of a religious character was going on, there was an amount of concern in his face that I never saw in this country or elsewhere. There was another young man accompanying him who was exceedingly active. He was always ready to do any kind of work during the day, but as soon as we had halted for the night, he wanted to listen to the reading of the New Testament. On my inquiring of him how he had been impressed in favour of christianity (he was not yet baptized), he told me that on one

occasion, having a child ill, he had recourse to divination for its cure. He happened to go to a neighbouring christian church; some of the christians there prayed for his child and himself very earnestly, and the child recovered; and the impression which this made upon his mind was favourable to christianity. Now, in reference to the Bible, there is one fact which is very striking indeed. You may remember that Dr. Livingstone speaks of having gone through districts where the Jesuits had laboured for years, and says he could find no traces of them except the remains of a few buildings which they had raised. It is not so with respect to the Word of the living God. We have very interesting accounts of these native martyrs. The other day, mention was made in a letter of a man who read the Bible and prayed secretly, and at the same time went on honestly discharging his ordinary duties. One day he asked another man to join him in the trade he was carrying on, and the man did so. After a time he thought he could depend on him enough to allow him to read the Bible with him. As soon as the man saw the Bible an expression came over his face which it is impossible for us to understand; he said, "I did not know that Mr. Griffiths was here still, I did not know that we were in England;" and after a time I am sorry to say he gave up his companion. The christian went to the stake with an air of simple cheerfulness. As the christians crowded round him, he said something with a smile which they could not understand; they pressed nearer to him, when he smiled again, and said something about going to heaven, and also urged the christians near him to keep in the faith. When he got to the place where he was going to be executed, he begged for a little time to pray, and the narrative concludes with the words, "He knelt down, and they speared him, and he died." With reference to the martyrs, I do not think anything could be more

impressive than a visit which I paid, in company with Mr. Ellis, to the scene of their sufferings. The scene was very sad in many respects. There are four spots where the martyrs suffered. One of them is the natural bluff of a hill. There, on one occasion, eighteen persons were marched along by the palace, the Queen looking on. Thirteen of those martyrs were in an inferior position, the remaining five belonged to families of high rank. They were brought to the spot, and those who described what occurred, having themselves been present, showed us the remains of a cross, part of which is still in the ground, upon which ground some of these martyrs were executed. Our guides afterwards took us down to a ditch where some bones are, and whence Mr. Ellis with praiseworthy care, has provided that they shall not be removed. There we saw the actual bones of some of the martyrs. These martyrs were, when about to be executed, made to lean forward; spears were then driven into their backs, and their heads were cut off. One thing which struck me particularly in the midst of these painful scenes was a beautiful peach tree in full bloom. It was an interesting and suggestive circumstance, because the peach tree was introduced into the Island by the missionaries. To look down the rock was a most awful sight. The first fall was about seventy feet, and, after the martyrs had dashed against the rock, there was another fall of about fifty feet more. I am sorry to say that there were some sad cases of recantation, and the question has arisen, what is to be done in cases in which persons who recanted wish to return to the christian communion. Let me mention another case which was mentioned by an eye-witness. It is that of a christian young lady, a very accomplished and beautiful person, according to the ideas of the country. The queen had a great liking for her and wished to spare her; but having passed an

edict to the effect that persons who were found exercising the christian religion should suffer death, she did not know how to do so. Well, this young person was placed in such a position that she saw a number of her christian companions die. She was then asked whether she would not recant, and advised not to think of suffering such a dreadful death, but to return to the queen's favour and the enjoyments of life. What was her answer? "Let me go," she said, "and join my brethren and sisters in heaven." The commander-in-chief then struck her on the head, and sent word to the queen that she had lost her senses. She was then sent into the country, some thirty miles off. This young lady afterwards married a christian, and she died a short time ago, leaving two or three children. At the foot of the rock there was a man whose brother suffered there eighteen years before, and it was most painful to see the expression of his face in speaking of it. We were told that many of the martyrs sang hymns just before their execution, and that in some cases the executioners had to stop their mouths with straw in order to prevent them from singing praises to God, and expressing their hopes that they were going to heaven. Let me also tell you that one Sunday I went to two places of worship. In one of these places there were from twelve to fifteen hundred people assembled. I was accompanied by Mr. Ellis, and some members of the English Mission were also with me. There were as many people in the building as it would hold. I addressed the congregation for a short time on the fulness and the blessedness of the gospel of Christ, Mr. Ellis interpreting what I said.

## THE MISSION DEBT.

THE following copy of a circular that has been sent out by Mrs. Wilkinson will show what the ladies are doing for the removal of the debt.

*Leicester, June 30th, 1863.*

DEAR FRIEND,—You are aware that our Foreign Missionary Society has for some time been burdened with a heavy debt, which, at one period, amounted to £2,100. This has been reduced by special subscriptions and legacies to £1,400. The Annual Association, recently held at Nottingham, expressed a strong desire to clear off the remainder of the debt by December next at latest; and requested the ladies of the Connexion to undertake the work.

I am happy to inform you that about 120 ladies have already engaged to take cards to the amount of £5 each, and John Heard, Esq., of Nottingham, has most kindly promised to pay the last Two Hundred Pounds of the debt.

Will you allow me to enter your name on the list of ladies who engage either to collect or give £5 for this object within the next three months? Should this be a larger amount than you can conveniently engage to be answerable for, please name any other sum, the object being to know as early as possible the amount that may be depended upon.

Of course it is understood that this effort should not interfere with the ordinary subscriptions of any friends to the Mission.

As the place of my residence for the next few weeks is uncertain, I will thank you to address your reply to me, to the care of the Rev. J. C. Pike, Leicester.

I remain, Dear Friend,  
In behalf of the Ladies' Committee,  
Yours very truly,  
CATHERINE WILKINSON, *Secretary.*

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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, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE  
GENERAL BAPTIST  
MAGAZINE.

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SEPTEMBER, 1863.

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A BRIEF HISTORY OF THE CHURCH AT BIRCHCLIFFE.

IN times of spiritual degeneracy God has often raised up men from humble life to carry on His work. Such was the case in reference to the founder of the church at Birchcliffe. One hundred years ago the rural districts of this country, and even the towns, were in a state not only of religious apathy, but of fearful corruption. Ignorance, profanity, and vice were banded in fierce confederacy against the Lord and His Anointed. It was during this period that Whitefield, Wesley, and Grimshaw were devoting themselves to the great work of preaching the gospel to their countrymen; and about the same time Dan Taylor first became known. His mother being a devout woman, Dan early became the subject of religious influences. He and his brother would often walk miles to hear the glad tidings of heavenly love, and they were early made the subjects of the new life and rejoiced in the pardon of their sins. Dan Taylor joined the Methodist society in September, 1761. He first exercised his gifts in preaching at a place called Hipperholme, near to Halifax. Not approving of some things in

the order and discipline of the Wesleyans, he broke off all connexion with them in the summer of 1762. About the same time four persons in the neighbourhood of Heptonstall Slack had left the Methodists for the same reasons as induced Mr. Taylor to forsake them, and being invited by them, he came and preached in the open air, under a tree, at a place called 'the Nook,' about a mile from Birchcliffe. The neighbourhood is spoken of as being then 'excessively wild, and the inhabitants very rough and unpolished.' Yet Dan Taylor determined to make the attempt to introduce the gospel. At Michaelmas a house was taken in Wadsworth Lanes, and fitted up for preaching. It was registered under the Act of Toleration, and opened for Divine worship in the autumn of 1762.

Some form of church order and government was now felt to be necessary, and the Word of God

The substance of this history was given by the Rev. C. Springthorpe at the Birchcliffe Centenary services. Several additions have, however, been made in order to make the account more complete.

was carefully studied in order to ascertain the Divine will. The subject of baptism engaged Mr. Taylor's attention, and at length he was led to the conviction that believers' baptism by immersion was the appointment of Christ and the practice of His apostles. He conferred not with flesh and blood, but sought to obey his Lord's command.

After seeking in vain to be baptized by the Particular Baptist ministers in the district around, he heard that at Boston, in Lincolnshire, there were Baptists holding sentiments similar to his own, and on the morning of the 11th of February, 1763, D. Taylor and his friend, John Slater, set out on foot in search of them. At night they found themselves in a field surrounded with water. They slept under a hay-rick, and the next morning resumed their journey. They heard from some one toward the close of the day that there were Baptists at Gamston of their persuasion. They went and introduced themselves, and the issue was that in a few days Dan Taylor was baptized. He and his friend now returned to Wadsworth, when Mr. Taylor baptized John Salter and several others, and much attention was thereby excited.

Dan Taylor, like all good men, sighed for society; his heart went out towards all who loved the Lord Jesus Christ in sincerity and truth, and especially towards those who were one with him in the faith, and hope, and baptism of the gospel. He heard there was to be an association of ministers and churches of the same faith at Lincoln in the month of May. He went, and was kindly received as a member of it; and on that occasion he formed an intimacy with Mr. W. Thompson, of Boston, which continued till Mr. T. was called to his reward. Mr. Thompson returned with Mr. Taylor to Wadsworth, where he baptized several persons and administered the Lord's supper, and a church was then formed of fourteen members, the first General Baptist

church in Yorkshire. Mr. Taylor was called to the pastoral office, and on the 30th of July, 1763, was ordained. Mr. Boyce, of Coningsby, and Mr. Dossey, of Gamston, taking part in the service.

They now thought of building a house for God, and the place chosen was a cliffe, once covered with birch trees, hence the present name, Birchcliffe. The first chapel was thirteen yards by ten; and was opened for Divine service, December 7th, 1764, Mr. Taylor himself preaching on the occasion.

Under Mr. Taylor's labours the cause prospered, and in the year 1770, when the New Connexion was formed, the Birchcliffe church consisted of sixty-nine members. The public services were well attended, and religion seemed to be flourishing.

But times of gladness are often succeeded by seasons of sorrow. Dan Taylor and John Slater loved each other: they walked, communed, and prayed together, and a trial which affected one affected the other. John Slater was called to his reward. On his death-bed, when feeling his end approaching, he said, 'I am now at liberty and ready to die, having seen what I wished in this world, a house for the worship of God at Birchcliffe.' The death of this useful servant of God was a severe blow to his surviving friend.

The church at Birchcliffe, anxious to spread the gospel far and wide, used all proper means to this end. Several young men were called to exercise their gifts in preaching and in other useful ways. Richard Folds, John Taylor, and Jeremy Ingham were raised up about this time, and began to preach the gospel in connexion with the Birchcliffe church. These friends afterwards became regular pastors: Folds, of the church at Burnley, Taylor, at Queenshead, and Ingham, at Maltby. The help rendered by such devoted men led to an extension of labour. They not only exercised their gifts at Birchcliffe, but went over the hills to Shore, a distance

of six or seven miles. In 1777 a meeting-house was erected there, and was opened by Messrs. D. and J. Taylor. At Queenshead also, preaching was commenced in 1772, and a church was formed of seven-teen members from Birchcliffe. A chapel was built, and opened in 1773; and on the following day Mr. J. Taylor was ordained to the pastoral office, Mr. D. Taylor delivering the charge to his brother containing six hundred particulars!

Another church was formed in Halifax, the ministers from Birchcliffe and Queenshead preaching in rotation. In 1777 a neat chapel was erected on Holey Hill, and opened by D. and J. Taylor.

Preaching had been commenced near Burnley in the summer of 1776, in the open air. Some good was done, and some few persons joined the church at Birchcliffe. Mr. B. Folds now removed thither, and became their constant minister. In 1780 a house was hired in the town of Burnley, and Mr. Folds occupied it, and it served as a preaching place for several years. This year they were formed into a separate society, twenty-two members from Birchcliffe uniting to form it, with four baptized by Mr. D. Taylor on the previous day. In 1787 a meeting-house was erected in Burnley-lane, where now stands a noble chapel, and in which there is a flourishing cause, as well as another in the same town, which has sprung from Burnley-lane, and which is very prosperous.

A cloud came over the Birchcliffe church in 1782-3. Mr. D. Taylor was induced to remove to Halifax, it being thought to be more for the glory of God and the good of souls. This was a source of much grief, and of some dissatisfaction; but the church was kept together, and the cause prospered under Mr. John Sutcliffe, who was called to be their minister. A few persons withdrew in consequence of this change, but harmony was soon restored, and some valuable additions were made to the church. As the congregation

continued to increase, additional accommodation was felt to be necessary. Some wished to remove to a more populous locality, and build a new chapel; others were anxious to remain on the 'cliffe.' Not being able to agree, the building project was laid aside, and they made more room for their hearers by erecting galleries on three sides of the meeting-house, at an expense of £100. This work was completed in 1793. For several years after this the cause did not make much progress. Though well attended with hearers, the members decreased. About this time too, the minister's health failed. He was for sometime subject to fits, which would often seize him in the pulpit, although in a few minutes he would so far recover as to resume his work. He died in the year 1799.

The pulpit was for a season supplied by different persons; among others, by a Mr. A. Barker, who attracted considerable attention. He was somewhat hastily invited to assume the pastoral office, but his true character becoming known, he was as hastily removed. Again left destitute, they had 'supplies' for a time, when an unsuccessful attempt was made to obtain the services of Mr. James Taylor, of Derby. Failing in this, the church requested Mr. H. Hollinrake, a respectable member of their body, to exercise his talents in preaching, and he was subsequently called to the work of the ministry among them, and united with others in supplying their own and other pulpits.

It was now thought by many that he was a suitable man to become their pastor, and in order the better to fit him for the office, he was sent to London for one year, to avail himself of the advantages of the Academy then under the care of Dan Taylor. While there he was invited by his brethren to the pastorate of the Birchcliffe church. He complied with their request, and entered on his stated labours—according to his own account in his text book—on the 30th June, 1805.

He was ordained to the pastorate July 1st, 1806. Mr. Dan Taylor gave the charge, and Mr. E. Whitaker, of Melbourne, addressed the people. But symptoms of discontent had been visible for some time. A respectable minority did not approve of these proceedings. Accordingly a separation took place. Early in the year 1807 forty-two members withdrew, after taking an affectionate farewell, and formed the church at Heptonstall Slack, about two miles distant from Birchcliffe. After this division about eighty members remained, but the cause went on to prosper; and in the course of twelve years, more than two hundred had been baptized.

In 1808, the burying ground was enlarged at an expense of £40, the ground being kindly given by a neighbouring gentleman. Other improvements and alterations were subsequently made. In 1825, the old chapel having become too small to accommodate the numbers who wished to hear the word, it was agreed to pull it down and rebuild. The present large and commodious chapel was then built at a cost of some £800; the gallery alone, which goes back on the solid rock, being capable of seating five hundred persons.

In the year 1827, new and commodious school rooms were built; the land having been given by R. Sutcliffe, Esq., of Great Burlees. Subsequently, the grave yard was considerably enlarged. In this yard more than 1800 have been interred.

Mr. Hollinrake continued to labour with energy and zeal, beloved and esteemed by all, to a good old age. From his text book we learn that from 'June 30th, 1805, to June 30th,

1852, he had preached more than 7,000 sermons.'

Failing health and increasing infirmity required that additional ministerial aid should be obtained. Consequently, early in 1853, Mr. J. B. Lockwood accepted an invitation to assist our aged brother in the work. In January, 1855, the good Henry Hollinrake went to rest. He expired with the words 'None but Christ,' on his lips. He had been pastor of the church nearly fifty years.

Soon after, Mr. Lockwood was ordained to the pastoral office. The old house adjoining the chapel, occupied by the minister, was taken down, and a new and commodious one erected, as well as new vestries and other improvements, at a cost of £400.

In 1860, Mr. Lockwood, through ill health, resigned, and left Birchcliffe; and to the Association for that year the church for the first time for fifty-four years had to report that they were without a pastor.

The attention of the friends was now directed to our brother Gray, then of Ashby. He was unanimously invited to become the pastor of this people, and after mature deliberation, he acceded to the request, and entered on his labours in September, 1860, with pleasing prospects of usefulness. Since then the church has been peaceful, harmonious, and prosperous; the congregations are large, and but for the pastor's present state of health, nothing seems in the way of continued prosperity.

The present number of members is 302. About fifty have been baptized since the beginning of 1861. *God be merciful unto us, and bless us, and cause his face to shine upon us.*

## HUNTED ON THE MOORS.

PASSAGES FROM THE TRADITIONS OF THE COVENANTERS.

### CHAPTER II.—SABBATH REST AND WEEKDAY LABOUR.

THE first Sabbath after the arrival of the four strangers at the Miny was a day of great spiritual enjoyment. Gilbert and his friends arose

at the first peep of dawn, and after secret prayer, family prayer followed. This ended, breakfast was set on the table, consisting, as in it did then in all the rural parts of Scotland, of rich oatmeal brose, in which was hidden a lump of fragrant butter. A good appetite converted this simple meal into a feast.

Breakfast over, Gilbert said: 'I suppose you'll all be inclined to keep the Sabbath as it should be kept. I've been in the habit of collecting my little family around me, and of imitating as near as may be the order of the services at the Kirk. I don't preach; but if I had the gift, I don't see what should hinder me from speaking to my neighbours of a Saviour; but I read a sermon from a godly book here on the shelf. Now I've been thinking as there are five men of us here, one of us should begin with praise, the next read a chapter and pray, the third read the sermon, the fourth pray, and the last conclude with a psalm. This, I think, would be a profitable way of spending the forenoon. We can either repeat the same in the afternoon, or spend it in religious conversation, as may be found suitable.'

Gilbert's proposal was cordially agreed to, and the Sabbath was spent accordingly.

The conversation in the evening was the most lively and impressive part of the day's exercise. Every one appeared to be deeply affected with the various topics which came incidentally before them. The tears were frequently seen to start into the eyes of Sandy the herdboy. A new vision was opening to his youthful mind, and the great matters of salvation assumed an importance that he had never seen before. Thus, as the elders were exposed to the fierce blasts of persecution which swept them off the earth, a young generation came up to fill the vacant ranks.

Not a few Sabbaths were spent in Gilbert's house, but all felt afterward that none were to be compared with this. A spiritual joy pervaded

every heart, and all felt more than they choose to express. There was communion with saints, and communion with God. What more was needed?

'Noo, Gibby,' said Grizzy, with a heart full of heavenly exultation; 'Ye tbocht our little company was be perfect, if we had only a minister amang us, and ye looked out of the window as wistfully as if ye expected that auld Saunders would come stottin' o'er the muirs as he used to do in the fine days o' simmer; but hae we not been as weel entertained, seeing the great Master of assemblies has been wi' us Himsel'?'

The storm raged on even wilder than before. The men after they had thrashed Gilbert's oats, and piled up a vast mountain of straw wherewith to thatch the house when opportunity served, asked for other employment within doors.

Grizzy assured the visitors that work could be found for them all. 'There's plenty o' yarn hangin frae the baulks; if ony o' ye can work a stockin', ye may get that to do.' Here was work at once for the two shepherds. The men from Cairspairn were one a tailor and the other a shoemaker. Now Gilbert was a thrifty as well as a God-fearing soul. He had two webs of home-made cloth ready for the flying tailor from the head of Douglas Water, and plenty of leather and other materials for making shoes whenever the jaunting cobbler from Muirkirk should come on his rounds. Here was work for the other men.

Many days were spent round the pile of peats blazing on the hearth, every one at his own proper occupation, the shepherds at their stockings, the tailor and the shoemaker plying the awl and the needle, the gude wife spinning in the corner, the boy teasing the wool, and Gilbert stretching at his length on the 'lang settle' behind the hallen, bearing his rheumatic pains as best he could.

One cold and inclement day as they were all thus seated, the con-

versation turned on conventicle preaching.

'Were ye at Hyndbottom,' said Gilbert, 'ony o' ye, that day that Cameron preached so shortly before his death, fra the text, *Ye will not come unto me that ye might have life?*

'We were there,' replied the shepherds from Lesmahagow; 'and a great crowd there was from all the surrounding parishes.'

'I remember,' said Gilbert, 'how urgently he pressed the acceptance of Christ that day upon his hearers. "We offer him," he cried, "unto you in the parish of Auchenleck, Douglas, Crawfordjohn, and all ye that live hereabout. And what say ye? Will ye take Him? Tell us what ye say, for we take instruments before these hills and mountains around us that we have offered Him to you this day."'

'Ay, Gibby,' said Grizzy, 'and I mind how he cried and pointed wi' his hand, "Look over to the Showhead and these hills, and take a look at them; for they are witnesses now. And when ye are dying, they shall come before your face. We take everyone of you witness against the other: and will not that aggravate your sorrow when they come into your mind and conscience, saying, "We heard you invited and obtested to come to Christ, and ye would not. Now are we witnesses against you." It was then, I remember, that the whole congregation began to weep: and when he observed it, he cried out, "I see some tenderness among you, and that is favourable to look upon. And yet that is not all. The angels will go up to report before the throne what everyone's choice has been this day, and thus shall they say—"There were some in the parishes of Auchenleck, Douglas, and Crawfordjohn, that have received the Lord Jesus, and He has become their Lord;" and this will be welcome news." These were his very words.'

'O but it was an unco' day!' said Gilbert. 'I thought I was at the very gates of heaven itself when sitting on the wild muir in Hynd-

bottom. There was scarcely a dry eye in the whole company. Cameron himself was so affected that at times he could not speak; and as he leaned his brow on the Bible, the tears wetted the leaves like a shower of rain.'

'Ay,' said Grizzy, 'the strong man bowed himsel', for his great heart was pained, and full of yearning for souls. I remember a puir young lassie sittin' beside me on the bent, and her bit napkin, which she held to her een, was a' drenched through and through wi' greeting. It was naething to see the women greet; but it was extraordinar' to see strong men, and auld men, a' meltit into tears, and standin' wi' faces, as if they had been washed wi' a shower.'

'I was sitting close beside my father,' said John of Lesmahagow, 'and he shook as if he had had the ague. And on his right there was a tall, swarthy man, with a firm and stubborn aspect, who seemed for a while to resist the general emotion; but by degrees even his countenance relaxed, and the tears streamed down his cheeks. He had his bonnet in his hand, with which he sometimes wiped his eyes, and sometimes he dashed the tears away with the big sleeve of his coat, and then with his rough bare hand.'

'Yes,' said Gilbert, 'the very rocks seemed to melt, and the heart of stone was softened. They talk of the Kirk o' Shotts; but I question if the Kirk o' Shotts can be compared to Hyndbottom. The fruits o' Hyndbottom didna soon vanish. The martyrdom of the minister so quickly after served as a standing application of the sermon, and enforces its truth till the present hour.'

'We never had the opportunity of hearing Cameron,' said one of the men from Cairsphairn; 'but we have had many a meeting in our wilds kept by men who have doubtless visited your uplands.'

'Ay,' said Grizzy, 'good Mr. Peden tells us that there are nae Christians like the Christians o' Cairsphairn, and nane that hae mair

moyen at the throne of grace than they.'

'Yes,' said Gilbert, 'and ye hae had an eminently godly minister, John Semple, who watered the deserts around you. I hae heard him at the Sanquhar sacrament, and the sweet impression has scarcely left me till this day.'

'It was under his ministry,' said one of the men, 'that we were brought to the Saviour; and never can we forget that saintly man.'

'Ye are but men in your prime yet,' said Grizzly. 'Continue to live as a credit to that good man's name. Ye may hae muckle to try you ere a' be done; for, tak my word for it, the persecution is not yet at an end, and we hae need o' patience. We cannot tell how soon we may be wrapped in a bluidy-winding sheet, and hidden in a mossy graff.'

Such was the staple of their talk. Nor need we wonder that except topics wore a religious aspect they were distasteful. Every moment might be their last, and a gravity befitting their position marked their behaviour and their speech.

During one of these indoor chats at the Miny, John of Lesmahagow, volunteered an account of himself and of his companion, which, with true gentle manliness their host had not yet asked for.

'We are cousins — Thomsons of Lesmahagow. When it became known that we had Covenanting leanings and frequented conventicles, we were given out as disaffected. Our movements were watched, and soldiers were sent in quest of us. We were successful in evading them, till one Sabbath evening, in coming over a lonely moor, we encountered, all at once, a party of troopers, who emerged from a hollow place in the waste. They suspected we were conventiclars and pursued us. We fled, but in vain: the moor was hard and benty, and their horses easily gained fast upon us. We were threatened with instant death except we surrendered. The troopers marched us across the moorland till

we reached the high road. We came on at length to a small wayside inn. This the soldiers entered, first locking us in the stable with the horses. They sat long and drank deep, and at length were overpowered with liquor. We discovered how matters stood, because the horses were neglected, and at once resolved to make our escape. We got up among the joists, and finding that the roofing was very slender, we tore aside the turf, and crept out. The night favoured us. We were no sooner out, than we ran across the fields till we reached a ravine, where we concealed ourselves among the bushes. What became of these troopers we never heard; but we resolved to seek our homes. My aged and helpless parents for whose sake alone I wish to live, were much concerned when they saw me, and urged instant flight. To this I felt strongly averse, and would willing have lain down my life for them. One night, all on a sudden, our house was surrounded by soldiers. Happily I was from home at a prayer meeting. On my return as I drew near the house I heard confused voices. Not knowing what might be the matter, I stept cautiously behind a peat-stake and examined. I soon saw how matters stood. The troopers had been in, and were asking angrily for me. As they were baffled in their search, they came out of the cottage uttering terrible oaths, mounted their horses, and rode away. When I entered, I found my dear parents greatly distressed. 'Yon must fly—at once,' they both said, 'or my life would not be worth a groat.' I remained till morning; when my cousin and myself, both men marked by the troopers, resolved to set off elsewhere for security. Before my departure I made arrangements with some kind neighbours to look after my parents. We then began our wanderings, which lasted several days, and were again in full flight before the soldiers, when the Lord guided us to your friendly abode.'

THE storm at length abated, and the weather became clear, calm, and frosty. Every cottage and farmstead in the uplands was now like Jericho, *straightly shut up; none went out, and none came in.* The snow was piled as high as the top of the houses, and at the Miny as well as the rest. It was indeed drifted up and around in such a way that no person at a little distance could have guessed that there was a cottage and farm-buildings near, except from the sturdy column of smoke which seemed to issue from the interior of a hillock of solid snow. The two shepherds conceived the design of clearing a wide space along the entire length of the front of the building, that ample room might be made for entering the outhouses where the sheep and cattle were confined.

The four men soon cleared the space. Other advantages were gained by this work. The fine well at the bottom of the knoll at the end of the buildings could now be reached, and there was no further need to melt the snow in pots and kettles over the fire to obtain water for cooking and for the cattle. Fuel could more readily be obtained. A good walk was secured between the Miny and the Aughty, which was frequently used for exercise.

The visitors now thought they would re-thatch the roof. It was agreed to clear a space on the side towards the cowhouse first, and there make the experiment. The farmstead of the Miny consisted of a row of low buildings, the dwelling house occupying the centre, the byre and the stable stretching to the west, and to the east the barn and outhouse in which the sheep were sheltered. The men had just finished what they had marked out for clearing as the night drew on, and were about to descend, when Sandy exclaimed,

‘Maister, maister, here’s auld Eddie.’

‘Auld Eddie wha?’ said Gilbert.

‘Auld Eddie Cringan and his cuddie, standing on the top of the snaw wreath at the end o’ the house.’

‘The callans’ gaen gyte. It’s a vision—a vision.’

‘May be; but Eddie’s there, at ony rate,’ said the herdboy; ‘and he’s crying to help him down.’

‘Eddie, is that you?’ shouted honest Gilbert.

‘Indeed it is, Gibby; it’s a’ that ye’ll get for auld Eddie.’

‘O dear, man, that’s miraculous. It’s like walking on the water without sinkin’.’

‘But ye could walk on the water if it was frozen, Gibby; could na ye? Now the snaw is frozen as hard as a board, so that a gude skater could fighter his way frae Glenbuck to this in an hour.’

‘Where hae ye come frae, Eddie?’ exclaimed Grizzy, in great astonishment, as she looked up at his dangerous height.

‘Where? frae the head o’ Douglas Water, and I hae come here just wi’ the article ye ken. But come and help me down, and I will tell ye a’ about it.’

The four strangers were both astonished and amused at Eddie, a personage of whom they had never heard, and their spades were quickly at work making a way for his descent.

Eddie Cringan was a noted character in that district and a warm friend to the Covenanters, though he never took a decided part with them. He was regarded as a privileged person and went under the familiar name of Eddie the Keelman, or Keel Eddie. He traversed the moors with his donkey, having a creel attached to each side of the animal, while he sat on the seat between. His cuddie was a strong creature, and well fitted for the moorlands; and wherever Eddie went, both he and his companion were treated kindly. His journeys were short, and in general he was in no hurry in shifting his quarters. His company was always entertain-

ing. He gathered abundance of news on his journeys, and nothing pleased him better than to sit by the blazing hearth while he retailed it to others. He was known to be honest, and well able to keep a secret. Eddie carried keel for the shepherds in the uplands and gathered eggs from the farmers' wives, in both which things he drove a considerable trade. But there were two other articles he always carried in the bottom of his creels carefully covered over by the keel and the eggs. Of these two none knew but his Covenanting friends. They were—powder and shot. Self-preservation obliged the hunted people to keep arms, and there was no way of getting ammunition except through such men as Eddie. His visits were, therefore, always welcome to the Covenanters. While thus secretly leaning to them, he could rally with the dragoons, and make himself amusing to their officers. Eddie often passed the soldiers in their raids, but always without suspicion.

The thought flashed across the minds of all the inmates of the Miny, as Eddie sat by the fire with a bicker of rich, steaming brose resting on his knees, and his enormous ram-horn spoon in his mouth—that if Eddie could come thus easily over the snow, the troopers might shortly be expected from Muirkirk. Their anxiety was increased as Eddie thus broke the silence:

'I never travelled these moors so lightly along as I have done this day, and the animal, even in the softest parts, never sank above the hoof. I came round by the edge of Cairntable, and called at no house till I reached this. I saw the face of no living creature, and I am sure none saw me.'

'Think ye, Eddie,' said Gilbert, expressing the fears of all the inmates, 'that there is no likelihood of the troopers coming out fra Muirkirk, if the snaw keeps hard?'

'Na, na,' he replied, 'there is nae fear o' that. The cuddie and

me came lightly o'er the snaw, but their heavy horses would sink to the belly at the very first step. They are fond enough o' mischief; but they hae little notion o' sinking themselves, man and horse, in a bottomless snaw wreath. Na, na; they are no the chaps for that; and so ye need na fear a visit frae them; tak my word for 't.'

All breathed freer when Eddie had delivered this opinion.

'Weel, a-weel, Eddie,' said Grizzy, 'I'm just glad to see ye. I was thinkin about ye the other day, and said to mysel'—"We'll no see Eddie the year, nor hear what is doing ayont the muirs." But ye are here after a', and ye are welcome to our biggin.'

'Thank ye, gude wife. I kent I was welcome, else I wadna hae been here; and if I can help ye in anything, I'll be glad.'

The next day a fire broke out in the stable, and but for the help which Gilbert got from his increasing number of guests, the cattle, the provisions, and the cottage would all have been consumed. The horses and cows were taken to the vault, the roof covered with *cabers*, as Gilbert called the spars of wood; and in a week the damage was thoroughly repaired.

After these labours were ended, they were again seated by the fire, when Eddie awakened fresh fears by the following narrative:

'As I was coming along by the head o' Douglas Water on the day that the snaw began to fa', I met a company o' troopers. I kent the captain weel, and he began to rally me on my puir equipage, compared wi' his gallant war-steed. "Weel, a-weel," says I, "ycr honour, if your horses be brawly harnessed, ye're no o'er weel clad yoursels. There's a batch o' chaps that's come enow to Douglas that dings ye out right. They are a' clad Brent new frae tap to tae, in bonny bright red; but your cloaks are turned sae blue in the hue that they need a bit o' my keel to bring back the colour." "Never mind, Eddie," said he;

"orders are given to cleed us all anew before the winter sets fully in. —But who is the commander of the Douglas party?" "O, it's that scapegrace, Peter Inglis." "Peter Inglis? I thought he had been garrisoned in Hell's Byke in Lesmahagow." "So he was; but he's come bussin' out o' that byke, and a' his bees at his back; and noo they are skeppit in the Red Ha' in Douglas." "So ho," he cried, and rode off.

'But the thing I am ga'en to tell is this: there's a blade, a dragoon in his party, they ca' Geordy Ga'; a fine chiel. I kent his father weel. He was a douce man, auld Saunders Ga'. He was one o' the cottars o' Carmacoup. It was a waefu' day, that o' their flittin', when so many godly families were driven frae the skirts o' Cairntable; and when thirty chimneys ceased to smoke on the fair lands of Carmacoup, and a' for keeping a gude conscience. But Geordy means nae ill. He just wontit to be a sodger, and sodger he is. Geordy tells me he never puts lead in his pistol, and when he fires, his piece maks as loud a noise as ony o' them. Weel, as I was sayin', Geordy was in the troop, and when

he saw me and the captain haverin' thegither, he fell into the rear, and so when the party scampered off, Geordy cries, "Eddie, hae ye ony tobacco?" "I dinna ken but I hae," I says; and so he fell back; for a' this was a pretence. He just wanted to speak wi' me; for ye see I sometimes get news frae Geordy. So as I was takin' out the tobacco, I says, "Geordy, what's in the wind enow?" "O," says he, "we are on the chase the day. Twa herd lads frae Lesmahagow side were seen hereabouts, and we are after them; and last night we got notice of other twa men frae Cairspairn hand, the one a tailor and the other a shoemaker, that have been seen coming down the Afton, and then directing their course to the upper part of Kyle; at least so say the spies from New Cumnock. But I hope we'll make nothing of it:—noo ye hae my secret; and, good day."

'I now began to think what I should do; and so praying earnestly for Divine direction, I rode to Glenbuck, for the snaw was beginning to fa', and there I was storm-stayed till the day ye saw me and the cuddie on the tap o' the snaw.'

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## MYSTERY IN RELIGION.

'But there is mystery in it!' Such is the reply of the rationalist so-called and the infidel Socinian (for Socinianism is nothing less than infidelity adapted to the latitude of England), and it amounts to this, that mystery is suspicious and constitutes a valid objection to a Divine revelation. It is implied too, although perhaps it would not be avowed, that a Divine revelation should have everything comprised in it plain, if it be not even *exhaustive*. The objectors, however, forget two great principles—First, that Divinity itself and its actings, must necessarily be beyond the range of human cognition—that a God wholly comprehended — known by the creature —

the finite to perfection, would be a solecism, an absurdity. We don't know ourselves. Man is an enigma, a mystery to himself. Our mental and moral being is inscrutable in many points, defying the analysis of the most subtle metaphysicians as evidenced by their conflicting interpretations. And if man be a riddle to himself, if all nature be full of mysteries, if the sublimest intellects are ever finding and confessing that there are limits beyond which 'clouds and darkness rest upon' truth, can anything be more irrational, impudent, and hypocritical than to take objection to a revelation of God because it contains mysteries — things 'dark with excessive light,'

things too vast for man's grasp, too lofty for human intellect to surmount? If God be infinite (and He is not God if He be not), his ways and works must partake of Himself in some of their aspects, and therefore a revelation of God without mystery is impossible, and would prove anything pretending to that character an imposition. The mawkish and puerile complaint of mystery, then, made by the infidel, is a shameful pretence, as full of ignorance as it is of ingratitude. He fights against an inexorable law, and commits the same sort of suicide as certain fabled frogs who thought to swell themselves out into the bulk and proportions of the ox. The thing however is no new thing under the sun. It is at all events as old as Job's times, and received the most withering and crushing rebuke—'Vain man would be wise though man be born like a wild ass's colt.' That which is one proof of the Divine revelation, infidelity perversely uses as an objection, and thereby at once insults the Deity and tramples on one of the clearest dictates of human reason which it professes to worship, and to which it makes even the Infinite subject.

But a second principle ignored is, man's own nature. Mystery not only enshrouds nature, but is in some sort necessary or contributory to our highest interests. It contributes to delight, to hope, to love, to aspiration. I stand upon the sea shore. I gaze upon the illimitable waste of waters. I hear its measured everlasting music; but I cannot fathom its depths. I cannot imagine the inexhaustible riches of its dark caves. I cannot understand the laws which govern it (for all that human wisdom has ever discovered is simply their agency and the *regularity* of their operation—nothing of their *nature*). It seems to me as I gaze that the sea is infinite, a thing of life, a grand mystery, puzzling and confounding human knowledge; and I am enraptured—mystery perfects my joy. I gaze into the blue heavens. I breathe its atmosphere.

I see the innumerable points of light which stud the brow of night. I remember the names by which the planets and the constellations are known, and the immense distances at which they are, and the exactitude with which they keep their several places, and that there are beyond them all, even the most distant, systems which only the telescope can descry, and that probably the immense mass of worlds and systems visible from earth are only a portion of God's works,—that beyond the farthest of them there stretch away and away other systems grand and vast as the grandest and vastest of those discovered. Mystery is connected with all the visible, and mystery yet more profound reigns on the limits which bound the visible. My intellect is fired, delighted, entranced by the spectacle, and still more by the imagination which it challenges and yet confounds. The mystery is an element in my joy—it swells and dilates my heart—it creates hopes and aspirations boundless but transporting—and 'thoughts that wander through Eternity.' I am bowed down to worship. I recognize the presence, agency, and glory of the Great Creator in His glorious works, and I love Him with an awful but warmer love 'for that He is infinite in wisdom and power.' Take away mystery, and you rob me of my overflowing joy; you draw a veil between my soul and my God, hiding His supreme glory; you divest my adoration of its ever-growing strength, its ever-rising tide, its perpetual freshness, blossoming sweetness, and satiating transport.

Not deeply to discern, not much to know,  
Mankind were made to wonder and adore.

Inscrutable as it may be, it is a fact, a phenomenon of human nature that we take pleasure in mystery. It tends to brace the mind up to a higher tension and to satisfy a native instinct. Where all is known curiosity droops its wing, thought takes

rest, and the charm and bloom and fascination of the thing being gone, we feel a want, a strange depressing sense of some incompleteness steals over us.

If there be any truth in this, it holds still more true of the *modes* of the *Divine existence*, as for example, the tri-unity and the incarnation: these are essentially out-lying facts immeasurably beyond the sphere of human cognition. Dogmatically to pronounce them impossible or unreasonable, would be irrational, or it would betray ignorance of the doctrines as correctly stated. Any truth may be travestied by being falsely put. But it is simply irrational to deny the possibility of the Divine tri-unity and the incarnation. The only question is, do the Scriptures assert them? If so, their mystery strongly makes in their favour rather than otherwise. The man is to be pitied, profoundly pitied, who under pretext of the difficulty as to the mode, rejects the facts, which are so luminously illustrative of the blessedness of the Divine nature, and of the ineffable benignity and condescension and grace of the Divine tri-unity.

If they knew the infinite affluence

of blessing and comfort in the latter doctrine (Incarnation) they would not 'deny the Lord of glory, the Lord that bought them' with His own most precious blood. They who know it, cry with united voice—

'I love the Incarnate Mystery  
And there I fix my trust.'

The Divinity of Him who is also 'the man Christ Jesus,' the son of Mary, and so my brother, is a necessity of His office and mediatorship, necessary for His completeness and suitability, and equally so for *our* trust and comfort in Him, and so for our drawing 'out of His fulness.' Divinity is an essential and everlasting *mystery*, and if it please to assume the humanity into personal union, without change or confusion of nature on either side, why the mode must necessarily partake of the same *character*. If the union of soul and body be a mystery (and he who denies it is a fool in his pretended knowledge), how much rather the incomparably higher and glorious fact of the unity in one person of the Divinity and the humanity!

Sheffield.

J. J.

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## ARMINIUS: A BIOGRAPHICAL SKETCH.

### CHAPTER VI.—NEW CONFLICTS AND CALUMNIES.

THE divinity professorship at Leyden was in those days a distinguished and important office. The name of Junius, whose place Arminius was elected to occupy, had shed lustre in the University and invested with additional dignity the chair he had filled. Protestantism had but just established itself in the land, and the political struggles of the Netherlands were not over. The Dutch Reformed church had scarcely passed its infancy. Its future doctrine and life would be largely influenced by the training of its clergy. The first body of its ministers had in the main been

drawn from France. There were also French congregations and French pastors in most of the cities. But as the Reformation took root, a native church and a native ministry grew up. The Genevan faith was criticized in a spirit of sturdy independence, and its rigid exclusiveness was toned down. There were thoughtful Dutchmen who inclined to the more moderate opinions of the sage of Rotterdam, and Arminius was one of the most prominent of them. His elevation to the honour of a theological professorship was promoted no doubt by a desire to secure for a native of Holland, a

distinguished alumnus of Leyden, an influential position among the ministers of the Reformed church.

He entered upon the duties of the professorship with becoming modesty and zeal. He knew the heavy responsibilities of the office, and he was not without serious misgivings as to his wisdom in accepting them. 'There is one thing,' wrote he to Uitenbogardt, 'which vehemently distresses me. How shall I be able to satisfy such a great explanation? How shall I be able to prove myself to be in some measure worthy of having so mighty a movement set agoing on my account?' But though his heart sometimes failed him, he was reassured by the kindly judgment of his friends; and the whole academic body welcomed him to their midst. In a letter written about this time he says;— 'I will therefore, with the help of the good God, address myself to this province and look for success by His abundant blessing. He knows from what motive I have undertaken this office, what is my aim, what object I have in view in the discharge of its duties. He discerns and approves, I know. It is not the empty honour of this world—mere smoke and bubble—nor the desire of amassing wealth (which indeed were vain let me strive to the utmost) that has impelled me here; but my one wish is to do public service in the gospel of Christ, and to exhibit that gospel as powerfully and plainly as possible before those who are destined in their turn to proclaim it to others.'

In this spirit he commenced his work at Leyden. His first lectures were a great success. He magnified both his office and his theme. They were not, he maintained, topics of trifling import upon which he was about to discourse. The science of theology was superior to all other objects of human research, and worthy in every way of the profoundest study. He would adopt therefore the most approved method of tuition. It would be his aim, first of all, to stimulate the

minds of the students to eager and earnest enquiry; for he thought with Socrates that he should have accomplished an important part of his duty as a teacher when he had inspired his pupils with an ardent desire of learning. Besides this, he perceived, as he feared, that some of the students of theology were entangling themselves in the thickets of barren speculation, and pursuing crabbed and thorny questions, to the neglect of scripture truth. After conference with his colleagues, he determined to discountenance such profitless studies. His efforts were not without effect. He restored, says Peter Bert, the earlier, and masculine and muscular kind of study.\* He withdrew his pupils from their wanderings among the theorems and problems of scholasticism to the fountain of spiritual life, the pure and crystal waters of inspiration. He taught them to seek their principles of faith from the scriptures, and to cultivate not the religion of bickering and controversy and fruitless disputation, calculated only to sharpen the intellect and harden the heart, but the religion which breathes forth charity, which follows after truth, which leads to holiness of life, and marks off the Christian character from the ungodly and heathen world.

His introduction to the University was thus full of promise. The popular preacher of Amsterdam became the popular Professor at Leyden. At one bound he secured for himself the highest distinction and widest regard. The students declared that Junius was restored to them again. The curators congratulated themselves on the acquisition of a new Atlas of the University. The promoters of his election were publicly thanked for their service. Cromhout received the tribute of a copy of dull Latin verses, and Uitenbogardt was presented with a brilliant silver cup.

But the woe of universal applause

\* *Priscum illud, et masculum, et torosum studendi genus.*

was not to fall to the lot of Arminius. As soon as the many spoke well of him, the old spirit of jealousy and prejudice reappeared among the few. One is weary of following the story of their paltry accusations and incessant and nibbling annoyances. Gomar, his colleague, although professedly satisfied with his orthodoxy, seemed ever ready to seize occasion for dispute. He did not stand first in popular estimation, but he held the first position in the theological faculty. He was Primarius Professor. It was specially his province to expound the New Testament. But Arminius had license from the curators to select scriptural books for his prelections provided he did not encroach upon the particular subject on which Gomar might be engaged. In connection with prophetic exegesis Arminius gave expositions of certain portions of the New Testament. Gomar was displeased, and meeting Arminius one day angrily accused him of invading his professorship. Arminius replied courteously, explaining that the freedom he had taken was granted in his license, and assuring his colleague of his unwillingness to detract anything from the honours and privileges, or trench in any way upon the duties of his office.

A more serious rupture followed. The cloud no bigger than a man's hand that appeared above the horizon grew to formidable proportions, and a storm threatened. It was well-known that on the doctrine of predestination Arminius was at issue with the Genevan school. It was equally well-known that other divines of the Dutch church had been of the same mind as himself. Arminius was called upon in his turn to discuss this subject. He prepared therefore certain theses on the question, and exposed them to public view after the manner of the times. Their purport was; 'That divine predestination is the decree of God's good pleasure in Christ, by which with Himself from eternity, He resolved to justify and adopt believers,

on whom He decreed to bestow faith, and to give eternal life to them, to the praise of His glorious grace; that reprobation on the other hand is the decree of wrath or the severe will of God by which from eternity, He resolved to condemn to eternal death unbelievers who, by their own fault, and by the just judgment of God will not believe, as persons who are not in a state of union with Christ—and this for the declaration of His wrath and power.' Arminius put forth this view as by no means novel, but as held by other divines of the Reformed church; and in his disputation he was careful to guard against disparaging the reputation of Calvin and Beza, and to speak without severity of their adherents. He followed up this exercise in the course of a few months with theses on the sin of our first parents, seeking to establish the contingency and confute the necessity of that sin.

Before the year had passed away, Gomar, out of due order, and probably at the instigation of others, stepped into the arena against Arminius. With an excited countenance and in bitter and acrimonious words, he stated his reasons for taking up contrary to the usual custom a subject already discussed, and advanced many things manifestly intended as an attack upon his colleague. The positions he defended were to this effect;—'That the object of predestination is creatures rational, salvable, damnable, creatable, fallible, and recoverable; that, moreover, out of these indefinitely foreknown God as absolute sovereign of His own right and good pleasure, foreordained on the one hand, certain individuals, to His own supernatural ends, namely, eternal life; and also, on the other hand, destined other individuals, eternally rejected from eternal life, to death and everlasting ignominy and to the ways leading thereto, that He might make known His most sovereign authority, wrath and power on the reprobate, and the glory of His saving grace in reference to the elect.' Arminius was

present at the disputation; but took no notice of the unfriendly and harsh manner in which he had been assailed. In a letter written next day to his friend Uitenbogardt, he exhibits the most exemplary charity and forbearance. He says, 'I know, and have the testimony of my conscience that I have neither said nor done aught to afford Gomar just cause of offence. I will readily return to favour even with him, though his conduct has been most offensive — yea, and with him of Amsterdam also, if he will henceforth but hold his peace. It is not lawful for me to hate any one, or to retain anger how just soever it may be against any person; that God who is described to us in the Scriptures instructs me to this effect by His word, spirit, and example. Would that He would teach me to be moved by nothing, except when any blame is justly to be attributed to me. Be this my wall of brass—a conscience void of offence.' In the preface to the 'Examination of the theses exposed to view by Gomar,' which he afterwards prepared for the use of his students, Arminius shows the same gentle and generous spirit. He says, 'I take upon me this task not from the desire of contention, but in the endeavour to investigate and find out the truth, to the end that the truth may more and more become known and everywhere obtain in the church of Christ. That you (Gomar) also set before you this aim when you addressed yourself to that disputation, I am thoroughly assured. In mind and end then we agree, however in judgment we may chance to differ. Of this difference, I take, as in duty bound, God speaking in the Scriptures to be the arbiter; and devoutly venerating His Majesty and supplicating His favour, let me now address myself to my task.'

Without for the present discussing at large the difference in the positions of the two Professors, or of the Calvinistic and Arminian schemes of predestination, we may observe in passing that Brandt sums

up the controversy by saying that Arminius charges Gomar with teaching doctrines from which it may be logically inferred that God is the author of sin, and by which the notion of a fatal necessity is instilled into men's minds to the hardening of their hearts in rebellion against God; while, on the other hand, Gomar objects against Arminius that his doctrine tends more than that of the Papists themselves to make men proud and arrogant, and takes away from God the glory of being the author of the good dispositions of the mind—a thing of the greatest consequence.

The attack upon Arminius by his colleague created an excitement which could not be confined within the precincts of the University. The busy tongues of rumour were at work. It became the town-talk at Leyden that the Professors were at variance. Everywhere by the mouth of carder, furrier, weaver, and other artisans with whom Leyden abounded, the news of the controversy was circulated. All Holland heard the story. It lost nothing except correctness, as it went along. It was told sometimes with an interchange of names, and at others with gross exaggeration of the circumstances and subject of the discussion. It entered the churches. It furnished material for the gossip of the pews, and the declamation of the pulpit. Presbyteries were affected by it, and candidates for the ministry who had studied at Leyden were accused of giving novel answers on doctrinal points, and were subjected to severe examination with a view to elicit grounds for impeaching the orthodoxy of both pupil and teacher. The zealous deputies took it up, and applied to Arminius for a confession of faith, for a conference, and a recantation, because the Reformed doctrine was being undermined, young men were growing unsound in the faith, and the church was in danger. It was thought a National Synod must be summoned forthwith as the only way of settling the dispute on pre-

destination, and ending all controversy for ever.

Meanwhile at Leyden matters looked brighter. A minister who had calumniated Arminius was silenced. An attempt of Kuchlin, the uncle of Arminius, to empty the lecture room of his nephew, proved futile. A demand of the Consistory for an official and public interview with Arminius was abandoned. A grievance of the Presbytery of Dort, or rather a *gravamen* prepared with a view to presentation at a forthcoming annual Synod, and charging the academy and church at Leyden with serious controversies concerning the doctrines of the Reformation, was taken up by the curators, and dismissed, all the Professors implicated, — Gomar, Arminius, Trelcatius, and Kuchlin, — affirming that no discussion existed among them in regard to fundamentals of doctrine. Harmony was therefore restored at the headquarters of ecclesiastical discord, and Arminius wrote to his friend Uitenbogardt, 'Between Gomar and me there is peace.'

But the truce if real was but momentary in its duration and limited in its range. The officious Synods would not acknowledge it. They clamoured for further investigations, they fanned the flame of controversy, they fed the appetite for strife. Peter Planc, and men after his kind, would not acknowledge it. The pulpit at Amsterdam resounded Sabbath after Sabbath with angry invectives against Neo-Pelagianism and the Leyden heresy. Presbyteries would not acknowledge it. The students of Arminius were treated in the most rigorous manner, and the certificates which he furnished were disparaged. The deputies of the churches would not acknowledge it. Permission was obtained to hold a National Synod, and a preliminary convention took place. Arminius was present, and found himself still in the fray. He defends the contemplated revision of the Confession and Catechism; he upholds the scriptures as the only

infallible rule of faith, and maintains that human formularies should be tried by the scriptures and not the scriptures by human formularies; and he indignantly repudiates certain articles of belief maliciously circulated as emanating from his own pen. But whether at peace or not, he continues indefatigable in the discharge of his duties at Leyden. He wears for a year the honour of *Rector Magnificus* of the Academy; and when he vacates the office in due order, he delivers a masterly oration on 'Religious Dissension,' exhibiting deep anxiety for the peace of the church and proposing judicious remedies for its restoration. His lectures were attended more largely than ever. The singular grace of his style, his lucid interpretations of God's word, his eager inquiry after truth, and possibly the distinction his detractors helped to confer upon him, increased the popularity of his classes. But for the fear in the minds of the timid lest the fact of having been the pupils of Arminius should injure their future prospects in the church, still greater numbers would have gathered around him. Gomar looked on with something of envy, for he had more of human frailty than should mark the character of the philosopher and divine, and it was in no genial and friendly mood that he greeted his colleague one day with the compliment, 'They say you are more learned than Junius.' There was always a possibility of a fresh outbreak from him.

In the meantime the state of affairs grew worse and worse. The whole church was taking up the strife, the prosperity of the University was threatened, and the character of Arminius was continually traduced. Throughout Holland, throughout Europe an evil report of him had gone forth. Everything he did or said was misrepresented or maligned. The gravest accusations were laid against him. Old calumnies still lived, and were repeated with most unwearying and pertinacious assiduity. He was regarded as a huge

heresiarch. He was accused of calling in question truth sealed by the blood of martyrs; of labouring to bring in a motley religion of libertinism; of teaching Pelagianism, Socinianism, Popery; of advocating as of first importance the study of heretical and Jesuitical works; of speaking in contemptuous terms of Calvin, Beza, and other eminent Protestant divines; of preparing the way for the destruction of the true faith; and to crown all, of having received from the Pope himself a most gracious letter offering him a large emolument and commending to him the interests of the church of Rome. Charges like these carried with them their own refutation, but the spirit which gave

them currency or credence it was difficult to exorcise. Arminius was regarded by nearly the whole body of the Calvinistic clergy with a settled and dogged suspicion. His character, his acts, his words were read in the false lights of a most perverse prejudice; and for whatever bad doctrine might show itself anywhere in the Dutch church he was held responsible. If books taught pernicious error, he wrote or inspired them; if young ministers preached it, it was through his influence; if laymen favoured it, he was the chief cause. The ban of a new excommunication was upon him, and its curse was henceforth to overshadow his life.

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## SUNDAY-SCHOOL LABOUR: ITS QUALIFICATIONS AND RESULTS.

BY THE REV. T. W. MATHEWS.

My dear friends and fellow-labourers in the work of the Lord.—At your last annual meeting I was requested to prepare a paper on the following important questions, viz.:—‘What are the qualifications for spiritual labour in the Sunday-school, and what are the results we have a right to expect from such labours?’

I judge that it will be most expedient first to offer a reply to the second of these inquiries,—and to use that reply as an introduction to what may be advanced as an answer to the first. For if we duly appreciate the end to be gained, we shall readily perceive the qualifications requisite for our success.

I. The results we are to aim at in Sunday-school teaching comprise all that are most engaging and sublime;—all that can worthily excite the enterprise of the philanthropist, the aspiration of the saint, and the prayers of the Christian. They are

‘Such as might fill an angel’s heart,  
And fill’d a Saviour’s hand;’

such as the Son of God came from

heaven to earth to accomplish; for which He taught and laboured, wept and prayed, and lived and died, for which He rose again, and intercedes and waits. They are such as please God, and bless mankind.

1. Now observe, the smallest good contemplated by Sunday-schools is the very largest that merely human philanthropy designs;—to secure the greatest attainable amount of true happiness on earth. We know that *godliness is great gain, having the promise of the life that now is, as well as of that which is to come*; that it makes the heart happy, the temper even, the manners sweet, the character reliable, the person respectable, and the home comfortable. We seek therefore to imbue our youth with the fear of God; and to confer on them the ability to read the Bible. We thus incidentally open to them mines of intellectual delight, improvement, and elevation even on earth, and

A Paper read before the last meeting of the Lincolnshire Sunday-school Union, held at Holbeach, on the 20th July.

'Knowledge to their eyes her ample page,  
Rich with the spoils of time, unrolls.'

They become capable of refining intercourse, such as gives a charm equally to the mansion of the affluent and the cottage of the poor; and while they are thus rendered happy in any position however humble, they are fitted, when occasion presents, to rise in the scale of human society.

The history of Joseph, the praying slave, the God-fearing house-steward, the pious prisoner, the conscientious chancellor of Egypt, affords an instance familiar and convincing, that if people will *seek first the kingdom of God and His righteousness, all other things shall be added unto them*. And the records of the working classes in our own country and our own day, teem with instances, if less eminent, yet not less assuring, of the truth thus asserted by our Redeemer.

2. We aim by Sunday-school instruction to guard our young people against the temptations which are sure to beset them in every situation of human life; to

'Guide the young with innocence  
In pleasure's path to tread;'

teaching them to shun evil companions as they would a man infected with the plague; and every form of vice, as the mouth of hell; to fear self-indulgence, sensuality, idleness; to hate falsehood, profanity, gaming and drunkenness.

By example, precept, and prayer, we hope and aim to take the prey from Satan, and bring some trophies for the honour of the Captain of our salvation. We desire our boys to be like Timothy in their childhood, like Janeway in their youth, like William Bramwell in their apprenticeship, and in their manhood like Joseph Williams. We wish our girls to resemble Phebe Bartlett, of New England, in their infancy; in their service, Naaman's Israelitish maid; to become young women like Johanna Turner; and matrons like Matilda Smith, of Cape-Town.

3. We aim to inspire them with hopes worthy of a nature which claims the eternal, holy, happy God as its Father; the Son of God incarnate, as its Redeemer and its Forerunner; and the Holy Ghost as its Light and Life. In short, we aim to save their souls with a present and eternal salvation!

4. We aim at imbuing their minds with principles at once the most noble and the most simple; the most needful and the most practical; which like day-light and vital air, will be found wherever they have occasion to go, whatever they may have to do, and whatever they may be called to endure;—to guard, to guide, to cheer, and to support them; even the fear of the Lord, which is the beginning of wisdom, and the love of God, which is the element of heaven. We seek to write on the fleshy tables of their hearts those *two commandments, on which hang all the law and the prophets*—all we ought to be in this life, and all we hope to enjoy in the life which is to come; those two commandments, in which our divine Redeemer lived, died, and ever lives, *loving God with all His heart, and his neighbours, (including both friends and enemies) even as Himself*.

5. There is a more remote and contingent result we also hope to realize, viz.—That should any of them be led away with the error of the wicked, and the temptations of the world, the flesh and the devil, they may all the time feel the stings and checks of an upbraiding conscience, and instead of falling into the recklessness of despair, may know how to *recover themselves out of the snare of the devil*; and with an evangelical knowledge of the character of God as their offended but unchangeable Father and Friend, may say, *I will arise and go to my Father, and say, Father I have sinned, and am no more worthy to be called Thy son*. Such a case I remember in a sailor-boy at Liverpool; and instances of the like are weekly recorded in the 'Revival,' and other religious periodicals. 'Tis well for

us, that if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

6. But our confident expectation is, that by our efforts in the Sunday-school we shall, by the grace of God, provide a succession, as long as time shall last, of quiet, decent, respectable maintainers of the gospel, the cause, the church, and the ordinances of the Lord Jesus Christ; who early *planted in the courts of the Lord, shall flourish in the house of our God*;—many of whom shall become the teachers of children yet to be born, who shall arise and teach the generation following; others of whom shall become the lights of the temple at home; and others again, lights to them that are still sitting in the darkness of heathenism, or groping in the dimness of Jewish, Mohammedan, or Popish superstition.

7. Yes, and as a secondary effect of a deep and wide spreading piety, we hope to effect considerable improvements in the material, civil, social, and political condition of the human family at large. These are *things that accompany salvation*. Arts and sciences may be first sanctified, and then promoted, by Christian men. Cruelties and oppressions, dishonesties in high places, and Machiavellian principles among the politicians of the earth, will be exposed and denounced by men of God, who fear nothing but sin. Such men are *the salt of the earth*. By such men, war, slavery, and drunkenness, bribery, licentiousness and profanity, as well as ignorance and vulgarity, will, we may hope, become objects of public abhorrence, and fly away to hide themselves with the moles and the bats, the odious things of former generations. At least, let us hope and try for it. Much has been done. We see more public decency in the vicinity of some of our schools. *May the good God make the places round about His hill a blessing; and cause the shower to come down in its season; yea, let there be showers of blessing.* Ezk. xxiv. 26.

II. From such a survey of the results contemplated and designed by Sunday-schools, we may easily infer what must be the qualifications of those who are adapted to work these institutions with success.

1. There must be an impressive discernment of the preciousness of the material on which they have to work. They are young immortals. Not mere boys and girls, but youthful angels,—who, according to the impressions now made on them, will be either angels of light or children of the devil; either blessings as they pursue their way to heaven, or curses as they go the downward road to hell. How different are the same objects as presented to different eyes! How different is a book to him who cannot read it, and to him who can! The most valuable part of an object is often that which cannot be seen! A hand is valuable, but far more so is the unseen mysterious thing within it,—I mean the life that animates it, and the intelligence that employs it! So in every child in your class there is a priceless something that you cannot see. Something deeper than that expressive face, and those inquiring looks, and those loving eyes! There is an undying spirit there;—a child, a fallen child of God. It has to be reconciled to God, and you are to be the means of reconciling it. There is a soul there bought by the blood of Jesus. Costly beyond computation, dear to Christ;—but at present lost, insensible; and you must get it awakened, directed, restored. Ah, if we would receive one such little one, so as in him or in her to receive Christ Himself, and in receiving Christ to receive the Father—we shall have to know it no longer after the flesh, but to see it with Christ's eyes, and feel for it with its Heavenly Father's heart. Views of this kind will show us the frivolousness of distinctions which the world regards as important. Views of this kind will impart fervour amounting to agony to our prayers, tenderness to our

teaching, and pungency to our appeals. Lord, open our eyes and increase our faith.

2. To succeed in our heavenly enterprize, we must have some experimental acquaintance with salvation itself, and with the mode of its attainment. We must ourselves enjoy the *knowledge of salvation in the forgiveness of sins*. Luke i. 77, and something of the *peace of God which passeth all understanding*. Phil. v. 7.

We know that God made every sentient creature that it might be happy with the measure of happiness of which its nature is capable; that intelligent moral creatures, such as we are, are capable of moral happiness, (that is) God's own everlasting happiness. But we also know that we cannot have that happiness, nor any other worthy of the name, unless we are right. And having lost our rectitude and incurred great guilt, we are wholly unable either to pardon our own sins or to recover rightness and happiness. In this helpless, strengthless, hopeless state, the grace of God in the redemption by Jesus Christ, meets our ruined race. The faith of this brings peace to the guilty conscience, and reconciliation to the alienated heart. Thus *the gospel is the power of God to the salvation of every one that believes it*. Rom. i. They who experience that blessed power can show it, and by telling the truth, can convey the same power to others. This reconciling, this sanctifying gospel is what you have mainly to teach; that the souls of your pupils may be renewed by the knowledge of it into *the image of Him that created them, even in righteousness and true holiness*. Eph. iv. 23, Col. iii. 10.

3. As we are therefore called to this great work of remodelling the souls of our fellow beings, we ought to be well acquainted with the implements given to us to employ. We must be conversant with the Bible. It should *dwell in us richly*. We must therefore *search the Scriptures*: study, compare, commit

to memory. We must seek to feel the *comfort of the Scripture*. We must conscientiously act up to our perception of its injunctions. We must set our affection on the fulfilment of its promises and prophecies. We must more and more fervently pray, *Thy kingdom come*.

Then we have to communicate what we know, and with our best ability adapt it to those we teach. We must try to illustrate it, that we may endear it. Bible stories, all other stories, parables, and even suppositions, our own experience and observation, appeals to their own history, conscience, and feelings—all will aid us. God's works will often illustrate and delight. There are 'sermons in stones;' in the thunder, in the spring, summer, autumn, and winter; in flowers, fruits, weeds; in pictures, in passing events, accidents and deaths. Press everything into the holy cause.

4. Then we should be very careful to adorn, and recommend and endear our teaching by a behaviour and spirit imbued with the Gospel. Our *faith must work by love*. Love will both consecrate our object and beautify our manner. In the self-denying Paul the Galatians saw *Jesus Christ evidently set forth, crucified among them*. The Thessalonians found him *loving as a nurse cherishing her children*. He persuaded the Corinthians with the *meekness and gentleness of Christ*, and he *commended himself to every man's conscience in the sight of God*. All this is to be reproduced in us, if our object is to be attained, and the attainment will repay the outlay.

5. Everything therefore must be guarded against which could hinder the result. Let us be conscientious in making and fulfilling engagements:—reliable and punctual. Avoid the appearance of evil, such as frivolity, vanity, immodesty, anger, pride, self-sufficiency, disrespect, insubordination, fickleness, backbiting. Let us ever keep the end in view, and never be satisfied till it is secured.

6. We may probably many of us

feel that we fall sadly short of this standard of requirements. Most likely we do. But while humbled by the comparison, let us be neither discouraged nor deterred. The Lord has need of us, even as we are. The children need us even as we are. We would not refuse the offered aid of any one who is willing to aid us, though we may justly deem them scarcely half fit for the work. But in teaching they may be taught; and we, if we are willing,

will be, by the grace of Christ, made into able teachers of the gospel, *workmen that need not be ashamed.* The God of salvation accept and crown our service.

I remain, dear friends,

Your brother and fellow-servant for Jesus' sake,  
THOS. W. MATHEWS.

*To the Teachers of the General Baptist Sunday-school Union in the Lincolnshire District.*

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### LETTER FROM DR. LIVINGSTONE.

DR. LIVINGSTONE has addressed the following letter to the editor of *The Medical Times and Gazette* :—

'Sir,—In a leading article in *The Medical Times and Gazette* of July 5th, 1862, headed "English Sacrifices in Central Africa," after remarking on the general sickness that prevailed at the mission station Magomero, you very naturally ask, "How then can we reconcile these sad facts with the statement that 'the mission under the direction of Dr. Livingstone settled down in an admirable station high up the river, where the country is an elevated plateau, where the climate is tolerably salubrious, and where a dense population is immediately available for missionary work?'" The quotation is from the bishop, and expresses the opinion which I formed, and still hold, as to the general healthiness of the plateau referred to. The spot, taken as a temporary residence until extensive acquaintance with the whole region should enable the head of the mission to select a suitable locality for a permanent abode, was forty or fifty miles distant from the "Elephant Marsh," and at an altitude of between 3,000 and 4,000 feet above it. We shall therefore try to think of the marsh and mission station as distinct as Oxford and London. The plateau is ten or twelve miles broad, and probably 100 in length. We happened to travel along it at the

hottest season of the year, and even then found the climate deliciously cool. When previously in the Upper Shiré Valley, at an altitude of 1,200 feet above the sea, we were drinking water at 84 degrees, and in one day, mounting up to an altitude of between 3,000 and 4,000 feet, we had every few miles a gushing stream, with the water at 65 degrees. The air had that bracing effect which the mountain breezes have at home, and we were all struck by observing far more very old people than we had seen anywhere else. Our stay was too short for our own experience to be worth anything; and the experience of the missionaries amounts only to this—that without sanitary precautions the health is endangered here as it is everywhere else. The missionaries were placed in very peculiar circumstances, and such as probably they never anticipated. As we climbed up the plateau together, and felt its refreshing breezes, we met parties of Portuguese, with long lines of bound captives in their possession. These were soon made free, and the bishop, trusting to the support of those who had sent him, bravely took charge of them. These re-captives soon amounted to 200; but in what follows I have only the testimony of the missionaries themselves, for I then left, and pursued the exploration of Lake Nyassa for some 225

miles. Magomero was situated on the bend of a small river of exactly the same shape as that into which General M'Ciellan, for "strategic reasons," ran. It was shaded by lofty trees, which the poor bishop admired exceedingly, and resolved to preserve. The efforts of the missionaries failed to prevent these two hundred people from depositing their droppings all over a space of less than one hundred yards by fifty, and it was then fitly described as a "pest-hole." For some months the people adjacent and around them brought abundance of provisions for sale, and no one imagined that these were all their surplus stores; but after the expenditure of the surplus came famine. The missionaries nobly shared their own provisions with the poor wretches whom they had adopted, and were reduced to the same hard and scanty fare. About fifty of the natives perished by ulcers and dysentery, and to me the wonder is, not that in that foul den the whites presented the sorry figure you have drawn, but that they were not all cut off together. Now, don't blame them; they felt the necessity of removing out of the pest-hole, but the grass had all been burned off, and new huts could not be built; slave-hunting, at the instigation of the Portuguese of Tette, was going on all around them; they were in new and untried circumstances; had to retire to the lowlands: but still all think that the plateau is the healthiest abode, and will return as soon as possible.

'The bishop, whose untimely fate everyone who knew him must deeply deplore, never spared himself, and was foremost in depriving himself of the comforts which you rightly conclude are indispensable to Europeans, in order to save his orphan children. He and Burrup were the strongest of the party, and were proportionately disregarding of their health. Exposed for more than a week previously to hard, fast marches, worse fare, and drenching showers, he set out from Magomero, ill with diarrhœa, on his last and

fatal trip, and began by walking through the stream, remarking that he would soon be wet at any rate. After two days' walking in a plight which you may imagine, he reached the Shiré, embarked in a miserable small canoe, and after dropping down the stream one day was upset, lost clothes and medicines, and went on, of course, still wet—coffee, tea, and sugar all gone; it is scarcely possible to conceive a more miserable plight. But let any one go through the same amount of exposure in England, and he will as certainly be cut off by consumption as the bishop and Mr. Burrup were by fever and dysentery. When I began to travel I walked through streams, and braved rains in the same way the bishop did; but I found that I had fever perpetually, and gave up the habit, though it was really pleasant to have the extremities cooled. You will perform a good service if you warn all Europeans going to the tropics to take as good care of their health there as they do at home. In addition to the loss of invaluable services, these untimely deaths are a great misfortune to the cause of African civilization, because people immediately ascribe them to the inevitable effects of the climate, and with you say, "It is of no use to send missionaries where they cannot live." In our expedition, though we have undergone exposure to which no missionary need subject himself, we have had but two deaths among a large number of Europeans in four years, and these were caused by detention sorely against our will in most unwholesome localities.

'No great work can be accomplished without pain and suffering, and even death. Those who, with you, "would not say a word to damp the energy of missionaries and of those that send them," must expect to hear cases like that of the noble-minded Indian officer who lately fell a victim to gigantic labours during the Indian famine, or that of Lord Canning, and try to place a slight drag on the imagination. Horror seems to lay hold on you at the bare

mention of "Elephant Swamp." I am actually to pass through it to-morrow, and am only sorry that the enormous herds of elephants—we have seen eight hundred in it at once—have become so knowing that we have no chance of getting a steak or a foot. But see the effect of bad example: my imagination, do as I will to prevent it, obstinately pictures you sitting on that wilderness of eight hundred cesspools, which the commissioners only the other day swept away, and drinking water mixed according to Dr. Acland, with all the abominations and unutterable filthiness which are poured out of Oxford, Reading, &c., into your cup. Oh! you filter your water through a few inches of sand, do you? I would not trust it (unless I were in London) though filtered through the Great Sahara. The delicious unconsciousness with which you exclaim, "Elephant Marsh; good heavens! what a vista of deep swamp, rotting vegetation, flies, vermin, stinks, agues, and dysentery do the words call up!" only excite

a merry laugh, which I beg you to believe has not one particle of ill-nature in it, and the quotation,

"Oh, wad some power the giftie gie us,  
To see oursel as ithers see us."

You have actually a larger area of cesspool and marsh around and above London than exists in the Elephant Swamp, and to the direful effects lettyphus, typhoid, diphtheria, cholera, consumption, scrofula, &c., testify. Here they are absolutely unknown. But our fever, if ill-treated, as by bleedings, or not treated, as it was in the case of the missionaries at Linyanti, who took only a little Dover's powder, is as fatal as any two in your catalogue. And while it would be "penny wise and pound foolish" to make missionaries of inferior men, good men ought invariably to be accompanied by a thoroughly educated and well-paid medical officer.

'I am, &c.,

'DAVID LIVINGSTONE.

'River Shirè, January 26th.'

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## A Basket of Fragments.

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### COMMUNION WITH GOD.

THE true Christian's intercourse with God is a living, personal, heart-felt communion. Let the profane scoffer, and the cold-hearted infidel, and the formal hypocrite, and the self-righteous moralist, smile, if they will, with a mixture of indignation and contempt at the idea of such fellowship, but it is for all that a blessed reality. Personal intimacy with God is the privilege of every believer. Let him approach the Bible with reverence as God's great autograph; and as he reads it in faith, he will find the exceeding great and precious promises break like the waves of the sea in music on the shore of his heart, and the truth will dawn upon his

soul as the light of the sun, in which alone the sun can be beheld. Let him habitually dwell at the mercy-seat, speaking to God with holy familiarity and child-like confidence, making known his wants, casting his burdens on the Lord, imploring His favour, and desiring to be changed into the same image, from glory to glory, and from the depths of a rich experience he will be able to say, *Truly my fellowship is with the Father, and with His Son.*

### BE CAUTIOUS IN JUDGING.

THERE are many more good and truly pious people in the world than we generally suppose. And there are a great many people that we should love, if we only knew them better.

All men are not reprobates because some are. Judas was one of the twelve, yet the rest were true men. Peter loved his Lord, though he once denied Him, and is no doubt a saint in heaven, whether he ever was a Pope in Rome or not—perhaps all the better saint because he was not. Arnold's treachery does not prove that Washington did not love and serve his country till his death. What, then, if some church members are rude, unpolished, or even starched hypocrites, it does not follow that Christianity is not the true religion. We cannot have a community fit to live in until the practice of wholesale slandering and cruel, rash, unfounded judgments, is corrected. Public sentiment must be elevated and purified from the vulture-seeking of a neighbour's wrong-doings, and by speaking only the truth, and the truth only when necessary.

#### LIFE WITHOUT TRIALS.

Would you wish to live without a trial?—Then you would wish to live but half a man. Without trial, you cannot guess at your own strength. Men do not learn to swim on a table; they must go into deep water and buffet the waves. If you wish to understand their true character, if you would know their whole strength—of what they are capable—throw them overboard! Over with them, and if they are worth saving, they will swim ashore themselves!

#### THE CLOCK OF CONSCIENCE.

HAVE you ever heard the great clock of St. Paul's, in London? At midday, in the roar of business, when carriages and carts, waggons and omnibuses go rolling through the streets, how many never hear that great clock strike, unless they live very near it. But when the work of the day is over, and the roar of business has passed away—when men are gone to sleep, and silence reigns in London—then at

twelve, at one, at two, at three, at four, the sound of that clock may be heard for miles around—Twelve!—One!—Two!—Three!—Four! How that clock is heard, by many a sleepless man.

That clock is just like the conscience of the impenitent man. While he has health and strength, and goes on in the whirl of business, he will not hear his conscience. He drowns and silences its voice by plunging into the world. He will not allow the inner man to speak to him. But the day will come when conscience will be heard, whether he likes it or not. The day will come when its voice will sound in his ears, and pierce like a sword. The time must come when he must retire from the world, and lie down on the sick bed, and look death in the face. And then the clock of conscience, that solemn clock, will sound in his heart, and if he has not repented, will bring wretchedness and misery to his soul. O, no! write it down in the tablets of your hearts—Without repentance, no peace!

#### RESPONSIBILITY OF PARENTS.

PARENTS sometimes do their children injustice by too great severity. Others, it may be, do them as great injustice by a too great indulgence. Some give too much, are too indulgent; and others withhold from and restrain their children beyond prudence. It is great injustice to withhold from our children the means of education, and more especially to deprive them of early religious culture, such as is obtained at chapel, and in the Sabbath-school, and good religious reading. It is doubtless a fact that at least half the criminals now in our jails and prisons are *what they are* and *where they are*, because of the injustice done them in their youth!

#### TWO QUALITIES OF MEN.

THERE is a negativeness of character which is often mistaken for amia-

bility, or impartiality, or some other kindred virtue. The person possessing it never takes sides on a question of importance enlisting the interest and action of men, and is equally well pleased which ever party wins in the contest. The future of the church, of the government, of society, of man, are of but little account to him, so that he is left undisturbed in his quiet, plodding, aimless, journey through life. He avoids the opposition, strife, and bitterness encountered by the positive man, but then he is practically, and for all useful purposes, nobody; accomplishes nothing in life, and dies to be forgotten as soon as he is buried.

On the other hand, there is a positiveness of character not unfrequently mistaken for hardness, selfishness, arrogance, querulous-

ness. The positive man has a purpose in life, and in all questions of great interest firmly plants himself on one side or the other, and will make himself unmistakably felt, whether the decision be for him or against his cherished view. All matters of public interest engage his best powers, and find him either an earnest advocate or an active persistent opponent. Men will call him hard names, and some will heartily hate him. But then he is a *force* in the world, and all there is of science, art, education, government, is attributable to him. While he lives he is the only useful element in society; and after his death, even his enemies will rejoice at his virtues, and vie with his friends in their efforts to perpetuate his memory among men.

## Poetry.

### BE JUST AND FEAR NOT.

BY THE DEAN OF CANTERBURY.

Speak thou the truth. Let others fence  
And trim their words for pay;  
In pleasant sunshine of pretence  
Let others bask their day.

Guard thou the fact, though clouds of night  
Down on thy watch-tower stoop;  
Though thou should'st see thine heart's delight  
Borne from thee by their swoop.

Face thou the wind. Though safer seem  
In shelter to abide,  
We were not made to sit and dream;  
The safe must first be tried.

Where God hath set His thorns about,  
Cry not, 'The way is plain;'  
His path within for those without  
Is paved with toil and pain.

One fragment of His blessed word  
Into thy spirit burned,  
Is better than the whole, half-heard,  
And by thine interests turned.

Show thou thy light. If conscience gleam,  
Set not the bushel down;  
The smallest spark may send His beam  
O'er hamlet, tower, and town.

Woe, woe to him on safety bent,  
Who creeps from age to youth,  
Failing to grasp his life's intent  
Because he fears the truth!

Be true to every inmost thought,  
And as thy thought, thy speech;  
What thou hast not by suffering bought,  
Presume thou not to teach.

Hold on, hold on—thou hast the rock;  
The foes are on the sand;  
The first world-tempest's ruthless shock  
Scatters their shifting strand;

While each wild gust the mist shall clear  
We now see darkly through,  
And justified at last appear  
The true, in Him that's true.

*Macmillan's Magazine.*

## Correspondence.

### CHILWELL COLLEGE.

*To the Editor of the General Baptist Magazine.*

DEAR BROTHER,—Please to admit the following intelligence respecting the next session at the College.

The session will be opened by a public service on September 8th. Our venerable and valuable friend Mr. Heard will preside. An essay will be read by Mr. Greenwood, (who has just passed his first examination for B.A.) The students will be addressed by the Rev. C. Clemanee, and the visitors by the Rev. S. Cox, of Nottingham. As many of the bazaar goods remain unsold they will be exposed for sale on the College premises in the afternoon of the day. Tea will be on the tables at five o'clock. The attendance of friends near and distant will be gratifying to

Yours truly,  
W. UNDERWOOD.

### THE REMOVAL OF MINISTERS.

*To the Editor of the General Baptist Magazine.*

MY DEAR SIR,—Will you kindly allow me through the medium of your Magazine to suggest a plan to the Denomination with a view to obviate what I have long thought to be a difficulty in the removal of ministers? It is a well known fact that there are many churches without pastors, and there are also many pastors

who, in their present spheres of labour, are not quite so comfortable as is to be desired, but who feel a delicacy in speaking to anyone on the subject lest their position should be thereby rendered even less useful and agreeable. Having frequently thought over the subject, I have arrived at the conviction that this state of things might be remedied by the appointment of a small committee of very judicious men (say three ministers and two laymen), to whom application might be made, strictly confidential, and their duty would be just to hint to ministers applying, that such a church might be suitable for them, and, to churches, that some suitable ministers were probably removable, and thus put parties into communication with each other. I doubt not the tendency would prevent much of the unpleasant feeling which frequently arises from the too prolonged stay of ministers in a sphere where their usefulness is doubtful. I merely throw out this as a suggestion, and am aware that without care difficulties might arise; but I feel fully persuaded that if the committee be a judicious one there would be nothing to fear.

If some of your correspondents who have wiser heads and larger experience will improve upon this suggestion, so that some plan can be adopted, I feel sanguine that good will result from it.

I remain, my dear Sir,  
Yours very sincerely,  
A LAYMAN.

## Intelligence.

### BAPTISMS.

ASHBY-DE-LA-ZOUCH.—Since our last report the following baptisms have taken place: March 8th, five

persons; March 29th, five others; May 17th, five; June 28th, twelve.

C. C.

ISLEHAM.—On Lord's-day, May 3rd, eight friends were baptized by

our pastor, Mr. Mee, in the river Lark; and on Lord's-day, August 2nd, six more, all of whom were received into the fellowship of the church.

WALSALL.—On July 26th, fifteen converts were baptized by Mr. W. Lees.

LEEDS BAPTIST MISSION TO THE UNCONVERTED. — On Lord's-day evening, July 26th, ten believers were baptized in South-parade chapel by the Rev. W. Best, B.A. Seven of the candidates were the result of Mr. Stutterd's unceasing toils at Woodhouse Car mission station.

ARMLEY.—July 30th, at Armley, near Leeds, another mission station, five females were baptized by the Rev. Jabez Stutterd. Three of the candidates were the daughters and two the granddaughters of a clergyman of the Church of England, now living and labouring as the rector of a large parish near Leeds.

W. R.

BIRMINGHAM. — On the 26th of July, after a sermon by Mr. Harrison, from the words, 'One baptism,' five persons were immersed, and on the following Lord's-day were added to the church. Two of this number were formerly members of a congregational church in this town, and had been led to yield to the command of Christ, as the result of searching the Scriptures in reference to the ordinance.

J. S. C.

## ANNIVERSARIES.

FLECKNEY.—On Whit-Tuesday, May 26th, our Sabbath-scholars had their annual treat. In the afternoon they greatly enjoyed a walk with the teachers and other friends to Saddington reservoir, and, on their return, were regaled with plum cake and tea, followed by nuts and sweetmeats. A social party of teachers and friends afterwards took tea together. In the evening we had a public meeting in the chapel. Suitable and solemn addresses were delivered by Messrs.

Hedges, Sharman, Riley, and Fidler, of Leicester; and G. Coltman. The devotional exercises were led by B. Gamble and W. Fidler. A few days previously we held an open air service, namely on May 17, when some 200 listened attentively to the gospel message, and tracts were freely distributed. G. C.

LONG WHATTON AND BELTON.—On Lord's-day, July 12th, two sermons were preached in the Baptist chapel, Long Whatton, by Mr. W. Richardson, of Nottingham, in behalf of the Sunday-school. On August 2nd, two sermons were preached in our chapel at Belton, by Mr. T. W. Marshall, of Loughborough. The weather was exceedingly fine on both occasions. Congregations good. Collections at Long Whatton, £6 8s. 6d. Collections at Belton, £4 16s. 2d.

W. W.

SMARDEN.—*Missionary Services.*—On Lord's-day, August 9th, Rev. H. Wilkinson preached in behalf of the Foreign Mission. In the evening, a missionary meeting was held instead of a preaching service. The labours of brother W. were highly appreciated and enjoyed, and were accompanied by a gracious influence. Collections, &c., between five and six pounds. The missionary meeting on Sabbath evening was a somewhat novel feature; but we would recommend its adoption by small churches in agricultural districts, where there is a difficulty in gathering a week-evening audience.

## MISCELLANEOUS.

BERKHAMSTEAD.—The second Bazaar in aid of our New Chapel Building Fund was held in the Town Hall, on the 22nd and 23rd of July. A very creditable collection of useful and fancy articles was exhibited for sale. The friends in the town generally gave us kind aid by making purchases, so that very few articles remain unsold. The clear proceeds for the object we have in view amount to £93. The realization of this sum has cheered

the hearts of our earnest workers, and has given pleasure to our friends generally. The total amount now realized, including £124 paid for the new site, is £448. When we have £200 more in hand we judge it will be practicable for us to commence the building, which some feel anxious to see. Hence we go to work again. Who will help us?

SECRETARY OF THE LADIES'

WORKING SOCIETY.

AN ESTABLISHED CLERGYMAN ON LAY PREACHING.—The following is from a pamphlet, entitled, 'Lay Preaching in the Suburbs and Elsewhere,' by the Rev. E. Cree, M.A., incumbent of Upper Tooting (J. and H. Parker):—'Amongst the many subjects of the day which a clergyman is bound to notice, there is one whose close relationship to the ridiculous forbids its treatment from the pulpit, and which must therefore be discussed in some such way as the present. It is that of amateur or lay-preaching; an evil of the most pernicious consequence, which has been endeavouring for some time to work its way into the favour of the public, not only in the suburbs of the metropolis, but in several other parts of the country. It is true the name of preaching is kept in the background, as likely to offend right-minded Christians, but much ingenuity is spent in describing the performance, so as to give the veritable idea of preaching without the name. Sometimes it is briefly said, as on a card of invitation sent to me, and now before me, "Addresses will be given." At others it is said that "Meetings will be held for the delivery of addresses by laymen on religious subjects." This roundabout language, betraying so plainly the consciousness of wrong-doing, may be briefly interpreted to mean that certain lay brethren, forgetful of their proper position in the Church, intend to undertake a very important ministerial work, without troubling themselves to seek a commission so to do at the hands of the elders of the Church; they intend to commit the sin of schism, and sacrilegiously

to violate an ordinance which God has fenced round with peculiar care; and then ask for countenance and encouragement in so doing.'

MR. H. G. GUINNESS.—Mr. Henry Grattan Guinness has become a Plymouth Brother, and has renounced the title 'Reverend.' *The Londonderry Standard* says: 'Having relinquished for the time the Baptist communion, Mr. Guinness has now commenced in this country a propagandist mission in connection with the "Plymouth Brethren," to whom he had attached himself in Canada, as our readers are aware, and during the last week or two he has been addressing meetings in Belfast for the seeming purpose of holding up Presbyterians to the contempt of the religious public, as a set of the worst heathens he has ever met with under the guise of professing Christians.'

BAPTISM OF AN INDEPENDENT MINISTER.—On the 3rd ult. the Rev. John Douglas, late of the Independent College, Manchester, was baptized on a profession of faith in Christ by the Rev. R. H. Carson, at Tubbermore, North Ireland. Educated a Presbyterian, Mr. Douglas was led, through reading the writings of the late Dr. Carson on the subject of Church Government, to abandon that body and unite himself with the Independents, and coming afterwards to study the same author on Baptism, he ultimately decided on joining the Baptist body. He is, we understand, a young man of very considerable promise.

BIRCHCLIFFE, *Centenary Services*.—On Thursday, July 30th, services of a most interesting nature were held at Birchcliffe commemorative of the formation of the General Baptist interest in Yorkshire one hundred years ago. The day was very fine, and a large number of people came together. The morning service commenced at half-past ten. Rev. W. Salter, of Lineholme,

read suitable portions of Scripture and prayed; and Rev. R. Hardy, of Queensbury, (formerly called Queenshead) preached an appropriate sermon from the words, *The righteous shall be in everlasting remembrance.* He referred especially to the name, the person, the doctrines, the life and labours of Dan Taylor, as being worthy of remembrance by all who have succeeded him in the great work. We need not, perhaps, remember to do all that he did, but we should seek to have more of that devotedness to the cause of Christ which so eminently characterized that servant of God. At two o'clock a public meeting was held. The pastor of the church presided. He expressed his pleasure at seeing so many present, but regretted that the state of his health prevented him taking that part in the proceedings of the day which he had hoped to do. He had always intended to have prepared a brief history of the church for the occasion, but found himself obliged to relinquish the work; and, hence, he had pleasure in saying that his friend and brother, Rev. C. Springthorpe, had kindly engaged to supply his lack of service in this matter. Mr. Springthorpe then entered the pulpit, and after expressing his deep sympathy with both pastor and people in this time of affliction, delivered in substance the address which will be found in the first part of the Magazine. Rev. R. Ingham, of Vale chapel, next addressed the meeting. He moved a resolution expressive of 'gratitude for the past, and of firm adherence to those principles of Nonconformity which

distinguished the founder of the church, and which have ever been our boast and glory as Protestant Dissenters.' This resolution was seconded in an able speech by Rev. R. Horsfield, of Leeds, who referred to Dan Taylor and to his excellent wife Betty in a very amusing and interesting manner, showing how, in many ways, she was truly his 'help-meet.' After an excellent tea, which was provided for the friends in the school-room, and for the ministerial brethren in the minister's house, another public meeting was held. After singing and prayer, the Rev. R. Hardy, in an interesting speech, referred to some of the fellow-labourers of Dan Taylor as being worthy of remembrance. The Rev. T. Gill, of Shore, then moved a resolution bearing on the future, expressive of our need of Divine assistance, more earnest exertion, and more frequent prayer, in order to yet greater success. Short speeches were then made by Revs. P. Scott, of Brearly; J. Dearden, of Archview; M. Fox, of Rochdale; W. M. Hunter, of Cross Lanes; and W. Salter, of Lineholme. All expressed their pleasure in meeting with us, their sympathy with the church and pastor, and their hope that both might yet for a long time labour happily and prosperously together. A collection was made at the close of the afternoon and evening service towards liquidating the debt on the premises. The doxology was sung, and a brief prayer offered by the pastor, and thus terminated one of the most interesting days ever known at Birchcliffe.

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## Notes of the Month.

### ECCLESIASTICAL.

THE German Baptists have held their sixth triennial Conference at

Hamburg. The sittings began on the 8th of July, and lasted nine days. They were held in the Baptist chapel in Böhmen Strasse,

which was decorated with great taste. To afford increased accommodation, a tent was erected opposite the door. After a preliminary devotional service, 'distinguished by much earnestness, humility, and loving confidence in God,' the pastors, missionaries, and delegates, in all about ninety, presented their credentials, consisting of letters from the churches they represented, with the church seal affixed. From the report of the Union it appears that during the past three years 4,658 persons have been baptized, that there is a clear increase of 3,367, and that the present number of members is 11,275. During the same period nine new churches have been formed, and 327 stations for preaching the gospel established. Various visitors from this country were then introduced. The Conference discussed, among other questions, matters relating to conversions and revivals, Sunday-schools, (which are a novel institution in Germany) church finance, church discipline, &c. Mr. Oncken was re-elected president, and Messrs. Köbner and Lehmann, 'substitutes.' For two days, however, Mr. Oncken was laid aside through ill-health. On the Sunday (12th), Mr. Köbner preached in the morning, and Mr. Lehmann in the evening, after which Mr. Oncken, now recovered from his indisposition, baptized two candidates. Immediately after, the Lord's Supper was celebrated, the newly-baptized receiving the right hand of fellowship, and prayer being offered, with the laying on of hands. The *Liebes-mahl*, or love-feast, was held on the last day but one of the Conference. It may interest our

readers to learn that the German Baptist mission has twelve stations in Poland, and others on the frontiers of Russia. One sanitary regulation adopted at this Conference is well worth imitating by us at our annual gatherings. After the brethren had been sitting for some time in the chapel, adjournments for free conversation out of doors for short intervals were allowed. Meanwhile the chapel got ventilated and sweetened. — Gavazzi, the celebrated Barnabite friar, has been preaching in one of the Baptist chapels at Ramsgate. — The jubilee of the Baptist Mission in Jamaica is to be held early next year. There are now 74 regularly organized churches in the island, all of which are entirely self-supporting, nineteen of them having native pastors. There is a college and training school for the education of ministers and teachers, a Missionary Society which raises nearly £1,300 a year, 90 day-schools, 70 Sunday-schools, 13,000 scholars, and 11,100 teachers. These are encouraging facts. — Rumours say that Revs. J. Aldis, of Reading, and C. H. Roe, formerly of Birmingham, have received from the University of Chicago, the honorary degree of D.D., and that the University of Rochester has conferred the degree of LL.D. on E. B. Underhill, Esq. — Another of the eminent preachers among the Independents has been called to his reward—Dr. Raffles, of Liverpool. He succeeded Rev. Thomas Spencer, as pastor of Great George-street chapel, more than fifty years ago. He has left behind him various works, theological, poetical, and scientific. He died August 18th, aged seventy-four.

The bishop of Columbia has recently given his old parishioners at Yarmouth a lengthy address on the position and prospects of the New Colony, in which he spoke hopefully of its future prospects. His own labours among the miners were also adverted to. The reckless and defiant character of these men, even the better disposed of them cursing others when they invite them to a religious service—are only part of the difficulties of his special work.

#### GENERAL.

NENA SAHIB is caught at last. He was betrayed by one of his followers, and was taken in the temple of Ajmeer, dressed like a Hindoo devotee. Papers were found in his possession, revealing a deep-laid plan for another outbreak. He had also large sums of money. This time there appears no doubt of his identity. Several rajahs are implicated in the disclosed rebellion, now happily nipped in the bud. Another of the former notables of India has lately been the occasion of some little stir. The mother of Maharajah Dhuleep Singh, the deposed heir to the old throne of Panjaub, has died in this country. Her son has embraced Christianity, but his mother still retained her faith. She is described as the Maria Theresa of the East—'cruel as a Locusta, lustful as a Messalina, proud and pitiless as Catherine.' Two discharged servants have been protesting in the newspapers against the mode of her interment—and demand that she be burnt, and her ashes scattered in the sacred river. 'Able editors' have been seeking to bully His

Highness the Maharajah out of his unquestionable authority as a son to bury his mother in what way may seem to him best.—The Turkish Exhibition is closed, and is minus some £14,000, which the Sultan has generously offered to pay out of his own purse.—The Polish question, up to the time of our writing, remains unchanged. It is said that the three powers have again urged their 'six points,' no doubt again to be refused. Meanwhile Mouravieff is increasing his severities, and yet sits, guarded in his own chamber, as if himself afraid of his despotic and cruel edicts. The French have been duly 'enlightened' on the position of France as to this grave Polish question by a pamphlet—which will either be repudiated or endorsed, as events turn up. From the assurances of our own prime minister we are, however, inclined to hope that England will steer clear of 'European complications.' Paris has had its annual fete Napoleon. The government provided abundance of fireworks for the sight-loving Parisians, and threw open all the theatres. In truth the French are a singular people: the 15th of August is devoted to the chiefest of saints,' 'the blessed among women,' (whom the French hold to be only next to the Divine Being,)—and also to the founder of her present dynasty—Napoleon Bonaparte.—The crown of Mexico has been offered to Archduke Ferdinand Maximilian—and has been accepted. The news from Japan is more pacific. The telegrams from America report that General Lee is preparing for another battle, and that General Meade has received reinforce-

ments. Later accounts say that Meade wishes to resign. The 6th of August was appointed by President Lincoln as a thanksgiving day. Dr. Tyng, so say the newspapers, eulogized Lincoln as 'one of the most shining lights of America,' and declared that 'the war was foremanicipation; and rather than it should stop short of that object, he desired that it might be prolonged to eternity.' The Confederates are setting fire to every bale of cotton, and the whole of the country south of the Tallahatchie river is one vast cotton conflagration. —We turn now to our own land. The Queen's letter on the Aston Park tragedy has met with general approval from the press. We hope it will check the taste for sensational performances generally. The

Prince of Wales has visited Halifax —and has been guest of a man that is — a dissenter! Some church organs affect to be grievously shocked with such an acknowledgment of 'those vulgar dissenters.' The harvest is everywhere abundant, and more than an average. The hot dry weather during the last month, while it has hastened the harvest, has seriously affected the grass lands. 'Keep' is scarce. There will be scarcely any 'aftermath' except the next few weeks should prove showery. Ireland reports that her crop of potatoes is good and abundant. It is very gratifying to learn that the harvest both on the Continent and in America is as remarkable for its good yield as our own. *O that men would praise the Lord for His goodness.*

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## Marriages and Deaths.

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### MARRIAGES.

July 22, at Woodville, Nova Scotia, by the father of the bride, Rev. T. A. Higgins, M.A., Principal of Horton Academy, to Eliza, daughter of Rev. Dr. Cramp, President of Acadia College.

July 25, at the Baptist chapel, Whitchurch, by Rev. T. Morris, Mr. H. Kerchen, to Miss E. Bevis, both of Bourne.

July 28, at Westbourne-grove chapel, Bayswater, by Rev. G. W. Lewis, Mr. John Lamb, of Derby, to Helen Sarah, only daughter of Mr. J. Rackham, of Kensington.

### DEATHS.

May 15, suddenly, at the Legation, Pekin, Rev. W. C. Milne, M.A., eldest son of the late Dr. Milne.

July 8, at Hastings-upon-Hudson, America, William, youngest son of the late Mr. William Gadsby, of Manchester.

July 28, at South Kensington, the Marquis of Normandy, aged 67.

July 29, at London, Sir Creswell Creswell, Judge of the Court of Probate and Divorce.

August 5, at Camberwell, Rev. James Cubitt, one of the tutors of the Metropolitan Tabernacle College, in his 56th year.

August 6, Harriet, the beloved wife of Rev. G. Cheatle, of Birmingham, in the 76th year of her age.

August 8, at Nottingham, Mr. William Stevenson, aged 61.

August 15, after a short illness, Lord Clyde, better known as Sir Colin Campbell.

## Missionary Observer.

### HELP IN INDIA FOR THE KHOND MISSION.

MR. STUBBINS writing from Cuttack, June 6th, says—"Several liberal responses have been made to our appeal for help towards the Khond Mission. Already 400 rupees (£40) have been received, and I have promises of 200 rupees more, and indirect promises have been made of other sums. This, it is hoped, will be as it deserves, a source of encouragement to friends at home, especially in the present depressed state of the funds. Major General Browne, one of our fellow passengers in the Clarence, is one who has promised 100 rupees. Mr. Cockburn, who you remember was Chairman at our Annual Meeting, at Leicester, has sent 150 rupees, and Sir Arthur Cotton has sent us 100 rupees. I would say to dear friends at home, only go on doing the Lord's work and He will help you."

Five days later, our esteemed brother writes,—“I have just received a note from Mr. Lewis, of Calcutta, mentioning a donation of 1,000 rupees (£100) from Alexander Christian, Esq., of Monghyr, for our Khond Mission.” This is good news. These donations will materially aid the ordinary income of the Society for the present year. Only let the ladies of the Connexion by a prompt and vigorous effort accomplish the task they have so kindly undertaken in paying off the debt of the Mission, and there is reason to hope that, with the blessing of God, the work will still go on and prosper.

### DEPARTURE OF MRS. J. O. GOADBY, FOR INDIA.

ON Tuesday, August 11th, our estimable sister with her infant son sailed from Gravesend in the ship *Shannon*.

She was accompanied to the ship by the Rev. H. Wilkinson, her brother also, with Mr. Greenwood, from the College, arrived in time to take leave before the anchor was weighed.

There are many circumstances which give promise of an agreeable voyage. The ship is one of the finest and best in the Messrs. Green's splendid service. The captain has the reputation of being both a good sailor and a good man. Several young ladies connected with the Zenana Mission as well as several missionaries of other societies are her fellow passengers.

Though our dear sister took leave of her friends with a brave heart, she found it no easy matter to part with her two little boys, who remain with her parents in England. Our friends will not, we trust, forget to pray for her and the loved ones she has left behind.

### THE BAPTIST MISSION IN INDIA.

*(Extracted from the Seventy-first Annual Report.)*

#### GENERAL PROGRESS.

The mission of the Society in India has continued to have a large share in the deliberations of the Committee, and to this most important field by far the larger part of the funds are devoted. India has thus naturally attracted the chief of those additions made of late years to our missionary staff, and it is in this field that we must look for the most important triumphs of the Church of Christ. These have indeed been long delayed. But numerous indications evidence the working of that divine leaven, whose early movements are shrouded in obscurity, and is apparent only by a general heaving of the mass in which it operates. So in India no

one can mistake the signs of a deep impression having been made on the long inert mass. From manifold causes, an impetus has been given to native thought, and on the whole an evident tendency created through the blessing of God, to regard the gospel of Christ as the religion of truth and salvation. Recent investigations by the Rev. Dr. Mullens show, that the advance in open adhesion to Christ during the last ten years has been very considerable, while a very great increase has taken place in the agencies in operation. These have specially been directed to new provinces, brought within these few years under British dominion. The Punjab, Oude, Rohilcund, Rajpootana, and the Central States, have attracted labourers from old or new societies, while a few have been added to the districts formerly occupied. Still the land is wide, the people are multitudinous, and myriads yet wait for the law of Christ. Embracing all India in our view, nearly 900 churches have been established within the last ten years, and there have been gathered into the fold of Christ as hopeful converts to God thirteen thousand persons, making the entire membership of the christian church in India and Ceylon somewhat more than thirty-one thousand persons. The nominal christian community has increased from one hundred and twelve thousand to one hundred and fifty-three thousand individuals, an aggregate increase which should raise the hopes of the most despondent of India's regeneration.

If we now confine our attention to Northern India, the more immediate field of the Society's labours, the progress has not been less gratifying. During the ten years there has been an increase of sixty-three European and of one hundred and fifty-six native missionaries, of which increase our Society has furnished eleven European and thirty-eight native brethren. Of the one hundred and four new churches established, nineteen have been founded

through the exertions of our own missionaries. The Society has now under its care in Northern India no fewer than sixty churches of Christ, gathered from among the heathen through the power of divine grace. The entire body of communicants in Northern India, of all denominations, consists of six thousand two hundred converts, one-fourth of whom are found in the communion of the churches connected with the Society. It thus appears that although each year may not present any large additions to the Church of Christ, yet that in the course of years the progress is steady and large. The wave has never receded, but with gentle yet irresistible power it disintegrates the rocks it assails, and crumbles down almost imperceptibly, but with certain success, the land whose shores it laves.

#### ITINERACIES.

Of this onward, scarcely noticeable transitional state, the labours of the missionaries during the past year afford sufficient illustration. There has been no intermission in their assaults on the strongholds of idolatry. With their usual diligence they have visited old scenes, or journeyed to new places, to deliver their message of love. Their preaching tours have covered a large surface, and they have spoken the word of life to many thousands of men. The general impression produced on the minds of the Committee, by the perusal of their diaries, is, that while the mohammedan part of the population still haughtily holds itself aloof from the gospel, the hindoo listens with more respect and hopefulness; everywhere there is found an increasing acquaintance with the gospel, such as these itineracies may well be supposed to produce, and a deepening conviction that the days of hindooism are numbered. The journals of the missionaries abound with examples, a few may be here quoted.

In a tour to the north of Dacca, Mr. Pion and his native helper spent

half a day at Malanoha. A brahmin comes to the river side for conversation; "We have read your books" he says, "and we love to read them. They are the real true shastres, and our idolatry is only show and nonsense. We have forsaken many things since we read your books, and only keep a little show of pujas (worship of idols) on account of our women and relatives." Pressed to forsake all for Christ, he adds, "True, we ought to do so, but what would become of our livelihood and our families; who will support us? We shall forsake our religion fully in time, but we must do it gradually and carefully." The missionaries now cross the river to Futtnagar. The head man is absent but fifteen men and women give them a hearty welcome. For some hours the conversation lasts, for they speak freely, and to friends. One says, "We don't believe in Kali or any other idol, and yet somehow our thakur (head man), manages to make us dread Kali, and we cannot get rid of our fear." "Be men," replies the missionary, "and if your thakur again seeks to make you afraid of Kali, take her and smash her in pieces and see what she can do. If you have not courage, I will go with you and pound her to dust." To this they object; they acknowledge that they are weak and foolish; "You must have patience with us, do not give us up, visit us, and in the end we shall overcome all difficulties."

In Barisal Mr. Page reports that the number of persons throwing off caste, entering chapels, and calling themselves christians, continually augments. In one place he mentions sixty persons as breaking the trammels of caste. There is a decided stir among the heathen. A deputation comes to him from no less than eight villages at once, with a letter stating that the villagers are willing to embrace the christian religion, if only protection against persecution can be afforded them. Thus, says Mr. Martin, "they feel, and the feeling is evidently growing upon

them, that christianity is the true and holy religion that will prevail. They may be deterred for awhile from openly embracing it by disinheritance and degradation from their social position; but threats cannot deter them from reading the Bible."

In the north-west our missionary, the Rev. J. Williams, mentions that in a visit to Jari thirty brahmins, for nearly an hour, listen to his discourse about Jesus and the great salvation, some of them mournfully confessing that our religion was far better than theirs. At Calpee crowds followed the brethren. One evening while preaching Christ crucified, a poor grey-headed hindoo melted under the Word. The tears trickled down his wrinkled cheeks. At the close he said, "Sahib, I believe what you have preached here this evening is true, and henceforth I will love and worship Jesus Christ, for I am persuaded that He is the true Saviour." At Barah a pundit told the missionaries that he had read the whole of the New Testament, and that his sincere impression was that the book contained a most excellent system of Divine truth, but dread of his family and relations hindered a public profession of his faith. "Though I believe," he said, "that the Bible is the true revealed Word of God, and the only guide to eternal happiness, yet I have not the courage to break my caste and expose myself to the frowns and ill treatment of my parents and my own family."

#### SECRET DISCIPLES.

But there is reason to believe that there are many who, though afraid to profess Christ openly, serve Him in secret. Mr. Bion relates that after preaching in a village where several brahmins very candidly discussed the merits of their shastres, some of them accompanied him to his boat. Said one, "I have heard of this religion in Bikrampore. There are many christians there who

mind only your shastres." Bikram-pore lies to the north of Dacca, and has occasionally been visited by our missionary brethren. "I asked him," continues Mr. Bion, "what he meant, and said that I had often been in those parts, but had not met with any christians. He said, 'Oh they do not openly say so, but christians they are, for I see them always reading your Bible together, and they argue like you with hindoos against their shastres.' This was new to us, but it is another proof how much the knowledge of the gospel is spreading, and that it is not a fruitless work to itinerate and distribute the gospel liberally."

Of a similar nature are the cases related by the Rev. W. A. Hobbs, of two young Kulin brahmins of the highest caste, by whom he was visited. After a long conversation with one he exclaimed, "This, this is the true religion, I cannot see any fault in it." For three days he stayed with the missionary, enduring many inward strugglings. His parents, he said, were dependent on him for support, and would curse him if he became a christian. He wished almost he had no parents, for his own soul's sake. At last he took leave, blessing God that he had met with the missionary, and promising to inquire earnestly and carefully on his arrival in Calcutta. In the second case the missionary was sought out that the inquirer might gratify his desire to hear of the great salvation. "That you may understand my motives," said the youthful brahmin, "I will at once confess that I am in heart a christian. I have read your New Testament, or at least parts of it. I feel myself a wicked person, deserving of hell. I love Jesus better than anybody, and I desire to know more about Him that I may love Him more. For this reason I am come to see you." For more than an hour he listened, his eyes often sparkling with joy as some new light dawned in his mind. He now begged the missionary to cease. He would go home and try to remember

all that had been told him. "But," he added, "I have one favour to ask. Do grant it. I want to hear you pray. I tell God every day how I feel, and what I wish to become; but I am afraid I do not ask for the right things, or if I do, I fear I do not ask in the right way." They retired to pray. As the missionary ceased the youthful brahmin began; but after a time his feelings overcame him, and he could pray no more. He left. At a subsequent visit he wished with a companion to be baptized, but when told of the sacrifices it involved he asked for delay, and went away.

#### CONVERSIONS.

But notwithstanding the persecutions which await the converts, and the many obstacles that beset the path of the sincere inquirer, there are many who face the hostility which the confession of Christ calls forth, and cheerfully take up the cross. Amid the defections which have taken place in Delhi, the missionaries have nevertheless been greatly cheered by the glorious work of grace which has appeared in others. The history of our native brother Subha Chund is an interesting illustration. It was in the streets of Delhi that he met with the Word of God. It impressed his heart, and he speedily resolved to put on Christ. On his return to his village, of which he is indeed the proprietor, he was cruelly persecuted; his wife forsook him, and his family and neighbours put him out of caste. For seven months he was constrained to live under a tree in one of his fields. Of all this he did not complain. "I suffer nothing," he said, "to what my Saviour did." At length his prayers were heard, and his endurance has been rewarded. His wife returned to his house. At first, by night, several of the villagers came to hear more of the Saviour of whom in the day-time he would speak to them in the streets and by the wayside. Insult did not turn

him from his purpose. He returned a blessing for a curse, love for enmity. This divine, this living love, at length wrought its will, and on a recent visit to the village by the Rev. T. Evans, it was found that fifty families had become his friends, and had even willingly endured the loss of caste on account of their adherence to Subha Chund. One of his adversaries thus expressed his impression of the change that the gospel had wrought in him. "Before, he was a rough rope of hemp, but now he is become a smooth silken cord." One man, an evident but hesitating believer in Christ, said, "I have come to the cross, and I stand to consider whether I can carry it or not."

Another conversion of no little interest is that of one of the princes of the house of Delhi, Prince Mirza Feroze Shah. He is a nephew of the late king, and the only remaining member in Delhi of the great house of Timour, who can lay claim to pure royal blood. He is a man of studious habits, and has for years been engaged in comparing the Koran with the Bible. He used to sit for hours together at the feet of our late missionary, the Rev. J. Thompson, and was more than once threatened with his uncle's royal displeasure for introducing christian topics into his conversation at the Court of Delhi. After Mr. Thompson's death he frequently sought conversation with our martyred native brother, Walayat Ali, and at the outbreak of the mutiny Walayat's wife and children found a temporary refuge in his house. Since then he has written a tract on the divinity of Christ, and endured much persecution from the mohammedans. When asked by Mr. Evans if at the time of his acquaintance with Mr. Thompson he really believed in Christ, he said, "I did fully believe that Christ was the Saviour, but I did not then see my own need of Him, nor could I at that time be persuaded to make an open profession of Christ, and forfeit 500 rupees a month allowed

me by the king." Led, we trust by a Divine guide, Prince Mirza has at length declared himself on the Lord's side. One rich Moslem, connected by marriage with the late king, offered a bribe of one hundred rupees and ten rupees monthly to a native christian, who is the husband of a granddaughter of the late king, if he would persuade Prince Mirza against becoming a christian.

Not less interesting is the conversion of a man in the district of Backergunge from among the lowest ranks of the social scale. Long had Joy Kishto exercised his gift as a singer in the temple and at the festivals of the idol-gods of his native land. Wherever the praises of the wicked Krishna were to be sung, there assuredly would Joy Kishto appear. By and bye he was attracted to the little chapel at Koligaon by the singing there. He listened. He came again and again. The tunes pleased him, but the sentiments of the hymns he could not understand. He entered the chapel. The narratives of the Old Testament interested him, and the preacher's explanations brought light into his mind. Then the sorrows and sufferings of Christ engrossed his attention. There was no narrative like this, he thought. At times he could think of nothing else. One day he went to a young native preacher who could write verses, and begged for a hymn on the death of Christ. "I have a tune for the hymn," he said. He obtained his wish, and was heard to sing scarcely anything else. He then sought another hymn, and on the same subject. Now Joy Kishto seemed happy, and never happier than when he was singing how Christ lived and died for us. His home became a place of prayer, and he sought to lead his wife to the Saviour. Brahmin and mussalman found in him an ardent opponent, and on Mr. Page's arrival Joy Kishto joyfully presented himself openly to assume the profession of the christian name.

Of a different character, but

similarly illustrative of the power of the gospel to subdue the heart of every variety of hindoo caste, are the conversions recorded by the Rev. R. Bion. A man called a baul came in his wanderings to Jangalia. The mahant (the head of a kind of college) there, who had hitherto been an adversary of the gospel, was delighted to see this man with his long hair, small tinkling bells on his feet, and long necklace, with his poita, or brahminical thread. He thought by the means of this devotee of idols to drive the christians of the village away. The mahant then made over several houses to the baul, called him his guru (or religious teacher), and worshipped him. Curiosity brought the baul into contact with the native converts. At first he argued with them. Then his visits became frequent and open, and it was apparent that some word of Divine truth had fastened on his heart. He shared his gifts of milk and sweetmeats with the christians, and at length announced himself as ready to follow Christ. He cut off the long matted hair which hung down to his knees, divested himself of his silver ornaments, gave his necklace and poita to the missionary, and in the presence of numerous spectators, some of whom wept, was baptized. Soon after this the mahant too became a changed and humble man, and after a probation of some months was admitted, with his wife, into the church of God. Both these men in their heathen state had a large body of disciples and followers, and their conversion cannot but have a salutary effect on their minds.

LETTER FROM REV.  
I. STUBBINS.

*Cuttack, July 1, 1863.*

OUR thoughts, as you will suppose, were very much with you last week. We tried to picture the sittings and business of each day, and earnestly did we pray that the whole Associa-

tion might be of the happiest and most beneficial character. I hope the Bazaar was a good one, and that it answered the most sanguine expectations of the warmest friends of our College. I could wish the sequel may prove that the debt has been cleared off the premises, for I detest debts anywhere, especially in matters relating to the kingdom of Christ. I remember to have startled friends at home sometimes by telling them that of all the hundreds of thousands of hindoo temples and mohammedan mosques in this country, not one of them was in debt. The people think they owe much to their god, and as a token of their gratitude they build him a temple and generally liberally endow it so that the priest may have a good portion. Fellow-christian, how much owest thou to thy Lord? Ponder this question and don't gag conscience nor your purse either. But while we have felt anxious for the welfare of the College, it will not be matter of surprise that we have felt intensely so about the Mission—not that I am going to discuss the comparative merits of the two or to hold up one at the expense of the other; I should despise myself if I were capable of it, even as I should despise those who are. There is no need for jealousy in relation to either, and I hope there is none. I am sure there is none in the minds of their best friends and most liberal supporters, but we were especially anxious in relation to the Mission, because we learned that the Society was deeply involved in debt so much so that it was matter of question whether the Committee would be able to discharge the duties they have undertaken. However, we hope the mail that brings us tidings of the Association will also bring us tidings of the extinction of the debt on the Mission. I say the mail that brings us the tidings, for I hope there will be such a mail, though positively I hardly know where to look for the person who will avail himself of it, for we could sometimes fancy that all the good old-fashioned quill pens were flying

about in the air or floating about in the deep where no human hand could reach them, and that Gillott and all the other steel pen makers had relentlessly shut up shop and dismissed all hands to a self-seeking anything but conducive to public weal. There are, however, some whose right hand has not forgot its cunning in the use of the pen, and among these I cannot forbear to name my dear old friend Thomas Thirlby, of Normanton, who recently sent me a letter worth more than its weight in gold, and was the admiration of all our Mission circle here, for I sent it as a special treat to all.

Well, while you were enjoying yourself, as I hope you were, at the Association, I was at that emporium of all wickedness and hatefulness—*Pooree*. I had previously decided not to go as brother Buckley was wishful to be there, and I felt that the state of the Society's funds demanded the utmost economy; albeit, I may remark in passing, how painful and sad it is that any should be obliged to think of staying away from such important scenes of labour from the low state of Christ's exchequer among you. Buckley however was unable to go in consequence of small-pox in the school, so that I went. It was pleasing to spend the Lord's-day at Piplee, and see and preach to the dear people there on the way, but deeply painful to witness the traces of the hand of death in three little tombs near the chapel. The tombs, as I learned, of three of brother and sister Taylor's precious children.

On Monday morning I found myself at *Pooree*, enjoying the united hospitality of Bond's and Miller's—These dear friends with Mr. Taylor and Miss Brooks had been spending the hot season there. It was the work of every day to visit the bazaar once or twice. We had almost invariably large and attentive congregations. The conduct of the people and even of the *pundahs* generally, contrasted very favourably with that of by-gone years—

scarcely a *Hurry Bol* could be raised. I think it was the first morning after my arrival a *pundah* came up and recognized me as the *old sahib*, and became rather loquacious about the efficacy of the *Maha Mantra*—I asked him to repeat it—"Oh, said he, if you should hear that you would be too pure to be born a *sahib* in the next birth, you would be born a *hindoo*." I then repeated and exposed it, and he soon departed to pursue his deeds of darkness. Many of the people seemed really concerned about their souls, and we cannot but hope fruit will yet appear. The worst job that I had was the last evening of our stay. I was alone against the *Gorudicha* temple, the temple to which *Juggernath* repairs with his brother and sister. Two of the cars had already been drawn up and the crowd was very large. Under these circumstances it would not have been matter of surprise if I had been rudely insulted, but instead of this the people were very respectful, only it required great effort to make myself heard by the mass that seemed anxious to hear, and having it all to myself, I had not only to preach loud but also long, and to answer every question that was put to me. Ultimately I found my voice gone and have not fully recovered it yet. So far as the festival was concerned it was the most miserable affair I have ever seen. The cars, the cloth that decorated them, the paintings, &c., were all old and very dirty and ragged. As to *Juggernath* and the other idols the rain had smeared or washed off the paint terribly, so that they looked in the most woe-begone plight imaginable. One day when I was preaching against *Soobhadra's* car the painter had got his pots and brushes fresh adorning the fair lady's face which the rain had so pitilessly marred. I need not say I made a sort of text of the event, and not a few were induced to acknowledge—"true; if these were gods could they not take better care of themselves—our eyes would not wash out if buckets-full of

water were to fall on them, and is not God's eye as good as ours?"

The mortality was great, but not so great as I have often seen it, as the weather was fine and the pilgrims comparatively few. There were upwards of ninety pilgrims in the hospital during the festival, and at a rough guess you may put this down at about one-tenth of the sufferers. Some of the tales the doctor told us were heart-rending. He said there was then in the hospital a poor young woman about twenty-two years of age in deep distress. Her mother and brother had gone away and left her on the road to die; and now, without a friend and far from home what could she do? Others said that they had money with them when taken ill, but the pundahs had taken all away, and in one case a poor young woman was robbed not only of her money, brass vessels, and ornaments, but even of her cloth, and left on the road quite naked, ready as it should seem for the dogs to begin their meal! Generally speaking they are glad to recover, but one old lady did not at all approve of the doctor's interference. She seemed to be dying, but he forced some medicine down her, and she recovered; she however abused him lustily for robbing the god of her, just when he was going to take her away. Speaking of the pundahs, the doctor called them "*Human Carrion*" and really no other term seems so fitly to describe them. A poor old man came up to me in great distress one day, saying that a pundah had clipped a hole in his cloth and taken away his money bag which contained rupees 4-2 or 8s. 3d., which was all he had. He had a long way to go to his home, and not a fraction left to procure food on the road. Bitterly did he curse the pundahs and Jugger-nath and all, and vowed he would "never come there again." Volumes

would not suffice to record the dark deeds of these miserable men who represent themselves as the special favourites of the Lord of the world.

One day I met the Collector of Pooree and our Commissioner in the festival. I pointed out the forlorn state of everything connected with the idols, cars, &c. "Yes," said the Collector, it seems as though it was on its last legs." Would that it may prove so! We remained several days after the festival, i. e., after the idols were brought out of the temple and put on the cars, and enjoyed the opportunities for preaching after the heat of the excitement even more than before. When we left to return to our homes we found the road in a most wretched state. From Piplee I was more than twelve hours coming twenty-five miles. These roads are a perfect disgrace to a civilized Government. No wonder at the uproar in England about them. I wish it was ten times greater than it is. Why for five or six successive days the post was stopped on the road from Calcutta, and I hear there are some ten thousand pilgrims stopped without either food or shelter, and that they are dying by hordes of cholera and starvation! What trade, what commerce, what anything can go on in such a country? It is time this D. P. W.—i. e., "Department of Public Works" was transferred to some other department. This road you must remember is always filled with traffic, and is traversed by hundreds of thousands of people annually!!

While I went to Pooree I left instructions for some of the native preachers to go to the Dhekanall where a large festival is held. They were kindly entertained by the rajah, to whom I gave them a letter. Pray that the seed thus sown by the side of all waters may yield an abundant harvest.

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EDITOR'S NOTE.—A press of interesting matter compels the omission until next month of Contribution Lists and other articles. In order to insert them the Editor was anxious to curtail some of the papers given in the present number, even after they were in type. He leaves it to his readers to judge whether this could have been done with advantage. Seldom has it been his lot to read so deeply interesting and encouraging a paper as that headed "The Baptist Mission in India." He commends every word of it to the grateful study of all the friends of our own Society.

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THE USE AND ABUSE OF CONVERSATION.

THE gift of speech is among the most wonderful of the endowments with which God has invested His human family. It is one of those everyday miracles whose mysterious character is concealed by the fact of their commonness. Just as we do not notice the wonders of the light, because it beams upon us every day, or of the air, because it perpetually embosoms the earth in its pulsations of beauty, so we pass by the strange power of language because we learn it in our infancy and use it all our life. Yet it is wonderful. It belongs to man only among all the beings upon earth. Sounds and noises there are indeed everywhere around us, but they are as we say inarticulate, that is, they are not speech. The songs of birds, the characteristic lowing or roar of the quadrupeds are a sort of elementary speech, but they have none of the higher qualities which belong to the language of man. No being who has not reason can truly speak; for as one has said, 'Man's word is his reason going forth so that it can behold itself, becoming incarnate and taking distinct form.' In language we give

to thought a 'local habitation and a name;' or as we sometimes expressively say, we 'clothe' our thought in words. God gave man speech when he gave him reason and because he gave him reason. And hence when the great poet of Greece, Homer, is looking about for a definition of man, he calls him 'a syllable-making, or a speech-dividing being'—one who cuts the sounds which he utters into parts so as to make them the signs of his thoughts.

It is wonderful too to see how in this, as in so many other cases, God has accomplished results of the greatest importance by very simple means. For the outward or physical elements of speech are by no means complicated. The tongue, the lips, and the air, these are all. The tongue strikes upon the air in a peculiar manner so as to set a little wave or current in motion, and lo! the movements of the air as it shakes are converted into words—the angels of thought and feeling. By the shaking of the air the crowds who listen to an orator, receive the inspiration of his spirit. In the ways

of God the wonderful and the simple are very near each other. The commonest things are the vehicles of the greatest. If we think of all that speech has done, of the thoughts which it has stirred, and the changes which it has wrought in the world, and then remember that all this has been accomplished by shakings of the atmosphere, we shall marvel at the power of little things.

God then has given this power to man, and made man what he is by the gift. For a dumb world would not be a human world at all—it would be a world of animals only. Men might think, but their thoughts being uncommunicated would wake no thought in other minds. They might love, but they could not kindle affection in the hearts of others to answer to their own. Newton might discover the wonders of astronomy, but succeeding generations would be none the wiser if there were no words in which his discoveries could be preserved. Milton or Shakspeare might sing their immortal thoughts, but they would sing them in the silence of their own spirits, and the modern world would be unbenefited. Business would come to a dead-lock. There would be no such thing as social life and intercourse. Art and science would die away. The Gospel itself could be no longer preached and would become a forgotten story. Men, in a word, would cease to be men and descend to the life of the brutes.

If we think how much of our life is bound up with language—how much, that is, we spend either in speaking or hearing words, we shall not wonder that language mixes itself with the other things for which we are held responsible. Considering that nearly all the good we do, and a large part of the evil we commit, are effected through the medium of language, we are prepared to believe that we shall have to answer for the uses which we make of this tremendous gift. And the Scriptures tells us that it is so. *For every idle word that men shall speak they shall give*

*an account before God. By thy words shalt thou be justified, and by thy words thou shalt be condemned. He that seemeth to be religious, and bridleth not his tongue . . . that man's religion is vain.* And in like manner, the words of Paul in Ephesians iv. 29, *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers,* call us to think of the solemn responsibilities connected with the intercourse which we carry on with each other in conversation. They tell us that God holds us to answer for the effect of our words, and therefore we may be sure, *for our words themselves.* We are cautioned to guard our conversation, as a matter of great consequence. Believing that we think too little of this, and need to be awakened to the perception of the power which we are wielding continually, either for evil or for good, in the use of words, let us point out the use and the abuse of conversation.

We shall discover the use of a thing by considering the end or purpose for which it exists. Nothing in the world is without some such purpose. The 'meanest flower that blows' fills an allotted space in the great plan of Creation. For Nature is an unity, every part of which holds intimate, though often mysterious, relations with the rest. God holds one end of the chain of being, but all things and all events are links in the chain 'which moveth altogether, if it move at all.' The Infinite Reason strings the world upon the threads of its perfect thought, so that nothing is out of place. This holds good, of course, with relation to the power of speech in men. It is given for a purpose—a purpose surely which it behoves us to ascertain.

Without going into any minute discussion, we may say broadly, that the purpose of language is the communication of our thoughts. It is God's way of breaking up the isolation of man—the plan by which

It setteth those who would otherwise be solitary in families. Those who speak one tongue are connected by very close bonds of union. But this general purpose breaks up obviously into a number of subordinate ones. We employ speech to transact business, to impart instruction, to influence the character of others, and also to interchange thought and feeling purely that we may enjoy the pleasures of affectionate and social intercourse. All these are parts of the general end, and are all quite right and legitimate applications of the gift. We have to do here only with the expression of our thoughts in free and friendly intercourse, the conversation which takes place at home by our firesides, and at the houses of our familiar friends. And this has two sides or aspects in which it presents itself to view. We seek it either as the means of expressing our views and learning the views of others, or else simply for recreation, purely that we may enjoy society; in other words, it is either serious and instructive, or it is free and social. Perhaps it is best of all when it is both. It is then most pleasant when 'the feast of reason and the flow of soul' is broken by bursts of laughter, by words of affection, or by chit-chat concerning men and things. Now how shall we rightly use these hours of conversation? How shall we enjoy them innocently and make them worthy of our vocation as men and Christians? How shall we prepare to give account concerning them? Let no one say that we have no right to such hours. We have. Even when they have no immediate purpose but the pleasure of entertaining others and being ourselves entertained, they are quite just and allowable. Conversation draws men into closer friendship, opens up the springs of kind feeling, gives us an interest in the happiness of others, genializes our nature, rubbing off the angles of character, and adds a gentleness and grace to our manner of feeling and of speech. Men must have strange ideas of God and

gloomy thoughts of religion who can see in this any sinful tendency, or who can imagine that it displeases the Great Father. Let us get rid of the morbid notion that what is pleasant is therefore sinful—a notion bred in the sickly brains of nervous monks or sour fanatics. No—the question is, not whether we shall enjoy conversation, but how we shall use as not abusing it.

In answering this question the words of the apostle will help us. *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.* We would propose a slightly different reading of these words. The phrase, *the use of edifying* sounds harsh to our English ears [it is a Hebrew form of speech] and besides, does not convey a clear idea. We may make it clearer by substituting the words 'needful edifying.' If now we insert the words *that is* between the last two clauses so as to throw them into opposition, we shall have a new reading or paraphrase of the verse which will bring out its full force—*Let no corrupt communication proceed out of your mouth, but that which is good for needful edifying i.e. for giving grace to those who hear you.* So that the doctrine of Paul is, that whatever 'gives grace' is 'good,' and whatever does not is 'corrupt.' Following his line of thought we shall be able to see how he would have us order our social intercourse.

First then, negatively, avoid what is 'corrupt' in your communications.

We have said that the end of conversation is to quicken minds and hearts by free contact one with another. It is, in other words, so to touch each other as to become brighter, better, and happier men than before. Consider this, and you will see how great necessity there is to avoid what is 'corrupt.' This word (both the English and the original) refers in its first use to the decay or rotting of animal or vegetable matter, and is then applied figura-

tively to things spiritual, or of the soul. A corrupt thing, is a decaying, rotting thing, and of consequence a corrupt word or communication is one which comes from a decaying mind, a rotting heart, and tends to produce a moral decay and rottenness in those who hear. Vice is the decay of the higher nature of man. Conscience rusts away till it no longer exists; and affection in a vicious man turns putrid and mortifies; what can be more expressive than the applying of an image derived from this fact to the effect of evil words? The word carries its own argument with it. Avoid, when you seek strength and vigour in conversation, what will undermine your strength and spread abroad a living death. Receive and give no decaying influences, no blighting and putrid words. Take care of your moral health and that of those with whom you converse.

What then are corrupt communications? We answer: they cover the space marked out by the writer in the verses which precede and follow. Some have been for restricting Paul's words to one kind of impurity, that kind to which the ancient world was so peculiarly prone, but in doing so they have weakened their force unduly. All sins of the lip,—folly, falsehood, impurity, slander, and whatever else they may be, are 'corrupt,' and all are here forbidden. These words must include all which springs from and expresses corruption in ourselves and all which tends to produce it in others. Read the whole chapter; see the virtues which St. Paul enumerates as characteristic of the Christian life; whatever is inconsistent with these is 'corrupt.' As for example, all expression of positively vicious sentiment in conversation, is 'corrupt.' Gil Blas mortality; cold, worldly, hard-hearted speeches; misanthropic flings, which tend to weaken our reverence for humanity, or our faith in goodness and in God are 'corrupt.' We speak not now of words so dark and coarse as to

bring a blush into the cheek of modesty, or send a thrill through a reverent spirit. These are so plainly evil as to need no exposure. But within these limits there is a large conversational margin, so to speak, in which vice may be rather implied than distinctly expressed, and the vapours of a bad heart may distil over to others through the medium of words. The very *tone* in which a worldly man speaks is 'corrupt.' He makes you feel how little he believes in self-sacrifice, disinterestedness, patriotism, or magnanimity. He receives the mention of these things with a knowing smile, as though he were 'up to all that,' takes for granted the depravity both of his own motives and those of the world at large, and talks on the principles of the most undisguised selfishness. Is there not too much of this by *our* firesides? If so, *why* is it? If these words of impurity come from *your* lips, surely it is time to repent; if not from yours, but from the lips of some who visit you, then we would ask, as you respect yourselves, why let a man sit in your house and insult you by assuming that you are as great a rascal as he, great enough at all events, to enjoy the expression of his depravity, and to smile approbation upon his cold-hearted worldliness?

But again: simply idle and meaningless babble, aimless, purposeless talking for talking's sake, is included under this condemnation. For, not to speak of the waste of time which it produces, it becomes clear to a moment's thought that it can have no other than an evil effect upon the character generally, both of the speaker and of those who hear him. There are those whose prevailing quality is a fondness for hearing their own voice, who have a passion to be perpetually talking. So long as they chat about the weather and the crops we may let it pass, only regretting that they have not a more worthy employment. But unfortunately the weather and the crops will not last for ever. The

regions of fact are limited, and the perpetual talker, especially as he is neither reader nor thinker, soon comes to the end of what he knows. The tendency then is to fall back upon what *he does not know*. Stories get embellished by addition and alteration, incidents are invented, circumstances are added 'out of his own head,' and he who began by wishing simply to amuse, soon finds himself 'drawing the long bow.' His veracity is gone before he is aware, and it is bartered away for the miserable equivalent of unlimited 'clatter.' He had perhaps no intention to be untruthful; on reflection, he is even sorry for what he has said, yet if he be a man who has given way to the habit of careless talking it is quite safe to predict that he will not be cured. Nor is this all. The perpetual talker is almost sure to degenerate into a slanderer. For as very much of conversation turns of necessity upon the character and doings of our fellow-men, and as the talker must have something to say, he will, to a certainty, commit frequent injustice. Especially does this appear when we consider how little impartial we, any of us, are in our estimate of our neighbours and friends. As Bishop Butler has told us, we are not sufficiently *neutral* to trust ourselves to speak of them thoughtlessly. A prejudice for, or against, or some mere first impression, is enough to direct the whole current of our words, and we have slandered them before we know. If we have any right estimate of the sacredness of character, we shall be shocked at such a result, and shall feel that the loose habit of conversation which conducts us to it is in the last degree 'corrupt.'

And this leads us to say again that the law of the apostle condemns the gossip about men and their doings which fills so large a space in our conversation. We question whether there is anything in regard to which men's moral sense is so low as this matter of what may be called *the rights of character*. We

seem to have no perception of the fact that there is nothing of so great value to a man as his reputation. Men who would scorn to defraud another of a shilling, will sit and deliberately fritter away that 'good name' which no gold can buy. That such conversation is corrupt—the offspring of an ill-regulated heart, seems clear as day-light, and no less so that it must tend to shake the moral purity of others. Let men once pervert the fountains of moral judgment near their source, and beget a habit of systematic injustice, and we shall have a society in which it will become unendurable even to live. It is a delicate question to decide, when and where we may speak innocently of the character of others, but a glance will show us that it ought to be done with the extremest caution. Probably the true rule is this—that we may without blame speak all the good of any which *is true*, but we may only then speak evil when some person is to be warned who would be otherwise deceived, or some hypocrite exposed whose power of successful imposture will thus be broken. And assuredly in no case may we repeat evil rumour, merely as rumour. We may speak no word to the disparagement of any which we do not *know* to be true. For in speaking good of a man we do him no wrong—while in speaking evil, except under very rare circumstances, we certainly do. No character is more contemptible, than that of a slanderer, and none is more morally profligate. Avoid it, as you would a poison,—for indeed *the poison of asps is under their lips*.

So far then negatively, though of course we have touched the surface, and warned you off, so to speak, from the more obvious breaches of the rule of right. We must turn to the other side of the law with even a greater brevity.

Secondly then, positively; seek to speak that which is good for needful edifying (or up-building) i.e. what shall give 'grace' to those who hear. There are two ideas in these

words which define the uses of conversation, that of 'edifying' and that of giving 'grace,' or rather, these are two expressions of the same idea, the one explaining the other. Let us look for a moment at each. Conversation then ought to 'edify.' This word is of the same class as 'edifice,' the root of it being the syllable 'ed,' which contains the idea of building. To edify therefore, is to build up. This is declared to be the purpose of conversation. We converse that we may 'build up.' But build up what? The answer is plain—it can only be that we are to build up each others' life and character. It stands therefore over against the idea of corruption—as though the apostle had said 'avoid what tends to moral decay and putridity, and seek rather so to use the sacred gift of speech as that those who hear may be strengthened in their proper manhood—built up in a noble life and character.'

The second clause explains the first—it tells us in what respects we ought to build up each other. We are to do it by giving 'grace' to those who hear. The want of human character is 'grace.' That therefore which benefits man is whatever confers this needful gift. If we can understand this we shall have 'the whole art of conversation' according to the apostle Paul. What then is grace? We reply, 'grace' is spiritual proportion, harmony, beauty. The grace of God is the kindly love of God, who pities and cares for men. And grace in men is that love appropriated and developed in their own hearts until these become beautiful and lovely in all their thoughts and deeds. What 'ministers grace' therefore, is what contributes to completeness of manhood so as to make a truly loveable character. And this really 'builds up' the heart of man. It makes man a temple of the Holy Ghost, a building of God, a house not made with hands.

This temple, the renewed nature of man, has many chambers and

stories. There is the chamber of the mind, for instance. To this conversation it is to give grace. It is to furnish the mind with pure and beautiful thoughts. It is to supply pictures of truth and ornaments of sparkling skill. Only redeem it and how easily it may do all this! That which of all things makes a graceful and beautiful mind is free intercourse with those who are as cultured as ourselves or more so. Let us see that our conversation conforms to this rule. It may be as free as we will. It may deal in jest, or debate, or even in innocent gossip, for it is not so much what we talk about as the manner in which we talk that is essential. Only let us see that we speak so as to edify, to inform, to build up, and not to cause decay, or the sloth, which is the forerunner of decay. There are genial friends whose presence is sunshine and stimulus. They speak so well that we think the better for their speech—our minds are stronger and more beautiful for the contact.

There is the chamber of the conscience. 'Grace' or beauty of conscience is the highest grace. It consists in a clear perception of what is good, and an ardent love for it. We know nothing which can give this so well as wisely ordered conversation. For the very idea of right and wrong is unfolded by society. It is the perception of the relations in which we stand to our fellow men which gives us the idea of duty. A man left to run wild would soon lose his ideas of right and wrong. God has placed us in society that we may learn the relations of father, brother, husband, wife, and friend, and see the conduct appropriate to these solemn trusts. And it is through our influence over each other that we are to educate this conscience to perfection. Take care then that your words do this. Be reverent to duty in your speech. Let no word fall which can be pled in excuse for sin. Let the tempted be helped, the pure be further purified, and even the profligate be shamed into compliance by the lofty

moral tone of our society. Speak as men who have the perfect man, the man Christ Jesus, dwelling in your hearts. Make an atmosphere about you which shall be healthy for all men to breathe.

There is a chamber of the heart, or the affections. Let your conversation be kindly and genial. In the rude, rough world, your homes may be one place, at all events, where selfishness cannot penetrate, but where all which is said shall tend to humanize and genialize your brethren. You must have care and sorrow. The wrinkles will form upon your brow, and your hair will whiten with the years, but you may keep a young heart if you will. Yes,—you may keep the heart even of a little child. You *must*, if you are to enter the kingdom of heaven. And if you do,—then, oh then—your conversation will be good to building up a simple heart in others. *Out of the abundance of the heart the mouth speaketh*, and from a Christly heart, therefore, helpful words will flow.

In this way we may catch, imperfectly no doubt, but still we may catch the spirit of the apostle's words. This is the use of conversation, to play out thought and feeling purely, and in this way to minister 'grace' to men. But how? We have only a brief space in which to answer this question.

And first, as it is plain that we can never give what we do not possess, we must *have grace in ourselves*. Beauty of mind and spirit must characterize us, or they cannot flow forth into our words and so cannot be given to our companions. We have no new rule for the getting of these. They must be won by long striving, by patient determination, and by faithful self-culture; for God has so constituted the world that speaking strictly he *gives* us almost nothing, but on the other hand, makes everything over to honest effort. Yet the word 'grace' implies favour and gift, so that we may be sure there is a bestowment somewhere. You know where it is. You know *Who* is the Incarnate

'grace' of God, and the perfect 'grace' of man. He will give Himself to you if you will; and if He does, you will daily 'grow in grace.' The mind which was in Christ Jesus is the only perfect mind. Go to Him. Look at that speaking countenance as it beams upon you from His history in the *Evangels* till you are 'changed into the same image.'

The only other hint we have to give is one of caution. And this relates to two things; the *matter* of speaking, and the *time* to speak. As to this last, let us remember what the wise man has told us, *there is a time to speak and a time to keep silence*. The Germans say, 'Speech is silver, silence is golden.' Would it not be well for many among us if we could form the habit of waiting at any rate until we have something to say? The man who talks perpetually must be an extraordinary man if he does not often speak great folly. As Bishop Butler says, 'If such persons are entertaining, it is at their own expense. Is it possible that it can never come into people's thoughts to enquire whether it is really to their advantage to show so much of themselves?' "As hills of sand are to the steps of the aged, so is a man of many words to a quiet man." One who is often silent will be more likely than another to speak helpfully when he does speak.

The other caution relates to the matter of conversation. Take care *what you speak about*. In this it is not possible to lay down formal rules. Every one must judge for himself. A great deal will depend upon the company; a great deal again on the occasion of the meeting and on the mood of mind. Laughter is out of place in the house of sorrow, and sorrowful words are ill-timed to one who is light of heart. All we say is; speak with *thoughtfulness*. Have a reason for what you say. Let the words be few and well chosen, remembering always what the great Book has told us: *By thy words thou shalt be justified, and by thy words shalt thou be condemned*.

J. F. S.

## HUNTED ON THE MOORS.

PASSAGES FROM THE TRADITIONS OF THE COVENANTERS.

## CHAPTER IV.—A RUN FOR DEAR LIFE.

THE guests at the Miny, remained nearly the whole of the winter. When spring came round, all had fled. The news of the 'refuge' now became known among the Covenanting brethren, and others sought its friendly shelter.

But how long that shelter would be available was fast becoming a matter of grave debate. The laird had made Gilbert his gamekeeper; and the troopers at Muirkirk had come to think well of him because they once saw him, as they thought, fire after poachers. While the curate of Auchenleck, notorious for giving information of disaffected people, hardly knew there was such a spot as the Miny, since it lay some twelve miles right in the heart of the moss; and the curate of Muirkirk didn't trouble himself about its inhabitants, because they were not in his parish.

But the troopers who had long been garrisoned at Muirkirk were relieved by others under the command of the notorious Crichton. He was fierce, bloodthirsty, and unscrupulous. It is enough further to say that he fought under Claverhouse at Bothwell Bridge, and even earned his approbation. His dragoons were not slow in imitating their master, and were reckoned the worst that infested the uplands. They were scarcely ever sober. Indeed drunkenness characterized the whole of the persecuting party, from the men who sat in the council down to the lowest soldiery. Even the curates, the lairds, and the informers, were all more or less addicted to this vice. Crichton's dragoons were a terror to the women, and by their conduct antedated some of the most revolting parts of the Indian mutiny. Plunder, rape, murder—nothing came amiss. Crichton, keenly intent on ferreting out the Covenanters, sent his troopers

forth in every direction from Muirkirk.

One day, a small company, under Cochrane, was ravaging the parts about Cairntable, intending to seize upon any stray person they could find. All were drunk as usual, for the tin flasks of whiskey which they carried with them had been used without stint; and some were so intoxicated as scarcely to keep in their saddles. They were in perpetual danger of an overthrow from the uncertain nature of the moss. At length one heavy steed did stumble, and threw his rider with great violence to the ground. The heartless troopers did not stop to help their comrade, but turned his misfortune into ridicule. 'Let him lie there,' said one; 'it will teach him better manners than attempting to ride before his betters.' 'Let him seek favour with Crichton now,' said another. 'I trow this will stop his vaunting.' Thus muttering, they rode on, and left him to his fate.

All this was seen by three Covenanters who were hiding in a hollow on the face of the hill. They pitied the poor man, though one of their foes, and yearned to render him assistance if alive, or bury him if dead. They accordingly crept out of their lair and descended the hill.

By this time the troopers began to think what account they should render for the loss of their companion, and for the loss of the horse, which could be even less spared than the rider. They returned in a body, and soon came in sight of the animal grazing quietly on the moor, and this guided them to the spot where their comrade lay. As they approached they quickly discerned the three men who were stooping over the fallen trooper. They at once gave chase. The 'brethren' retreated hastily, and rounding the hill for a few minutes lost sight of

the horsemen. The pursuit now became hotter, and the dragoons were soon again in full view. The fugitives saw in the hollow which lay before them an extensive moss, into the heart of which it was their intention to run. They plunged in, and struggled on, through the deep hags, onward, still onward, until they reached a green spot, on which they flung themselves prostrate, more dead than alive.

The troopers stood to consider. It was obvious at a glance that their horses could not enter the morass. Their fire-arms were at once in requisition, but the balls failed to reach their intended objects. The fugitives lay panting on the mossy platform perfectly secure.

Cochrane was not to be baffled. Three of the six troopers were ordered to dismount, and three to ride round the moss and cut off the retreat of the brethren. Seeing the predicament they were in, the three Covenanters rose from their resting-place, and cleared the morass before the troopers came round. The rest were at once recalled, again mounted their horses, and hastened, with Cochrane, to the three in advance. The men fled to the height on the other side; but exhausted, and with pursuers on horseback, it was evident that they must speedily give in. Every yard they trod the powerful horses of the troopers gained ground. One of the brethren fell through sheer exhaustion, but recovering himself, rose and fled with the rest. By this time they were nearing the edge of a ravine, precipitous, and filled with dense hazel-wood and birches. To gain this was their only hope. But the troopers, guessing their purpose, fired upon them. At the first volley one of the party fell. Another volley: and the remaining two were on the very brink of the gully, and tumbled over among the thicket, while the shot went rustling among the leaves.

The soldiers thought they had now done their work: one lay weltering in his blood on the turf,

and the other two, as they imagined, had tumbled lifeless into the ravine—Cochrane began his retreat, leaving his victims to be buried by any one who chose to undertake the task. Many bodies were thus left on the moors.

The men in the ravine were simply bruised by their fall among the bushes. Perceiving the hubbub had ceased, and not knowing the fate of their companion, they scrambled up to the edge of the ravine, and saw the horsemen departing in the distance, and the body of their companion lying on the grass. As they came near him they found that while life was not extinct his body was literally bathed in a pool of blood. The dying man raised his head when he heard the familiar voices of his friends, and said, with a feeble voice and with most painful articulation—'I am dying; I am dying; but I am happy, happy, yes, happy; and if I had a thousand lives I would lay them all down for Christ. O! how sweet to suffer for Christ! I shall soon see Him *who loved me and gave Himself for me*. I know God has received me for Christ's sake. I feel it—in my heart.' After a pause he added, 'Bear my love to my dear mother, my brothers and sisters. My father has already borne his testimony for Christ, and may be his spirit will come along with angels and conduct my soul to glory. I leave my love to all my suffering brethren. I forgive my enemies. Kiss me, my dear friends, and then I will die, and—and—' He could say no more. Life had fled.

The two survivors brushed the tears away from their eyes, after a solemn pause, in which neither spoke. They had now to consider how to bury their martyred brother. Where were they to get implements in that lonely place? They determined to search for the nearest cottage; and meanwhile covered the body with leaves and bushes. As they turned to seek, the sun was setting in lured majesty. Presently they descried a thin blue

column of smoke. This was their beacon. It led them to the Miny. Gilbert and his wife, with Sandy, the herd boy, were now the only inhabitants.

'I dinna like the look o' the sun at his setting the night,' said Grizzly. 'It seems as if his face were covered wi' a cloth dipped in blood. It's fearfu' to look at.'

'Hoot awa, woman; ye are aye thinkin' o' bluid,' said Gilbert.

'And can I miss,' she replied, 'when there has been sae muckle bluid shed in these moorlands, and when we canna tell how soon our ain may dye the heather bloom. I had a unco dream yesternight. I thought I was reading these verses in the Hebrews,—*They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented: Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens, and caves of the earth.* And just as I was reading, there fell twa draps o' bright red bluid on the very words; and I closed the Book, for I could read nae mair. And then I thought I went to the end of the house, and saw, in the dark muir, a deep, deep, grave wi' the black moss lying on the side, and I awoke in a fright.'

At this moment a gentle knock was heard at the door, and the two men stood before it. Gilbert kindly asked them in, not knowing whether to consider them friends or foes. In a brief space, however, suspicions vanished, the men were welcomed

as suffering brethren, and their story was soon told.

'There now,' exclaimed Grizzly, 'I hae my dream read. Gibby, my man,' turning to her husband, who had sought to discourage the love for dreams and portents which his gude wife had in common with thousands of her sex. 'Gibby—ye see there is mair in dreams than some folk well wot o'.'

It was agreed to wait till night had set in before venturing back again to the murdered Covenanter. Meanwhile the two strangers enjoyed the hospitalities of the Miny, and declared that they already knew its inmates before they came from the account of friends who had sojourned with them.

The darkness having set in, the three men proceeded along the dreary moss, the footing of which was somewhat dangerous. Sandy followed with a lantern, which was not lit till they were half a mile from the house. On reaching the body, the leaves were removed, a grave was dug in the moss, just where the martyr fell, and the face having been covered with a napkin, the body was gently lowered into its narrow bed. The body was now strewn with leaves stripped from the branches, and then the moss covered all. A stone was placed at the head of the grave, and another at the foot. The little company knelt down round the spot, their faces bathed in tears, and prayed, and the Comforter was with them, and filled their hearts with peace.

#### CHAPTER V.—THE CONVENTICLE AT GLENMUIR SHAW, AND WHAT CAME OF IT.

GLENMUIR WATER is a beautiful strath that stretches up through the moorlands, south of Muirkirk. The upper part is wild and desolate in the extreme, and as secluded a glen as could be desired. Far up the strath, in the very heart of the solitudes, stood an old baronial castle. The ruins remain to this day, and are environed by aged trees, the growth of centuries, which

seem to guard the venerable spot. Close to the old castle, near the stream that flows through the lonely glen, stood a farmhouse known as Glenmuir Shaw. Its distance from the Miny was inconsiderable, and the worthy farmer who occupied it and Gilbert were fast friends.

It had been agreed at one of the prayer-meetings held at Friarminion that a conventicle should be kept at

the Shaw, and that young Mr. Renwick should be invited to preach.

The day came round, quiet, sunny, beautiful. Crowds of people flocked in from all parts of the surrounding country, and were at once lost to view when they entered the secluded glen. The throng gathered about the tent in which the youthful preacher stood ready to begin the services of the Sabbath. It still remained a question whether they would be permitted to gather manna without interruption. They had, however, dared, at the risk of their lives, to meet together in that solitary glen to worship God.

The service proceeded. The sound of many voices singing in concert was wafted down the glen by the breeze, and rose to the hills, where it was caught by the warders stationed by the Covenanting brethren, who were ready to give alarm on the approach of any danger. The preacher, with his sweet soft voice, dwelt with unusual pathos on the love of the Great Sufferer, Jesus the Son of God. All hearts responded to his fervid appeal, as the trees of the forest bow before the breath of the softest wind. The great day of final reckoning can alone disclose the good done by that sermon. If Glenmuir Shaw wanted something of the glory of the day once spent at Hyndbottom, it was at least only second to it.

The brightest morning is often followed by a day of storm. Informers had given notice of this meeting to the dragoons, though not in time to prevent it, nor even to hinder the services till they were nearly closed. One of the warders, stationed on the Tor Hill, immediately above the conventicle, observed something suspicious; and looking narrowly and wistfully, at length discerned, glancing in the sun, the armour of the troopers. The alarm was instantly given. The Covenanters fled in the opposite direction. All was confusion. The greater part took the steep brow of the height before them, up which, as they knew, the troopers could not

climb. Laing, of Blagannoch, always the foremost in danger, took charge of Mr. Renwick, and a small but nimble pony, carried him down the glen in the direction of Dalbair, where he succeeded in making his escape. The great body of the people reached the top of the hill, and got beyond danger. All were not equally successful. The troopers, seeing the people scattered on the heights and along the distant moor, were afraid of losing their prey, and pushed on with great fury.

Gilbert and Grizzly, with the two fugitives, and the farmer of the Shaw, and Sarah his wife, were fleeing in company. A party of dragoons, separated from the main body, encountered them, and they were at once made prisoners. The women were dismissed, and the men led away. The troopers fired after the fugitives, but without effect, and no other prisoners were secured. The four men were taken back to the Shaw to await the arrival of Crichton. Sarah and Grizzly lingered about the place to see the upshot. Cochrane ordered them off, and actually sent some of his men to drive them over the moor. With heavy hearts they turned their backs on all they loved best on earth, and comforted themselves with quoting many a precious text of Holy Writ.

The prisoners were confined in an old vault in the Shaw till the next day, when Cochrane arrived with his cavalcade. The men were examined, and at once confessed. 'There needs no further proof, then,' said Cochrane. 'You know the penalty!' 'We do,' replied the four prisoners, 'and are prepared to abide it.' 'And you shall abide it; but in the meantime you must be taken to Muirkirk.'

All now left the Shaw. The prisoners were in no way dismayed at the certain death which awaited them, although their hearts yearned toward home and kindred. As they emerged from the glen, the constant friend of the sufferers, Eddie Cringan, who had heard all, crossed their path.

'Ho, Eddie,' cried Crichton, 'is this you? Why, man, you are everywhere.'

'And it's e'en gude for some folks that I am to be found here and there,' said Eddie, 'else it might be worse for them. Ye ken yoursel', yer honour?'

'I think I know what you mean. But there is no second danger of that sort here, I think.'

'May be no, may be no; but whar are ye gaen wi' thim puir men this morning, yer honour?'

'Why, they are rebels, to be sure. They have transgressed the Conventicle Act, and they must be shot.'

'Noo, hear me ance, Captain. A word privately in yer lug. Ye mind the day when I saved your life in the moss. Noo, Captain when you and yer horse, wi' your reckless riding, were plunged baith o'er the head in that deep wellee, twenty feet to the bottom, and I drew yer out like a dead salmon to the hard turf, and ye find yoursel' actually alive—a thing ye didna expect twa minutes afore; and when ye stood a' drookit and shiverin', mair frae fear than frae cauld—Noo, Captain, what did ye say to me? "Eddie," says ye, "ye have saved my life. Had it not been for you I should have perished in that *hell's-pit*." These were yer verra words. And then ye added in the overflowing o' yer heart, "Eddie, can I do a favour for yer? Just ask, and I'll grant it." "I hae nae favours," I said, "to ask for mysel', for neither me nor the auld cuddie needs muckle; but may be I may hae occasion to ax a boon frae ye in anither direction; and that occasion has come, and—I earnestly request the lives o' these four men."

'Eddie, you have asked a hard thing. You know the strictness of the laws; and if I were to let these men go, my own life would be at stake.'

'But it has been at stake already: and had it no' been for me, ye wadna hae been standin here either to keep the laws or break them.'

'You say the truth, Eddie. It is

only three days since I was near the black bottom of that execrable well, and I feel a shuddering yet. But still if I were to comply with your request, these fellows here, and Cochrane, would lodge information against me.'

'I'll tell you what to do, yer honour. Order them a' back to the Shaw again, and just say that if these men are to be shot, it is better that they be shot near the place where they were taken, as a warnin to others. Order Geordy Ga' and a company to guard them, and—leave the rest to me.'

'Right, Eddie, right. That is the very thing. I see the issue. Keep this secret; or if you whisper it, a whizzing ball goes through your brains.'

'Chap me for that, yer honour. It will fyke some folk to howk that out o' me.'

Crichton did according to Eddie's suggestion, and marched forward himself to Muirkirk.

'I didna ken,' said Eddie, to Geordy Ga', 'I didna ken how I could stand to see these poor men shot on the green the morn.'

'Nor I,' said Ga'. 'It's a black business, and I wish I had been a hundred miles off.'

'But ye'll be obliged to execute it, though!'

'I am sure I wish most heartily,' answered Ga', 'that they may find some way of escape ere the morning.'

'I would like to see,' said Eddie, 'how they are put up, and to take a last farewell; for I canna think o' staying here till mornin.'

By this Eddie thought he should be helped to devise some way for their escape. Their prison was a barn, with two soldiers as guards at the door.

'I think,' said Eddie to Ga', 'if this business pinches yer conscience, ye may possibly avoid it. It's an unco thing to be accessory to the murder of gude folks. Yer ain godly father wad sooner hae laid yer head in the grave than—'

'I understand you. It is a wretched business, but sooner than

see these men shot, I will quit the army.'

'There is no occasion for that either,' said Eddie, 'for these reckless men would shoot them in your absence, and think it good sport. Leave the thing to me—between us twa—I'll manage it.'

'Do as you like.'

'Then,' said Eddie, 'a' that I ask is that, after it is mirk dark ye will ca' the guards in to their supper, so that the ground without may be clear.'

Everything was arranged according to Eddie's wish. When the soldiers were feasting in the kitchen of the Shaw, he crept up to the door, took down the key, and stood in the dark beside the prisoners. 'Ye ken me,' he said. 'I have opened the way for your escape. The soldiers are at their supper. In five minutes after this—for I must return to the house to avoid suspicion—issue ye frae yer prison-house, and when ye get to the close, lift every man a large stone and smash the barn door to pieces, and syne make the best o' yer way to the muir.'

Eddie returned to the kitchen. The soldiers went on with their supper. In the midst of their hilarity a loud crash was heard, as if the broadside of the house had been

battered in. Instantly all were on their feet. A general rush was made to the door. Perhaps the horses had broken loose—but nothing was seen but the darkness. A light was obtained. The barn door was found broken to pieces, and the prisoners were gone! Conjecture was useless. The general opinion was that a rescue had taken place.

The four men made the best of their way to the Miny. Sarah and Grizzy had been fervent in their supplications for the welfare of their husbands and brethren. While they were praying the party suddenly appeared in their midst.

The next morning Eddie with his cuddie called to see how his friends fared at the Miny. Before he reached the farm-steading all went out to meet him. Though they did not know all, they knew that he had been the means of delivering them from death.

Eddie was received with a shout, and such a welcome as any prince might have been proud to earn. Every one strove to show him kindness, which greatly affected the honest keelman. He wept like a child, and all fell on their knees and gave thanks to Him whose care had been so visibly shewn.

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## ARMINIUS: A BIOGRAPHICAL SKETCH.

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### CHAPTER VII.—STANDING AT BAY.

THE most exemplary patience will sometimes give way under severe pressure, and an accumulation of indignities will often rouse the meekest of men. By the relentless zeal of his opponents, who compassed sea and land to tarnish his fair fame, Arminius was at last compelled to stand upon his own defence. To be regarded as a heretic in the judgment of men who were themselves by bell, book, and candle already excommunicated as heretics, was not perhaps so serious a mischance that he need

give it importance by a public self-vindication. The world had long been familiar with the exhibition of tyranny on the part of those who had but just escaped a tyrant's hand. But the honour and good faith of Arminius were called in question; his credit, character, position were at stake; his usefulness in the church and in the university was imperilled; everywhere at home and abroad his name and opinions were denounced or held in suspicion; young men were frightened away from his lectures,

and those who had attended them were subjected by fervid presbyters to rigorous examinations, and their certificates of theological proficiency treated as of no value. Under such circumstances Arminius would have been lacking in proper self-respect had he not spoken out; and it is an evidence of his peaceable and quiet disposition that he resisted his adversaries only when goaded to resistance by repeated calumnies, and turned to confront his accusers only when their incessant persecution had brought him fairly to bay.

For a time, however, he was content to rely upon private correspondence or conference with the most influential of his friends. Some of the leading statesmen and of the most judicious divines of that day were personally attached to him, and he frankly put himself in communication with them that he might disabuse their minds of suspicion, and at the same time furnish them with materials with which they might disabuse the minds of others. He wrote to Drusius, Hebrew Professor in the University of Franeker, telling him of the unfounded charges brought against him, and declaring his sole fault to be that he firmly held the great first principle of Protestantism, the determination to consider no human formularies as the standard by which the Scriptures are to be judged, and to recognize no authoritative rule of faith but the Word of God. He wrote to Sebastian Egberts, the chief magistrate of Amsterdam, assuring him that the charge of throwing contempt upon the Genevan divines was utterly and completely false. 'So far from this,' he says, 'after the reading of Scripture, which I strenuously inculcate and more than any other (as the whole Academy, yea the conscience of my colleagues will testify,) I recommend that the commentaries of Calvin be read, whom I extol in higher terms than Helmich himself, as he owned to me, ever did. For I affirm that

in the interpretation of the Scriptures Calvin is incomparable, and that his commentaries are more to be valued than anything that is handed down to us in the writings of the Fathers; so much so, that I concede to him a certain spirit of prophecy (interpretation) in which he stands distinguished above others, above most, yea above all. His *Institutes*, as far as respects common-places, I give out to be read after the Catechism as a more extended explanation. But here I add—with discrimination, as the writings of all men ought to be read. Of this my mode of advice, I could produce innumerable witnesses; they cannot produce as much as one whom I advised to study Coornhert and the followers of Loyala.' He also had an interview with the Ambassador of the Prince Palatine, Frederick the Fourth, one Hippolytus á Collibus, who hearing from Heidelberg reports concerning Arminius and his difference of opinion from the received faith, thought it best to invite him to give a candid exposition of his sentiments before he joined in the prevalent condemnation of them. Arminius ingenuously explained his views concerning the Divinity of Christ, Providence, Predestination, Grace and Free-will, and Justification; and so pleased was Hippolytus with the explanation that he requested a written copy of it for his own satisfaction and that of his friends. The statement appears in the form of an epistle in the published works of Arminius, and in the close of it Arminius says, 'I will not refuse to appear before any convention, whether of all the ministers of our United Netherlands, or of some of them, to be summoned from the several provinces; or even of all the ministers of Holland and West Friesland (to which province our Leyden College belongs), or of some to be nominated from their number, provided the whole affair be transacted under the cognizance of our rightful rulers; nay, further, I neither shrink from nor dread the presence of learned

men to be summoned from other places, provided they take part in the conference on equitable terms, and subject to the same rules to which I myself shall have to submit.'

Such were the words he addressed in his own defence to his most prominent friends. They were plain and unmistakeable; they showed the groundlessness of the most serious of the accusations laid against him; but their influence would be confined to a narrow circle, and might never reach the public mind. But little in the way of self-protection against further libels could be expected from such means. Nor did the ecclesiastical assemblies promise any redress. They were mostly under the control of the Calvinistic clergy, and the temper of the Calvinistic clergy was neither conciliatory nor kind. Arminius appealed to Cæsar. He and Utenbogat prepared a joint petition to the States of Holland, in which they show the reason of their difference of judgment as to the proposed Synod, and their willingness to consent to any arrangement, if only a Synod can be held in which none shall have power to lord it over another's faith, and an end shall be put at once and for ever to the contentions that distract the church. The States were busy with deliberations respecting the truce between Spain and the Netherlands, and paid but little attention to this petition. Arminius drew up another, in which he complained of the method in which his students were dealt with, and of the unfair disparagement of his certificates, and asked for a legal inquiry into his case, and an opportunity to clear himself publicly from all injurious aspersions.

The second petition was effectual. The States determined to summon Arminius and Gomar before them, and in the presence of four ministers and the Grand Council, to hear for themselves what questions were in dispute. The deputies of the churches opposed with all their might this decision, pleading that

an ecclesiastical cause should be heard before an ecclesiastical tribunal. The States agree to defer final judgment upon the matter to a provincial or national Synod; and the Conference takes place. Gomar, Arminius, the four deputies, present themselves before the august body of the Senators at the Hague. The president calls on Gomar to declare the nature of the difference between him and his colleague. Gomar objects, with some degree of boldness, that the matter belonged not to their jurisdiction, but to that of the churches. He would render to Cæsar the things that are Cæsar's, but unto God the things that are God's. The Council replied, that they did not arrogate to themselves authority to decide in regard to religious questions, inquiry being the only province entrusted to them. Gomar then objected to undertake the part of prosecutor of Arminius, pleading friendship with him, and ignorance of what he had written or said in his public discourses or private classes, and suggesting that Arminius should himself state his scruples. Being further pressed, he confessed that there was some dissension between him and Arminius, but it would be inexpedient and prejudicial to the liberty of the churches then and there to explain the nature of it. Arminius, who had during the whole of the preceding discussion been silent, then declared:—It was matter of astonishment to him, considering that various rumours about his heterodoxy had by this time run the round of all the churches, and the conflagration he had kindled was said to have surmounted the topmost pile of the church, that such prodigious difficulty should nevertheless be here pretended to declare of what sort that difference might be, or what he himself had taught in opposition to the formularies of consent. It was iniquitous to demand this declaration from him, and thus fish matter of accusation out of his own mouth. What he had taught privately or publicly in contrariety

to the Confession and Catechism, no one would ever produce. And as to the doubts he might cherish, it was not fair that he should produce them except in terms of a decree of the supreme magistracy who had determined that the Confession and Catechism should be revised in a National Synod.'

Thus challenged, Gomar undertook to prove that the opinions Arminius had expressed upon 'the justification of man before God' were not agreeable to the Scriptures, nor to the Confession of the Belgic churches. Arminius recited the very words of the Catechism, and declared his belief in them with all his heart. Gomar was not satisfied. Arminius had maintained that God imputes to us for righteousness our faith which has Christ and His righteousness for its object and foundation;\* Gomar with considerable self-complacency offered the objection that this made faith the object or matter of justification, and yet Christ's righteousness the meritorious cause of justification. The Supreme Court considered this a mere logomachy, a strife about words; for neither of them placed the cause of man's justification in the value or dignity of the act of faith, but in the grace of God. The conference, which embraced a variety of topics, was concluded in writing. The council reported that they were of opinion that the controversies which had arisen between the two Professors were not after all of such great importance, and had to do for the most part with certain subtle reasonings on the subject of Predestination, which might either be omitted or tolerated in a spirit of mutual forbearance. Barneveldt addressed the disputants in the name of the States. He said, it was to him matter of gratitude to God that on the great heads of Christian doctrine no controversy existed. He should request that they keep to themselves what had

\* *Deus fidem nostram, quæ Christum, ejusque justitiam habet pro objecto et fundamento, nobis in justitiam imputat.*

been transacted in that meeting, advance nothing whatever opposed to the Scriptures or the Confession and Catechism, and direct their counsels to secure the peace of the College and the Church, leaving these controversies to be determined in a national or provincial Synod. Gomar replied that the opinions of his colleague on the points in dispute were of such a nature that he should shrink, if he entertained them, from the thought of standing before God, his judge. Arminius rejoined that he was not conscious of holding sentiments of so atrocious a character, adhering as he did to the Confession of the Dutch Church; and some who heard this harsh assertion of Gomar, added, they would rather appear before the divine tribunal with the faith of Arminius than with the charity of Gomar. The conference ended ominously; and Grotius, not knowing then the fate that was in store for himself, anticipated, he said, for the prospects of Arminius no happier issue than befell Castellio, who was driven by his adversaries to seek a livelihood by chopping wood.

After his return to Leyden, Arminius continued his work of refutation. Twenty-one articles had been put into circulation, the drawing up of which was falsely ascribed to him. He prepared a full and succinct reply, but was dissuaded from publishing it. The old slander of leanings to Rome was revived. He got up a public disputation in which he denounced the Pope in the most sweeping and unmeasured terms. He wrote a letter to Egberts, of Amsterdam, branding the Pope as an enemy, a traitor, sacrilegious, a blasphemer, a tyrant, the man of sin, the son of perdition, that most notorious outlaw, and the like. But he felt it to be a most uncongenial task to be engaged in contending against slander and calumny, and often exclaimed, 'Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury,

nor men have lent to me on usury ; yet every one of them doth curse me.'

He had promised the States-General that, whenever they wished it, he would openly and in good faith expound to them his opinions and aims in regard to the entire subject of religion. In the October of the same year in which he and Gomar had been summoned to the Hague, he was invited to fulfil his promise. The occasion was an important one, and Arminius was fully equal to it. In a long and masterly oration, he declared his sentiments on the most controverted points of the Christian faith. He spoke of predestination, of grace, of free-will, of the perseverance of the saints, of the certainty of salvation, of the perfection of man in this life, of the Deity of Christ, of justification, and he added also some remarks on the revision of the Confession and Catechism. The subject, however, on which he deemed it of special importance to insist, was that of predestination ; and therefore besides fortifying his own opinion on this point by a variety of reasons, he also asserted at great length, the insuperable difficulties which seemed to him to beset the doctrine that was delivered by many divines of the Reformed Church. He showed that a sentiment was propounded by some which conflicted with the nature of God, and his wisdom justice and goodness, with the nature of man and his free-will, with the work of creation, with the nature of eternal life and death, and finally with the nature of sin ; a sentiment subversive of divine grace, opposed to the glory of God, obstructive of the salvation of man ; a sentiment that made God the author of sin, hindered sorrow on account of sin, did away with all pious solicitude, diminished the desire of piety, quenched the ardour of prayer, generated despair, inverted the gospel, impeded the ministry of the divine word, and, in fine, shook the foundations not of the Christian religion only but of all religion whatsoever. The oration,

which was in Dutch, was afterwards translated into Latin by some unknown author, and it is in this form that it appears in the collected works of Arminius. It is one of the most valuable of his writings, as it gives us a clear and succinct explanation of his views upon some of the chief and prominent doctrines of Christianity. In all our inquiries upon the exact opinions of Arminius, it is a most important source of information. The spirit in which it was delivered will be gathered from its closing sentences:—'I am prepared to enter into friendly and fraternal conference on these and all other points respecting which any controversy may exist or ever occur, with my reverend brethren, at whatever time, in whatever place, and on whatever occasion, shall to this illustrious assembly, seem good. Moreover, I promise to maintain in all these conferences a bearing flexible and fair, prepared alike to learn and to teach. . . . The errors must be very many and grievous which I will not forbear with in my ministerial brethren ; for I am not one who would lord it over another's faith. . . . But if my brethren be of another mind, and think that I ought not to be borne with, and that no place should be allowed to me among them, I nevertheless hope that no division will arise by reason of me, seeing that too many divisions, alas, already obtain among Christians, and it becomes every one rather to strive with all his might to get these same diminished and extinguished. But in this event I will in patience possess my soul ; and though it shall still be my aim to live for the good of our common Christianity, as long as the ever blessed God may be pleased to prolong my life, I will cheerfully resign my office, mindful of this: *Sut Ecclesie, sut patrie datum* : For the church, and for my country, my part has been discharged.'

The oration was listened to with admiration and applause. The eloquence and moderation of the

speaker were alike conspicuous. Here was no dogmatism, no factious schismatic spirit, but devout reverence for truth, and sincere desire for quietness and peace. Yet Arminius knew that many of the statesmen he was addressing favoured his views, and that most of them considered they were not prejudicial to the doctrines of the Reformation. Had the famous schism which followed the Synod of Dort taken place at this time, numbers, wealth, ability, intelligence, and perhaps piety, would have been on the side of Arminius. Barneveldt, the Grand Pensionary of Holland, the foremost statesman of his country, was undoubtedly favourable to his cause. He it was who had addressed the combatants with such discretion at the close of the Conference at the Hague, and who joined with the Council in the opinion that differences on the question of predestination should be tolerated in a spirit of mutual forbearance. The accomplished historian of the Netherlands thus speaks of this illustrious but ill-fated patriot:—'In the head-quarters of German Calvinism, his youthful mind had long pondered the dread themes of fore-knowledge, judgment absolute, free-will, and predestination. To believe it worth the while of a rational and intelligent Deity to create annually several millions of thinking beings, who were to struggle for a brief period on earth, and to consume in perpetual brimstone afterwards, while others were predestinated to endless enjoyment, seemed to him an indifferent exchange for a faith in the purgatory and paradise of Rome. Perplexed in the extreme, the youthful John bethought himself of an inscription over the gateway of his famous but questionable great grandfather's house at Amersfort—*nil scire tutissima fides* (To know nothing is the safest faith). He resolved henceforth to adopt a system of ignorance upon matters beyond the flaming walls of the world; to do the work before him manfully and faithfully

while he walked the earth, and to trust that a benevolent Creator would devote neither him nor any other man to eternal hell-fire. For this most offensive doctrine he was howled at by the strictly pious, while he earned still deeper opprobrium by daring to advocate religious toleration.\* Olden Barneveldt was in this the type of many intelligent Dutch laymen.

But the clergy were of a far different temper. They had no such liberal sentiments. They were many years behind the laity in their appreciation of the principles of religious and civil liberty. It is true they questioned the jurisdiction of the civil power in ecclesiastical affairs, but they did not question the right of the civil power to imprison or banish their opponents. Indeed many of them held the maxim of Beza, that to tolerate more religions than one was to make peace with the devil. The favour with which their rulers seem disposed to treat Arminius occasioned them much anxiety, and stimulated afresh their ever-watchful zeal. Petty Synods met, and measures of increased strictness and severity were passed. All ministers and Professors who had any scruples upon the received doctrine were required to disclose them on pain of ecclesiastical censure. New forms of subscription were devised, and all who refused to pass the new tests were to be forthwith suspended from their sacred functions. Four ministers were at once brought under the ban, and when the States interfered to prevent the operation of the Synodical law, Gomar was summoned to the rescue, and sent off to the Hague to plead against 'heresy,' and in aid of the 'afflicted church.' In a strangely perverse and self-contradictory address, Gomar accused Arminius before the States of rank heresy, of flagrant bad faith, of doubling-dealing about Rome, of artfulness in appealing to a civil tribunal, of concealing

\* Motley's United Netherlands.

and yet spreading most pestilent errors. The honourable assembly saw the fierce spirit that was rising, and deemed it prudent to deal cautiously with it in view of an ecclesiastical crisis. They had already enough upon their hands. Political affairs were perplexed and threatening. The truce with Spain was a bone of contention among them. They could not well afford to add a clerical squabble to their present pressing difficulties. They, therefore, agreed to say nothing of this

bitter charge of Gomar, to allow no copy of it to be handed to Arminius, and to do all in their power to allay contention. Whatever hope the project of a National Synod might once afford for the pacification of the church grew less and less as the angry and violent spirit of the clergy displayed itself. Wise men dreaded a convention of divines as backwoodsmen might dread the incursions of scalping Indians, or seamen the unloosing in all their fury of all the winds of heaven.

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## Gleanings by the Way.

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‘IF THE SALT HAVE LOST ITS SAVOUR.’

It is plainly implied that salt, under certain conditions so generally known as to permit our Lord to found His instruction upon them, did actually lose its saltness; and our only business is to discover these conditions, not to question their existence. Nor is this difficult. I have often seen just such salt, and the identical disposition of it that our Lord has mentioned. A merchant of Sidon having farmed of the government the revenue from the importation of salt, brought over an immense quantity from the marshes of Cyprus—enough, in fact, to supply the whole province for at least twenty years. This he had transferred to the mountains, to cheat the government out of some small percentage. Sixty-five houses in Jûne—Lady Stanhope’s village—were rented and filled with salt. These houses have merely earthen floors, and the salt next the ground, in a few years, entirely spoiled. I saw large quantities of it literally thrown into the street, to be trodden under foot of men and beasts. It was ‘good for nothing.’ Similar magazines are common in this country, and have been from remote ages, as we learn from history both sacred and profane; and the sweep-

ing out of the spoiled salt and casting it into the street are actions familiar to all men. . . . It is not only good for nothing itself, but it actually destroys all fertility wherever it is thrown; and this is the reason why it is cast into the street. There is a sort of verbal versimilitude in the manner in which our Lord alludes to the act: *it is cast out and trodden under foot*; so troublesome is this corrupted salt, that it is carefully swept up, carried forth, and thrown into the street. There is no place about the house, yard, or garden where it can be tolerated. No man will allow it to be thrown on to his field, and the only place for it is the street, and there it is cast to be trodden under foot of men.—*Dr. Thomson.*

### RAIN.

THERE has been a smart shower here, while at Semak the ground was baked hard, and the grain drooping sadly. The same was true on a former occasion when I came up the Jordan valley. The ground in the Ghor was like a parched desert. There had not been sufficient rain to bring up the grain, and ‘the seed sown had rotted under the clod,’ while here at Tiberias the whole country was a paradise of herbs and

flowers. And thus it was in former times. *The Lord caused it to rain upon one city, says Amos, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered* (Amos iv. 7-8). It was literally so about Semak and 'Abadiyah, while their nearest neighbours were rejoicing in abundant showers. There are other interesting allusions to matters in agricultural experience in this passage of Amos. *I have withheld rain, says God, the rain from you when there were yet three months to the harvest.* This is utterly ruinous to the hopes of the farmer. A little earlier or a little later would not be so fatal, but drought *three months before harvest* is entirely destructive. In the 8th verse we read, *So two or three cities wandered unto one city to drink water; but they were not satisfied*—a fact often repeated in this country. No longer than last autumn it had its exemplification complete in Belad Beshara, the ancient inheritance of Naphtali.—*Ibid.*

#### THE SHUNAMMITE.

How came it to pass that the good Shunammite lost her land by merely going to reside during the famine in the country of the Philistines, as we read in 2 Kings viii. 3?

It is still common for even petty sheiks to confiscate the property of any person who is exiled for a time, or who moves away temporarily from his district. Especially is this true of widows and orphans, and the Shunammite was now a widow. And small is the chance to such of having their property restored, unless they can secure the mediation of some one more influential than themselves. The conversation between the king and Gehazi about his master is also in perfect keeping with the habits of Eastern princes; and the appearance of the widow and her son so opportunely, would have precisely the same effect now that it had then. Not only the *land*, but all the *fruits of it* would be restored. There is an air of verisimilitude in

such simple narratives which it is quite impossible for persons not intimately familiar with Oriental manners to appreciate, but which stamps the incidents with undoubted certainty. The thing happened just as recorded. It is too natural to be an invention or fabrication.—*Ibid.*

#### ENCHANTED GROUND.

It is to be feared that God and holy angels, as they see us walking to heaven in the bright and peaceful sunshine, may judge us, for that very reason, encompassed with greater peril than those who found their way thither under cloud and tempest. The storms of affliction made our fathers gird that mantle about them which the summer sun may entice us to throw aside. In the Valley of the Shadow of Death and in Vanity Fair, the Christian of honest John Bunyan 'played the man;' it was when he trod 'the drowsy enchanted ground' that he felt the access of that fatal lethargy. Sad to think that many a poor ignoramus may have made a better use of a tattered leaf or two of the Bible, which perchance he could scarcely spell, than we who can have it not only in every house, but in our memories; and may have more securely grouped his way to heaven by the bye-paths of dungeon and martyrdom, than we to whom the portals of God's temple stand invitingly open day and night.—*Henry Rogers.*

#### UNPUNCTUAL PEOPLE.

WHAT bores they are; what havoc they make with the precious moments of orderly, systematic men of business. A person who is faithless to his appointments may not intend to swindle people, but he *does*. To those who know how to turn time to advantage, every hour has an appreciable pecuniary value; minutes, even, are worth so much apiece. He who robs you of them, might just as well take so much money from your purse. The act is petty

larceny or grand larceny, according to the amount of time he compels you to waste, and the value of it, at a fair appraisal, to yourself or your family. The only capital of a large portion of the community is time. Their compensation is measured by the clock. The moments of which promise breakers cheat them may represent in fact the necessaries of life, and the loss of an hour may involve the privation of a loaf or a joint, or some other article urgently needed at home. Nobody places any confidence in persons who are habitually behind time. They scarcely succeed in any enterprise. Therefore, for your own sake—as well as for the sake of others—be punctual.

#### NEGRO ELOQUENCE.

A LETTER recently sent from New Orleans relates the following incident:

'In this unparelled contest, a letter from any part of the great field is scarcely considered complete if

the inevitable negro is left out. My contribution upon so dark a subject will at present consist of a single specimen of negro eloquence to which it was my fortune to listen a few weeks since. The preacher was descanting upon the miracle of our Saviour in restoring sight to the blind man, and he went on in this manner: 'De poor blin' man sittin' by de wayside hear Jesus comin', and he cry, "Jesus, son of David, have mercy on me!" and de bystanders tell him stop his noise; but he keep on crying, "Jesus, son of David, have mercy on me." Den Jesus hear him cry, and he come and make clay of spittle and 'nint his eyes, and he see. Now I spec', if blessed Jesus in heaven to-day, with fousands and fousands of arch-angels about Him, hear de voice of one of dese poor sinners cryin' have mercy on me, *He tell all heaven stop, stan' still*, while He come see what poor sinner want.' This sentiment was greeted with cries of 'Amen!' 'That's it!' 'Just so!' 'Good!' 'O, yes!' &c.

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## Obituary.

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HARRIET, wife of the Rev. G. Cheatle, was born in Nottingham, in the year 1788, and died on the 6th of August, 1863, at Balsall Heath, Birmingham. On the 12th of August her mortal remains were interred in the graveyard belonging to the Baptist chapel at King's Heath. Her departure has left a void which will never again be filled in the circle to which she was endeared. She was not called away in the June of womanhood and in the midst of its unfolding blossoms, but was mercifully spared to her family until the December of age bore her upward to breathe by the river of life for ever. She was the daughter of Mr. Charles Hill, who was a member of the Church of England, an upright man, and

peculiarly attached to what is commonly called the 'established religion' of the country. To the firmness and discipline, together with the regularity and punctuality which characterized his actions, may be attributed in some degree that decision and calmness which was manifest in the life of his daughter. In the year 1813 she was baptized at Beeston, in Nottinghamshire, and remained a member of the church at that place until her removal to Birmingham. After coming to Birmingham she joined the church at Lombard-street, and ultimately became united by marriage to Mr. Cheatle. In the attempt to describe the subject of this memoir as a wife, a mother, and a Christian, it will be difficult; perhaps it will

not be possible to avoid some appearance of exaggeration in portraying her general character and virtues. As a wife she was affectionate and careful, anxious for the comfort of her husband. She shared in his ministerial trials, and bore with him the burdens inseparable from the faithful discharge of the duties of a Christian minister, and it may truly be said she was 'an helpmeet' to her partner. As a mother, she was faithful in her duty. She shared in the thoughts and feelings of her children. Her advice was always guided by the discrimination of Christian principle, and while she did not fail to afford encouragement in times of family conflict, her main object was to guide her offspring in the heavenward path, and never would she deviate one step beyond that point at which the light begun to fail, and the ground ceased to feel firm beneath. As a Christian she was perfectly genuine and transparently sincere. Her conduct was marked by frankness and candour, and those who were most intimately acquainted with her can testify that her every pulse of sympathy was quickened and warmed with Christian benevolence. She moved quietly in her sphere, and the mantle of humility which adorned her, she wore gracefully until God called her to go up higher, and to look no longer upon sublunary things. In the contemplation of death she was happy, and in the prospect of eternity, calm and serene; and the many expressions she gave utterance to, indicated forcibly the confidence she placed in God. She bore her affliction with patience and resignation until the slender ties which alone bound her to life gradually lessened their

hold, and she was borne gently and trustingly from those whom she loved upon earth to purer communion in the better land. Her spirit departed in peace. She has left many bright and beautiful thoughts, which show what is lost by her removal. The Christian principles which she embraced in the morning of her life, she consistently maintained throughout the lengthened period of her existence. This may be attributed in a great degree to the regular and constant reading of the Word of God. In the meridian of life, although surrounded with a numerous family, and overburdened by the cares thereof, still she was full of ardent sympathies and earnest anxiety for the relief of the suffering poor, and not unfrequently has she denied herself and her children the comforts of home, to be enabled to administer assistance to the needy. In mentioning these things, it is not intended merely to give a warm colouring to character, but rather to stimulate others to tread in her footsteps, and to shew that there is truthfulness and beauty mingled in equal degree in the doctrines of the gospel, true religion being exhibited in the outward image of that Christianity which is usually contemplated in its inward and spiritual essence only. We need not say more. She who has seemed to carry so long a charmed life, as she moved in the midst of her family, has at length fallen by a shaft which is never aimed in vain; but she did not fear the attack, she humbly rested on the Saviour for acceptance with God, and the words of the Great Teacher were applicable unto her, *Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

J. S. C.

## Correspondence.

### ON THE DRESS OF CHRISTIAN WOMEN.

*To the Editor of the General Baptist  
Magazine.*

DEAR BROTHER,—The following outflow of Christian fidelity from a pastor in the West of England to a Christian sister, I heard read a few weeks ago, and it struck me that perhaps it would be fully as suitable to more persons than contemplated by the writer, so I asked leave to copy it, omitting names, &c.; with the hope, that if you kindly insert it, it might do some good even in our Connexion. There is, we know, such a thing in the world, as female vanity, and some of it peradventure, sometimes finds its way even into our churches. So it is safe now and then to sound a gentle alarm. It is indeed impossible to mark the line where consistency ends and impropriety begins; but it is on that very account obvious to remark that a *sister of Christ* ought to be very determined to be on the right side. *Happy is she who condemneth not herself in that thing which she alloweth.* Such a one consulteth as to her attire with Christ in her closet, and in her conscience, as much as with the milliner and the mirror. If every article she wears were brought to the standard of Scripture, (1 Peter iii. 3-5., and 1 Tim. ii. 9, 10.), dress would become a means of grace. But here is the letter.

‘Dear sister in the Lord,—I look at Jesus, then at you; desiring to well consider His love, to remember that He seeth not as man seeth. Yet to the spiritual eye, Jesus is seen more or less distinctly when He really dwells in the heart. *That*

*Christ may dwell in your hearts by faith.* As well meant no doubt, you some months since gave me a word of warning, lest I should hinder the work of the Lord. So now, love constrains me to write you a line, having confidence that the Lord will give you grace to receive and take to the mercy-seat what I say; (aiming to stir up your pure mind by way of remembrance) lest it should be so, that, though unwittingly, you should grieve the hearts of the saints, and hinder the Spirit’s work in our midst.

‘Will you call to mind our sister H.’s loving advice, as one standing in her station almost alone among the weaker vessels, able with a good conscience in these days to admonish a sister about dress? Does conscience in *you* say, I abode by her counsel? Is it true, that the two words in the Book of God, “modest apparel,” are considered by you? I full well know that “immodest” is the word suited for the great mass of females, even in the true church of the living God, in these last solemn days; so that example, so powerful in its influence, tells everywhere for the worse. Will you, my sister, seek grace, so that *your* example in this (as it hath in other ways), may act for the *better* on the church and on the world?

*Reproofs of instruction are the way of life. Through Thy precepts I get understanding. God is able to make all grace abound toward you. If ye love Me, keep my commandments.* Yours, in love and faithfully in Jesus.’ J. C.

This is the letter; and I humbly, respectfully, and lovingly commend it to all Christian women; being theirs, and dear brother, yours, faithfully. M., B.

# Intelligence.

## CONFERENCES.

THE WARWICKSHIRE CONFERENCE was held at Warton, near Polesworth, on Monday, September 14th.

The morning service was opened by brother Lees, of Walsall, and the sermon preached by brother McNaughton, of Wolvey, from Revelation i. 20.

At the business meeting in the afternoon Mr. James Goadby, of Ashby, presided. The devotional parts of the meeting were conducted by brethren Harrison and Cross.

It was reported that sixty-six had been baptized since the Conference held in May, and that twenty-seven now remained as candidates. The reports from most of the churches were highly satisfactory, and from some they were especially pleasing.

The Netherton case, referred by the Association to this Conference, was considered.

It was an appeal for sympathy and help in an effort to build a new chapel. It was stated that the old chapel is too far away from the population; that it was exceedingly inconvenient for a place of worship, so much so that no respectable tradesman will attend the services held in it, except on special occasions; that the friends regard it as a disgrace to themselves and the Connexion; and that it is absolutely necessary to erect a new place of worship if the General Baptist church is to exist and be useful. In order to carry out their object the friends at Netherton have purchased a piece of land at a cost of ninety pounds, which money has been contributed and paid. The anticipated cost of the new building is about eight hundred pounds. The ground on which an appeal for help is made, is that the church is small and composed almost exclusively of working men.

After considering the above cir-

cumstances and other information afforded by the deputation from Netherton; it was unanimously resolved:—That we cordially approve of the intention of our Netherton friends to build a new chapel, and recommend their case to the sympathy and help of the denomination.

It was stated that the Conference was in debt to its late secretary. Resolved: that we make a collection at the next Conference in the afternoon for Conference expenses.

That the thanks of this meeting be given to brother McNaughton for his excellent sermon.

That the next Conference be held at Coventry, on the second Monday in January, brother Lees, of Walsall, to preach in the morning.

J. HARRISON, *Secretary.*

THE MIDLAND CONFERENCE met at Wymeswold, on Tuesday, September 15th, 1863. Rev. J. Cholerton, of Coalville, read the Scriptures and prayed, and Rev. C. Clarke, B.A., of Ashby, preached from Heb. xiii. 8, *Jesus Christ, the same yesterday, to-day, and for ever.* At the afternoon meeting Rev. G. Staples presided, and Rev. C. Burrows, of Lenton, prayed. From the reports presented it appeared that fifty-one had been baptized since the last Conference, seventy-seven were now candidates for baptism, and two had been restored to fellowship. From more than twenty churches there was no report. After the singing of the doxology the minutes of the previous meeting were read, and the following business transacted:

1. *Thrussington.* The secretary reported that this case had been taken to the Association, and that the resolution upon it published in the Minutes was as follows: 'That the name of Thrussington be henceforth left out of the Minutes.'

2. *Female Agency in the Church.* Rev. J. Salisbury, of Hugglescote,

at the unanimous request of the previous Conference, prepared a paper on this subject to be read during the afternoon sitting of the Conference ensuing. Mr. Salisbury's paper elicited marked attention for its sound practical character, and after a hearty vote of thanks to the writer, he was requested to allow it to appear, for the purpose of more widely diffusing its usefulness, in the pages of the Magazine.

3. *Re-election of the Secretary.* The Secretary having been in office the customary term, three years, was thanked for his services, and unanimously re-elected.

4. *Prayer - meetings.* A useful conversation arose on the best method of conducting these meetings.

The next Conference will be held at Broad-street, Nottingham, on Tuesday, December 1st, 1863. Rev. J. Parkinson, of Hinckley, to preach, or in case of failure, Rev. T. Yates, of Kegworth.

Rev. C. Burrows, of Lenton, preached in the evening.

J. J. GOADBY, Sec.

### BAPTISMS.

HOSE.—On Sunday, August 9th, two persons were baptized and added to the church. F. M., H.

BRADFORD, *First Church.* — On Lord's-day, September 6th, we baptized five and added them to the church. B. W., B.

BURTON-ON-TRENT.—On the 13th of September, four young persons were baptized by our esteemed pastor. Three of whom were received into the church in the evening, the other being about to join another section of the church. One of our young friends has been prevented joining us sooner by severe and protracted affliction.

E. W. C.

COVENTRY.—On Lord's-day, September 6th, 1863, the ordinance of believers' baptism was administered to six young persons in the General Baptist chapel. Two of the candi-

dates were daughters of one of our deacons, and one the daughter of another. In the evening the church celebrated the ordinance of the Lord's supper. Nearly all the members were present. The newly baptized were addressed by the pastor on his presenting them with the right hand of fellowship. This is the second baptism since Mr. C.'s labours commenced amongst us. The prospects of the church are highly pleasing. J. K.

BURNLEY, *Enon Chapel.* — Rev. J. Alcorn baptized four persons in September, making in all, in two years eighty-six. Many others are following. Our prospects are very encouraging.

### MISCELLANEOUS.

LINCOLN.—On Lord's-day, August 9th, Mr. Thomas Cooper preached two sermons in behalf of the new schools. The congregations were good. On Lord's-day, August 16th, Rev. J. Sella Martin, from London, preached two sermons in behalf of the new Baptist chapel, the corner stone of which was laid on Tuesday, August 18th. The congregations were very large.

LINCOLN.—*Laying the Corner-stone of the New General Baptist Chapel.* —The General Baptists at Lincoln have for the past three years been worshipping in the Corn Exchange, in consequence of the old chapel in St. Benedict's Square being unfit for use. The friends have depended upon 'supplies' up to this year, when the Rev. J. Cookson, M.A., from Boston, America, was unanimously called to the pastorate of the church, which invitation he accepted. The chapel, which has been pulled down to make room for the new one in course of erection, was built in 1701. At that time one Richard Sharpe was elder of the church, and is reported as such until 1711. After his death the chapel was without a minister several years. In 1736 the name of William Penny

occurs for the first time as elder. He died in 1752, and no minister's name is mentioned until 1759, when the Association engaged to supply ministers for Lincoln. The cause continued to decline until 1766, and in 1771 it was extinct. It is a fact worth notice that the New Connexion of General Baptists was virtually formed at Lincoln. In 1769 there was a meeting at Lincoln of various ministers and a new association was formed, which consisted of seven chapels—Boston, Barton, Kegworth, Longford, Loughborough, Melbourne, and Wadsworth, with 1217 members. From that time the General Baptists went on improving, and now they have 152 churches and 20,714 members. In 1824, E. Kingsford became the pastor of the chapel at Lincoln. In 1830 Samuel Wright entered on the pastorate, and resigned in 1852. In 1856 preaching was discontinued in the chapel, and from that time, the friends have worshipped in the Corn Exchange. Soon they became so prosperous and numerous that they took in hand to build a new chapel, the foundation stone of which was laid on Tuesday, September 22, at three o'clock in the afternoon, by the Right Hon. Lord Teynham. A heavy shower occurring at the time the company had to return to the Corn Exchange, where they sang a hymn and offered up prayer. The weather was by this time fine again, and they returned to the site of the new chapel, where his Lordship proceeded with the ceremony of laying the corner stone. In a cavity beneath the stone were placed in a bottle a florin, shilling, sixpence, threepenny piece, a penny, halfpenny, and a farthing, all of the present reign, a history of the church, list of subscribers, the members' names, the building committee, Minutes of the Association, a copy of the *Freeman*, *General Baptist Magazine*, *Stamford Mercury*, *Lincoln Gazette*, *Lincoln Chronicle*, and *Lincoln Standard*. These having been placed in the cavity of the stone, the upper stone was then

lowered and his Lordship laid the stone with the following words:— We lay this stone in the corner of the building which is to be devoted to the worshipping of Almighty God, the preaching of the gospel of Jesus Christ His Son, and the teaching of the truth of His Holy Spirit—in the name of the Father, Son, and Holy Ghost. Amen. The assembly then sang the hymn commencing

'Lord, dost Thou show a corner stone,'

after which the Rev. W. R. Stevenson, of Nottingham, prayed. The chairman, (Lord Teynham) apologised for the absence of the Rev. Robert Wilkinson, who was suffering from illness at Ilkley Wells. The Rev. T. W. Mathews, of Boston, addressed the people. He said he was glad to be there on that day because it was his birthday, and he was glad to think that it was being honoured by such a ceremony and such proceedings as would follow. Happiness was the object of building a chapel, and he trusted they would all experience that happiness which would last for ever. He had for a good many years looked with great interest upon the site upon which they were now building their new chapel, and he was almost sorry that the old walls had been pulled down. All honour to those who stood there at the building of those old walls 160 years ago, and all honour to those who were there at this time, when these new walls were being built, if they followed the example of their forefathers. It was Jos. Veal who had bequeathed to the General Baptists the property; and the speaker then went through a list of names of those who were members of the church at its commencement in 1701. Lord Teynham concluded with some practical religious exhortations, the doxology was sung, and the company separated. The tea party took place in the Corn Exchange at five o'clock in the evening, when about 300 persons

sat down to a very bountiful tea, served out by ladies connected with the cause. Afterwards the public meeting was held. The room was well filled by a respectable company. The Right Hon. Lord Teynham occupied the chair. The following gentlemen were on the platform:—H. Twelvetrees, Esq., Rev. J. Sella Martin, of London; Rev. S. Lambrick (United Free Methodist); Rev. J. Thomason (Primitive Methodist); Rev. W. R. Stevenson, M.A., (Classical Tutor at the College, Nottingham); and the Rev. J. Cookson, M.A., pastor of the church. The Right Hon. Chairman read two letters from R. Atkinson, Esq., of Totteridge Park, who regretted his inability to attend. In one of these letters he announced his intention of contributing the sum of ten guineas on the completion of the chapel. The Right Hon. Chairman's address was marked by great fervency of spirit, and was listened to with marked attention. The Rev. W. R. Stevenson, M.A., of Nottingham, Harper Twelvetrees, Esq., of London, and Rev. J. Sella Martin, of London, also addressed the meeting. After various votes of thanks, prayer, &c., the meeting separated at about half-past nine o'clock. The proceeds of the services amounted to about £30. The new building will cost £550, and towards that amount about £300 have been promised, so that about £200 will be required to enable the friends to open this chapel free of debt.

THE THIRTY-FIFTH ANNIVERSARY OF THE LINCOLNSHIRE AND CAMBRIDGESHIRE SUNDAY-SCHOOL TEACHERS' UNION was held at Holbeach, on Monday, July 20th, 1863. At seven o'clock a teachers' prayer meeting was held. At ten o'clock the chair was taken by Rev. J. Cotton, when the reports of the schools were read. At eleven o'clock the public service was opened with reading the Scriptures and prayer by the Rev. J. Staddon, of Pinchbeck, after which the Rev. J. C. Jones, M.A., of Spalding, preached a most earnest and practical sermon from Proverbs xi. latter part 30th verse. *He that*

*winneth souls is wise.* At a quarter past two o'clock the friends again assembled, when the Rev. A. Jones, of Gosberton, was elected chairman for the day. The following business and questions engaged the attention of the teachers and friends.

1. The minutes of the last meeting were read and confirmed.

2. That the next meeting of the Union be held at Sutterton, on Thursday, July 22nd, 1864.

3. The Rev. W. Dyson, of Long Sutton, be the preacher, or in case of failure the Rev. J. Cotton, of Holbeach.

4. The paper appointed last year to be written by the Rev. T. W. Mathews, (see page 349 *General Baptist Magazine*, 1862) was read in his absence by the Rev. F. Chamberlain, of Fleet: at its close, it was unanimously resolved, that the best thanks of this meeting be given to brother Mathews for his excellent paper now read, and that he be requested to revise the same and send it to the Editor of the *General Baptist Magazine* for insertion in that publication.

5. The arrangement for the alternate monthly correspondence with the school during the coming year, will be as follows, viz:—Boston with Pinchbeck, Coningsby and Long Sutton, Fleet and Witham Green, Gedney Broadgate and Sutterton, Gosberton and Holbeach, Spalding and Sutton St. Edmond's.

6. The school at Sutton St. Edmond's was received into the Union.

The following questions were proposed from different schools and discussed at length.

1. Is it not desirable that the chairman of our annual meeting of this Union should be appointed the year preceding the one at which he is expected to preside? Resolved, that this plan be adopted, and that Mr. T. Squires, of Pinchbeck, be the chairman at the next meeting.

2. Would it not be an improvement on our present plan if the brethren that are to address the evening meeting were invited to do so at least a month before the holding

of the meeting, and their election be left with the minister of the place where the meeting is to be held, and with the secretary? Resolved, that the plan now suggested be tried.

3. What plan would the Union recommend as the best for celebrating the annual school festivals? After a long and animated discussion, in which the evils of the present way of celebrating the school treat in some schools was stated, it was moved by brother Jones, of Spalding, seconded by brother Chamberlain, and carried unanimously, That this meeting having heard with extreme regret various reports as to the mode in which some of the annual festivals are conducted, earnestly press upon the various schools composing this Union the importance of rectifying the abuses, so that the meetings may be in harmony with sobriety and spiritual vitality.

At a quarter-past six o'clock the evening meeting was commenced, when addresses were given by the following brethren: Payne, of the Baptist College, Chilwell; D. Billing, Gedney Hill; J. Staddon, Pinchbeck; W. Dyson, Long Sutton; F. Chamberlain, Fleet; J. Starbuck, Boston; Robson T. Sharman, Spalding; W. Sharman, Coningsby. During this deeply interesting meeting, which was brought to a close about half-past eight o'clock, the following resolutions were passed:

1. That the thanks of this meeting be given to brother Jones for his excellent sermon, and that he be requested to forward it to the Editor of the *General Baptist Magazine*.

2. The thanks of this meeting be given to the friends at Holbeach for their kind and liberal provision for our comfort and accommodation. The meetings during the day were well attended and deeply interesting. We hope lasting good will arise therefrom.

ANTHONY FYSH, *Secretary*.

#### PROSPECT PLACE, OLD RADFORD.—

On Monday, August 31st, the foundation stone of a new chapel, for the General Baptists, was laid at Prospect Place, by T. Bayley, Esq., of Lenton Abbey. The Rev. H. Hunter gave out a hymn and prayed. Mr. Bayley gave a suitable address on the importance of places of worship and Sunday schools in our villages, as well as in our large towns. 'I lay this stone,' said he, 'the more cheerfully, because here the Gospel will be preached, a salvation free and full will be proclaimed. God grant that it may be a blessing to the neighbourhood in which it stands.' The Rev. H. Hunter gave a short address, stating that every house of prayer was a new testimony to the being and perfections of God, and to our confidence in the dignity of the person and divinity of the mission of the Lord Jesus Christ. He then pointed out the influence of the house of God on individuals, families, and communities. Mr. Samuel Tagg, superintendent of the Gas Works, Old Radford, then read a document, a copy of which had been deposited in the stone, containing an account of the minister, deacons, and members of that branch of Stoney-street church. Mr. Ruff, town missionary, offered prayer, and Mr. Hunter pronounced the benediction. The friends then adjourned to a large room, where tea was provided, and several addresses delivered.

OUR MISSION.—Bradford, Halifax, Clayton, Allerton, and Denholme, have just been visited by the Rev. H. Wilkinson, whose labours have been of a highly interesting character. At the above places our brother has either preached sermons or spoken at missionary meetings, and in several cases he has done both. At all the services the attendance has generally been very good, the missionary spirit has been revived, love to Jesus has been increased, the gracious rain from on high has been copiously poured upon the people, and in some instances, the collections

have been more than doubled. Brethren Wood and Beevers have assisted at most of the services, and have been greatly encouraged and refreshed by what they have seen and heard. The meeting at Denholme was rendered very interesting by the presence of the incumbent of the parish, who in addressing the meeting, testified the pleasure he felt at being at a General Baptist missionary meeting, and the unfeigned love which he desired to cultivate toward all the followers of Christ. At Bradford we are already looking for our brother's next year's visit, and in the mean time, we will try to practice the lessons he has already given.

THE REV. W. LANDELS received by the last Australian mail a very pressing invitation from a missionary committee at Melbourne to go to that great city and help them. The two Baptist churches there, under the care of Messrs. Taylor and New, are found quite insufficient to meet the growing spiritual wants of that increasingly-important city and its surrounding suburbs. The committee state that a man of first-rate ability is required there to gather around him and to mould the more intellectual and wealthy part of the colonists, who they regret to see are drifting away from the existing congregations. They deem Mr. Landels eminently fitted to occupy the position so much needed, and urge upon him the desirableness of giving the matter his most serious consideration. On Sunday evening, September 20th, Mr. Landels intimated to his crowded congregation that such an invitation had been given, but that though he was prepared to make large sacrifices for the advancement of Christ's kingdom, it would require much thoughtful and prayerful consideration on his part before he could think of leaving the important sphere he has so long filled at Regent's-park chapel.

LOUGHBOROUGH, *Baxter-gate*.—The members' annual tea meeting was held on Monday, September 7th.

After tea we had the usual fellowship meeting, when, after singing and prayer, addresses were given by several of the members on topics suitable for the occasion, including consolation, exhortation, experience, &c. A good feeling pervaded the meeting, and though the comparatively long period which has elapsed since any additions were made, and the loss of several by death was lamented, it was satisfactory to find that harmony and good will prevailed. S. T.

RAPID INCREASE OF EMIGRATION TO AMERICA.—Owing to the excitement produced by the Southern rebellion, public attention has not been much occupied with the phases of foreign emigration to these shores. Nevertheless the tide has been and still is steadily rolling on, with vast benefit to our population. The number of immigrants arrived, and who after arrival, have left this city, during the period between March 1st and August 1st, is 85,046, against 43,410 for the same period in the year 1862. The emigration this year, then, for the period named, is just double what it was last year. There is nothing to restrain a tide like this to the Western World.—*New York Paper*.

THE BAPTISTS IN SOUTH AUSTRALIA.—The Baptists are making headway in the colony. The Rev. J. L. Parsons arrived in the *Orient* on Sunday, July 12. For the present he will not take charge of any particular congregation, but help the various Baptist churches in the colony. The Hon. G. F. Angus meets all the expenses connected with his removal from England and his movements for the next twelve months. We cannot help admiring the true benevolence of this honourable gentleman to all the churches of Christ.

NEW AUSTRALIAN BISHOPRIC.—A new bishopric is forthwith to be founded in Australia to be called 'the Bishopric of Grafton and Arundale,' and to be created out of the present diocese of Newcastle.

## Notes of the Month.

### ECCLESIASTICAL.

WINKING MADONNAS and lectures on self-culture seem hardly congruous. And yet both have recently been furnished by the Church of Rome. The winking Madonna was exhibited in the church of Vicovaro, in Italy, and the fraud brought great gain to the cure, as much as £600 per week, which sum awakened the covetousness of the bishop of Trivoli, in whose diocese the church is situated. The bishop's claim for a share in the £600 has not been sanctioned by law, and he now gives out that the image never winked at all! Close upon the heels of this Cardinal Wiseman lectures the inhabitants of Southampton, assembled in the Hartley Institution, on self-culture, and said among other things, 'Inward truthfulness was as necessary to the formation of a sound moral character as exterior truthfulness. He would say—Never maintain a thing that you did not believe; never dispute a principle for disputation's sake; never consider it a mere recreation to be warring on the side of falsehood, or immorality, or any thing that is wrong.' In good sooth this English air converts even Cardinals into advocates of that which, if fairly carried out, would upset their whole system of deception now upheld as 'pious frauds.'—The bishop of Norwich has instituted proceedings against the rector of Claydon, in Suffolk, for his innovations in the service of the church. The 'Manual' published by this

said rector is full of the 'fatest Popery,' as the old Puritans would have called it, that however appeared from the pen of a priest of the Anglican Church, and exactly agrees with the writer's practice. The book urges every one, young or old, to remain during Communion, and adore the Great Sacrifice—except Jews, Turks, Infidels, and all schismatics, including Protestant Dissenters of all denominations.—Another clergyman in the village of Buckland Newton, Dorset, has refused during the past month (August) to bury the daughter of a Baptist, a little girl of twelve years, because she had not been baptized. The Bishop of Salisbury replied courteously to the father in answer to his note of complaint, and said that the clergyman was simply following out the directions of the Rubric.—All dissenters will regret to hear that the excellent Archbishop of Dublin is dangerously ill. He is suffering from an ulcer in one of his legs, and grave doubts are entertained of his recovery. The archbishop has always been the most thorough upholder of the spiritual nature of the Kingdom of Christ. His death would be a national loss.—Pastor F. Monod, of Paris, the celebrated French Protestant divine, is also seriously ill. Recent accounts tell us that he has somewhat improved.—The Baptists in Wales are bestirring themselves. £10,000 have been subscribed towards the erection of chapels in the Principality.—The Baptists in

Russia, in Courland, one of the Provinces of the Baltic, are asking for toleration. During the last three years they have, at the prompting of the clergy, been subject to severe persecution. The founder of the church at Memel has been imprisoned, and also his wife—for no other crime than making Baptists. Religious meetings are forbidden, and cannot be held even in private houses. The brethren fled to the woods, but even here they were discovered. One cold December night fifty of them were arrested, were driven like cattle for twelve miles, and were imprisoned. The recent decision of the authorities banishes our brethren from the country. We are glad to hear that an appeal is about to be made to the Russian government on behalf of these brethren, not only by the Baptists of Germany, but by evangelical Christians in this country.

#### GENERAL.

THE news which has created the greatest stir during the past month was from the Southern States of America. It was reported that Jefferson Davis, the President of the Confederate States, had issued a proclamation calling for half a million of negro soldiers, and offering them, if they would enter the Southern army and remain till the end of the war, not only their freedom, but fifty acres of land per head! Very little has been heard in confirmation of this startling piece of news; and the improbability of it lies in the fact that the negroes as slaves have no power to volunteer, except by permission of their owners.

No great change has transpired in the North. Lincoln has again avowed his purpose to stand by his emancipation policy. The 'draft' in New York has brought but few men to the ranks. Report says that the 'claims of exemption' will be equally numerous in other places.—A nest of iniquity has recently been disclosed in the doings of the Peruvians in the Pacific. Twenty-five vessels have been fitted out as slavers, have let loose their crews upon the defenceless islanders, and have carried off two thousand into slavery, some scores of them members of Christian churches. It seems strange that no whisper of all this devilry reached England before the close of Parliament. It is some relief however to know that the government of this country has taken the matter in hand. We have no fear of the issue.—The Poles still maintain their struggle for national existence. All ranks are deeply involved in the struggle, and Russia makes but little progress in her efforts at suppression. Instances of the most revolting barbarities are, we regret to say, on the increase. Only the other day a young lady of twenty, a Madlle. Stanianoff, died at Dubbein from the flogging with the knout which she had received by orders of Mouravieff for daring to wear mourning! Meanwhile the Three Powers are wasting time in interchanging diplomatic notes which increase in tartness and brevity. It is confidently predicted that before very long England and France, if not Austria, will recognize the Poles as 'belligerents.'—The French court has not yet returned from the sea-side to the capital.—Sweden

has adopted the 'volunteer' movement, for the same purpose as that which originated our Rifle Corps—'Defence, not defiance.'—Prussia is no nearer the solution of her difficulties. The King has snubbed, to the best of his small ability, the first historian of the country, Von Sybel, because he is a liberal, and is likely to be returned again as a deputy; but the people still show the unity of their love for freedom, and the calm decision which is always the forerunner of success.—If Greece did not get our prince, it seems she is to have one of our princesses. Helena, the third daughter of the Queen, is spoken of at any rate, as the likely wife of Prince George of Denmark, the King elect.—The Queen and most

of her family are now in Scotland, and Parliament has, pro forma, again been prorogued.—Nottingham is not to have the honour of entertaining the Social Science Congress next year, but Bath. The meetings recently closed at Newcastle were more than usually attractive. Among other novelties, Coxwell went up in his large balloon with a newspaper reporter, which last gentleman duly recorded his experiences in the best kind of Reporter's English.—The showery weather has come, with a strange mixture of severe cold during thunder storms. The aftermath has begun to sprout, and the potatoes too, so say the gardeners. The yield of this last vegetable in Ireland is large, despite the disease.

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## Marriages and Deaths.

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### MARRIAGES.

July 15, at Union chapel, Hong Kong, by the father of the bride, R. F. Hawke, Esq., H.M.'s dockyard, to Mary Isabella, second daughter of Rev. James Legge, D.D.

August 13, at Union chapel, Lynn, Mr. Joseph Kirkham, junr., of Terrington Marsh, to Esther Mercy, youngest daughter of the late John Silvester, Esq., Solicitor, Folkestone.

September 1, at George-street chapel, Nottingham, Mr. H. J. Cooke, of Bradford, to Lucy Banks, eldest daughter of Mr. Barber, of Bagnall-House, Notts.

September 7, at Archdeacon-lane chapel, Leicester, by the Rev. T. Stevenson, pastor of the church, Mr. Edward Daniels, temperance missionary, to Elizabeth Ann, only daughter of Mr. Henry Woodcock, of Leicester.

### DEATHS.

August 18, at Pakefield, Suffolk, Mr. James Meggs, senior deacon and church treasurer at Commercial-road, London.

August 24, Mary Ann, the wife of Rev. Isaac Doxsey, of Lower Edmonton, aged 35.

August 26, at Liverpool, after three day's illness, Alice, the wife of Rev. Hugh Stowell Brown, aged 40.

September 6, Ellen, the beloved daughter of Mr. Joseph Harvey, Leicester, aged 16.

September 19, Ann, wife of Dr. Joseph Parker, Manchester, aged 35.

September 20, at Gateshead, from the effects of an accident, Jane, the beloved wife of Rev. Thomas Pottinger, Rawdon.

# Missionary Observer.

MAJOR GEN. CAMPBELL, C.B.  
AND THE KHOND MISSION.

*Blairquhan, Maybole,  
Ayrshire,  
1st September, 1863.*

TO ROBERT PEGG, ESQ., DERBY.

SIR,—From long and intimate connection with the Khond tribes of the hill tracts of Orissa, I take a lively interest in the Mission, which has been established at Russell Condah at the foot of the mountain range, inhabited by that wild people, in aid of which I beg to forward a donation of £50.

I have been in close communication both personally and by letter with the Revs. Messrs. Stubbins, Buckley, and Wilkinson, and with their amiable, zealous, and painstaking wives, and can from personal observation speak confidently as to the care with which the children, male and female, rescued from sacrifice and intrusted to them as wards of government have been reared and educated; the intention expressly having been to employ such as showed an aptitude for the work of the ministry in the propagation of the Gospel of Christ among their wild brethren, the Khonds, now happily turned from the savage custom of sacrificing human beings for the purpose of propitiating their earth goddess, to whom not one victim has been immolated since I resigned my charge in 1854, though previously upwards of four hundred were annually put to death with a barbarity revolting even to describe.

When these rescued victims were placed at the expense of the State under the care of the Orissa Missionaries, these gentlemen were fully instructed that it was essential for the ulterior purpose in view that their young pupils, more than 200, should not be allowed to forget their own language — the Khond. I

rejoice to find that this has been attended to, and that the object I had in view in placing these children under the care of my friends of the Orissa Mission is now on the eve of accomplishment, and I fervently trust that the Mission now established at Russell Condah will meet with the support and success the great importance of its object merits.

I am, Sir,  
Faithfully yours,  
J. CAMPBELL,  
Major General.

## NOTES OF A COMMITTEE MEETING,

HELD AT OSMANTON ROAD CHAPEL,  
DERBY, SEPTEMBER 23RD, 1863.

John Heard, Esq., occupied the chair.

*The Secretaries.* The following resolution was passed in reference to the division of labour between them, —“Resolved that the Deputation work, and Correspondence relating thereto, be considered as belonging to Mr. Wilkinson's department, and that the remainder of the work of the Secretariat devolve on Mr. Pike as heretofore.” It will be seen from this arrangement that Mr. Wilkinson will act as the Deputation and Travelling Secretary of the Mission, and that letters in reference to the holding of Missionary Services should be addressed to him; while Mr. Pike will act as the Financial and General Secretary. It was understood further, that the two brethren while each responsible for his own department, will be cheerfully willing to render such help the one to the other as may be mutually convenient and desirable for the interests of the Society.

*Rev. G. Taylor's arrival in England.*  
“Resolved unanimously that whilst

deploring that the state of the Society's funds, together with the feeble health of Mrs. Taylor, has rendered Mr. Taylor's return to this country a painful necessity, we beg to assure him of our unabated confidence in his Christian character, and our high appreciation of the faithful and laborious services he has rendered to the Society in India for nearly eight years; we cordially commend him to the sympathies of all our churches, and express our earnest hope that he will soon find a suitable sphere of labour in his native land."

*Vote of thanks to Major General Campbell, C.B.* "Resolved that this Committee beg to express their sincere gratitude to Major General Campbell, C.B., for the deep interest that he takes in the Khond Mission, and for his kind donation in furtherance of the object.

#### LOYAL MEETING AT CUTTACK.

*Cuttack, July 27, 1863.*

A meeting of European and native gentlemen was held on Friday morning, the 17th instant, at the office of the Commissioner, R. N. Shore, Esq., to express our loyalty on the happy occasion of the Marriage of the Prince of Wales and the Princess Alexandra. It must be admitted that we have been rather tardy in expressing our hearty sympathy with the universal satisfaction and joy that this auspicious event has called forth; but the old adage—"Better late than never" is applicable in such cases. The meeting was not so numerously attended as was expected; but it was decided to co-operate with the committee in Calcutta, and to send an address to the Prince and Princess both in English and Oriya. A Committee was chosen, on which Mr. Stubbins's name was placed, and a subscription was commenced, to which some of the native gentlemen have very liberally contributed. One native gentleman has given 500 rupees

(£50). Orissa has nobly maintained its character for loyalty, and in this we cannot but rejoice.

I was honoured by the Commissioner with an invitation to attend, but was unavoidably prevented. I regretted this, however, the less, as both my brethren were able to go, and I thought it proper to write a letter apologizing for non-attendance, and expressing my warm approval of the object. This letter was read to the meeting, and as the information it contained was, I have been assured, "as new as it was interesting" to the gentlemen present; I propose to give it with some additions for the information of your readers. I stated that over and above the many weighty reasons which we all had in the reign of the best of Queens (God bless and preserve her!) to express our loyalty to the throne on this interesting occasion, it appeared to me that there were special reasons why Protestant Missionaries, and still more Baptist Missionaries, should unite in the expression of this feeling.

Seventy years ago, Carey, the first Protestant Missionary to Bengal, came to India in a *Danish* vessel. I am ashamed to write it, nevertheless it is true, that at that time there was no *English* captain that dared to bring him in his ship. His passage was taken in an English ship, the "Oxford" Indiaman, and the passage money was paid for him and Thomas, not only so, but they went on board; but as soon as it was known at the India House, it created such a hubbub that the captain insisted on their leaving the ship at once. Fuller and the noble band associated with him were in a state of great anxiety and alarm, and many fears were expressed by one and another that all was lost; but God over-ruled it for good as every reader of the history of the Baptist Mission well knows. Denmark had the honour of bringing to the shores of India the man of God who was to do so much for the benefit of her deluded millions. The

reader would be surprised, if I told him that the name of this Danish vessel was *The Princess*, though we say "coming events cast their shadow before." It was not exactly so, though very like it. "It was the *Princess Maria*, and all my readers know that Maria is one of the names of the interesting young Princess who has been so warmly welcomed to a place in all our English hearts. During those many years that the Indian government was so bitterly hostile to the propagation of the gospel, the Missionaries pursued their work of preaching, and printing the scriptures, protected by the government of Denmark. The first Bengali Bible was printed — the first christian tracts were published — the first christian converts were gathered — the first native preachers were sent forth — the first vigorous educational efforts were put forth — the first native newspaper was published — and the first efforts for the abolition of the suttee were made under the protection of the Danish flag; nor let us forget that the first Oriya Bible and the first christian tracts in Oriya were printed, and the first attempts at an Oriya grammar and dictionary were made under that protection. A passing tribute of respect may properly be paid to Colonel Bie, the Danish Governor of Serampore, who warmly welcomed and cordially supported the first Missionaries in their work. His letter to Mr. Fuller respecting the Missionaries will bear quoting: "Permit me to assure you, that I do not consider the friendship and few civilities I have had it in my power to show your brethren here, otherwise than as fully due to them. I have received them as righteous men, in the name of righteous men; and I shall never withhold good from them to whom it is due, when it is in the power of my hand to do it.

"I am happy in possessing them, and will be more so in seeing their numbers increase; as this world gives much mould whereof earthen

vessels are made, but little dust that gold cometh from.

"The continuance of my love and friendship for them, shall as long as God pleases to permit me to hold the helm of this government, be permanent." This promise was fulfilled. His kindness towards them continued till his death.

We sometimes glory in our national flag, and after all that can be said, it is a noble old flag —

"The flag that's braved a thousand years  
The battle and the breeze;,"

but the friends and supporters of Missions can never forget that it gave no protection to the servants of Christ who first came to these shores with the priceless treasure of the gospel. The honour of receiving and welcoming these messengers of mercy belongs to the country which has recently given us the interesting Princess. Honour then, I say, to Denmark. I think it very desirable that the younger members of our churches should be familiar with the difficulties of those days so widely different from our own; for it is one of the most deeply humiliating chapters in our national history. The hateful jealousy, the marvellous stupidity, and the intolerable bigotry that prevailed at that time in the Court, at the Board, in the Parliament, aye, and on the Throne too, in relation to Missions can never be too severely reprehended.\* I believe there are many

\* Abundant evidence of this is found in the debates on Mr. Wilberforce's resolutions in 1793, on the renewal of the Company's Charter. See *Life of Wilberforce*, Vol. 2, p. 24, 28, and 392. Also *Marshman's Life and Times of Carey, Marshman and Ward*. Vol. 1, chap. 1, a very carefully written and exceedingly valuable chapter. Lord Cornwallis the then Governor General, honestly admitted that "he had no faith in such schemes." George the 3rd professed himself friendly to the religious instruction of the Hindoos, but it was the time of the French Revolution. Hindooism was established and it was not safe to attack an established religion. See also *Marshman's work*, Vol. 1, p. 277. Missionary toleration owed nothing to the King. I notice on p. 278 a reference

in our day not a whit better disposed, but public opinion keeps them in check. Bats and owls have never been in love with the light, and never will be.

To all this I may add, that Denmark had the further honour of sending the first Protestant Missionaries to India. This was in 1706, when Bartholomew Ziegenbalg and Henry Pitscho, who had been sent forth by Frederick the Fourth, commenced the Mission at Tranquebar. Four years later the Mission to Greenland was established by Denmark.

I have written much more than I intended, but I must not omit to add, that about eighteen years ago Serampore became, by purchase, a British settlement. How wonderfully God accomplishes His purposes! It was then no longer required as "a little sanctuary" for God's faithful ones, and therefore passed from the Crown of Denmark to that of Great Britain.

J. B.

LETTER FROM THE REV.  
W. BAILEY.

*Berhamptore, June 12, 1862.*

COULD you see a file of Indian newspapers for the past month you would perhaps be somewhat surprised that such frequent reference was made to the state of the weather. If, however, you could spend the month of May in this country, your surprise, would I suspect, very soon cease. The editor of the *Friend* says, "The thermometer in our office is 96°." Rather trying work I should think being compelled to write editorials in such an atmosphere. The writer of the weekly summary in the

to Fuller's printed statement at a critical period in the history of the Mission (1806) prepared for circulation among the higher classes. It was sent to "certain female branches of the royal family." This is suggestive. Nothing was to be hoped for from the royal family on that question except through female influence.

*Madras Times* congratulates all his readers who have survived the fiery heat of that week (one of the later weeks in May), as "if they have done that," he says, "there will not be much fear for the future." A few miles distance from this the thermometer during the last few days in May was 108° in the day, and a 100° at night. There is little rest either for body or mind when the temperature is so high. In the interior you are almost burned up, and when the heat is so intense punkahs are of no use. Night comes on but there is no relief, and the beds are so hot that you can scarcely lay yourself down to rest. If you live under the influence of the sea breeze you perspire so freely that to be comfortable you require to change your apparel half a dozen times a day. I think I never felt the heat more oppressive than during the last few days in May. In such a burning clime you can see a beauty and force in that promise which cannot be appreciated in colder climes. "Neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

July 2nd. Thus far I wrote twenty days ago, and was unavoidably compelled to postpone my letter till the present mail.

Though I have nothing of a startling character to relate, there are several matters which may, perhaps, interest our friends at home.

On the last Sabbath in May we had a baptism of two young persons, both of them gave pleasing evidence of a change of heart, and were very cordially received by the church. One of them was a rescued Meriah, and has been in the school for some years. In giving an account of her conversion, she referred to the sorrow she had experienced in consequence of her forgetfulness of the mercy of God. She had been rescued, she said, from a horrible death, had found a happy and peaceful home, had been privileged to

hear the gospel, and yet had never adored the God of all grace for His goodness. How many in more favoured lands, have received even greater mercies, and are as yet insensible of their guilt. Our young friend Mr. Thomas Bailey baptized the candidates.

After the baptism Shem Sahu, who was on his way to Russell Condah, gave us an excellent sermon on "the sufferings of Christ." His descriptive powers pleased me very much, but I was most of all pleased with the deep earnest feeling he manifested, and with the powerful appeals he made to the heart. His father (Bamadabe) was "a good man, and feared God above many," and the son is worthy of his sire. In the hot season we are much inconvenienced when we have a baptism, we are compelled to have the ordinance very early in the morning, and sometimes we have to journey to a distance before we can find a sufficient supply of water. We have been most anxious to have a baptistry in the chapel, but there was a lack of funds. A kind friend, however, has very generously offered to bear the expense.

Last Sabbath evening we had a collection to defray the current expenses and sundry improvements that have been made in connection with our English service. We realized about sixty rupees. Our congregations continue good, and I trust that our labours will not be in vain amongst our own countrymen. Several have taken quite an interest in the services, and a day or two ago one of our hearers gave me an affecting account of the way in which she had been brought out of darkness into light. She said, I have long worshipped God from fear, but now I worship Him from love. The eyes of her understanding had been opened, and great indeed was the joy that she had experienced in the change that had taken place.

The Juggernath festival in Berhampore has, according to custom, again been observed; but such wretched cars for the so-called lord

of the world I have never seen. Every year the cars are reduced in size, and become more and more despicable. This year the natives were positively asbamed of them.

Several things have come to my knowledge of late which fully convince me that idol-worship has lost its hold upon the minds of not a few in this district. Some days ago I was not a little surprised to find that one of the temple inclosures had been converted into a wholesale depot for drying and packing raw sugar for shipment at this coast. Such a thing would have been considered a few years ago a fearful desecration. I taunted the people with turning their temples into places of merchandise, and the only answer I got was, that "the patron goddess was very fond of sweets, and that now she could have an unlimited supply." I cannot, however, affirm that because idol-worship is on the wane that the people are nearer the truth. Many I fear have relapsed into a kind of fatalism, and are utterly careless about all spiritual things; and we find it a much easier thing to show the absurdity of idolatry, than to rouse such a sense of their responsibilities. Like the ancient idolaters at Rome they seem to be "given over to a reprobate mind."

Tama, our native brother, from Russell Condah, who has come here for a few days, has given me a most cheering account of Rogai Bahara, an interesting inquirer and intimate friend of Ram Chandra's of Pileparda. He has had a great struggle to surmount, but he is determined to follow Christ, and be baptized in His name. He will be a great acquisition to the cause, as he is so much respected by the heathen. The Khond mission continues to excite a good deal of interest, and inquiries are being made from various places as to what has been done and what is in contemplation? Our friends in the distance are not only sending contributions, but are making the proposed mission to these wild tribes

a subject of prayer. By the request of the brethren on this side I have written to Mr. Forbes, the chief magistrate of the district, about the colony of rescued Meriahs at Gotoli, to which reference has been so frequently made. I will give you an extract from his letter, he says: "I can see no objection whatever to members of your community locating themselves at Gotoli, with a view to instructing the children and preaching the gospel. On the contrary, such a step would be in every way desirable, and I may safely say agreeable to the wishes of government." We have taken up the matter in earnest, and I do hope that something will be done. The people are very much depraved, but with prayerful perseverance we shall in the end succeed. In all our future plans for usefulness may we have an interest in the prayers of God's people. "Brethren pray for us that the Word of the Lord may have free course and be glorified, even as it is with you."

#### MADAGASCAR.

The Rev. W. Ellis writes under date of June 6th.—"Our congregations in the temporary churches in the east and at the south are gradually increasing, and their influence for good is already apparent in the adjacent villages. Indeed, we have very much to encourage us.

"My health is remarkably good. I am surprised at the amount of work I get through, although my head has been a little affected since the events connected with the change in the Government. The mornings and evenings are sufficiently cool; and I go about a great deal more than I was formerly able to do.

"Don't give yourself any trouble about Jouan's calumnies. They have done me good and no harm, either here or at Mauritius, and they have done the priest's party great injury. My time for more complete vindication will not fail to come.

"We (the missionaries) are all at peace and harmonious among ourselves here. Our work is prospering. Additions are made to our churches every month. The people, in general, are becoming settled, things are resuming their ordinary course. I enjoy the entire confidence of all the members of the Government, and every assistance and encouragement they can give; and in a day or two, I am to see the Queen, and to state our circumstances and proceedings in reference to churches, schools, books, &c., and the extension of the Gospel."

#### INTELLIGENCE.

THE REV. G. TAYLOR reached England, viâ Marseilles, on September 14th. The arrival of our esteemed brother seems to bring India nearer to England than we had previously imagined. The letter inviting his return was only written on May 25th. That letter had to be conveyed from Leicester to Calcutta, and thence down the country to Piplee, before it was delivered to Mr. Taylor. Having received the letter, Mr. Taylor had to make preparations for his departure from India, to visit Cuttack, where he stayed about a fortnight, and travel up the country to Calcutta, thence by the help of steamers and railways to England—the whole being accomplished in three months and twenty days. It may be added, that Mr. Taylor did not leave Cuttack until the receipt of a second letter, containing further instructions, and which was posted in Leicester, as late as June 9th. Mr. Taylor has our best wishes for his comfort and usefulness in his native land. Should Divine Providence, at some future time open the way, we should be rejoiced to hear of his returning again to India.

NORWICH.—*Missionary Services*.—Two sermons were preached on Sunday, June 14th, by our minister,

and on Monday evening a missionary meeting was held in St. Clements chapel (kindly lent for the occasion). The chair was occupied by Colonel Briggs, and the claims of the Orissa Mission were advocated by the Revs. H. Wilkinson, G. Gould, R. Chew, and George Wilkinson, of Chelmsford, late a missionary in the West Indies (in connection with the London Missionary Society). In the course of an excellent address, the chairman said, "After a long residence in India he stood there as a witness of the value of missionary work, and of the excellence of the agents employed, both European and native, with many of whom he had felt it an honour to be acquainted." The whole of the col-

lections and subscriptions were above £30.

THE REV. H. WILKINSON'S ADDRESS.—Mr. Wilkinson, the Travelling Secretary of the Mission, has fixed his abode at Leicester. His address is, 43, London-road, Leicester.

MISSION DEBT.—Mrs. Wilkinson begs to thank those friends who have so kindly responded to the circulars sent to them regarding the mission debt. From these letters it is gratifying to know that many of our friends are in earnest, and she will be happy to receive similar responses from others to whom circulars have been sent.

43, London-road,  
Leicester, Sep. 18th, 1863.

### Foreign Letters Received.

BERHAMPTON.—W. Bailey, Apl. 3, July 2.  
 ————W. Hill, April 4, June 5.  
 ————Miss Packer, May 9.  
 CUTTACK.—W. Brooks, Apl. 13, May 4,  
 July 2, August 3.  
 ————J. Buckley, Apl. 13, May 4,  
 May 18, June 3, 17, July 17, Aug. 3, 4.  
 ————Miss Guignard, April 3,  
 May 18, June 2.

CUTTACK.—I. Stubbins, June 3, 11,  
 July 1, 17.  
 PIPLEE.—W. Miller, April 6, July 31,  
 ————G. Taylor, May 1, August 7.  
 RUSSELL CONDAR.—T. Bailey, March 31,  
 May 1.  
 ————J. O. Goadby, April 2, 16.

### Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From June 20th, to September 20th, 1863.

ALLERTON.			BRADFORD—Tetley-street.		
	£	s. d.		£	s. d.
Public Collection .. .. .	1	0	0	Public Collections ... .. .	8 13 6
Collected by Alice White—				Collected by Scholars of the	
Stephen White ... .. .	0	5	0	Sabbath-school ... .. .	1 2 0
Thomas Cockroft ... .. .	0	5	0	Rev. B. Wood .. .. .	0 5 0
Samuel White ... .. .	0	5	0	Miss Midgley's box ... .. .	0 2 5½
Bairstow Mortimer ... .. .	0	5	0	Miss H. Barker's box ... .. .	0 2 6
Mrs. Priestley ... .. .	0	5	0	Mrs. Moorhouse's box ... .. .	0 1 1
Alice White ... .. .	0	5	0	Miss Kitcherman's box ... .. .	0 1 6½
Small sums ... .. .	0	8	6	Miss E. Barker's box ... .. .	0 2 6
Miss A. White's Pupils ... .. .	0	6	9	Miss J. Wood's box ... .. .	0 8 8
				Seventh Bible Class .. .. .	0 6 0
				Small sums ... .. .	0 3 3
	3	5	3		
					11 8 6
				Less expenses ... .. .	0 5 6

<i>Infirmiry-street.</i>		£	s.	d.
Public Collections ... ..		6	6	9
H. Brown, Esq. ... ..		1	1	0
Mr. J. Rhodes ... ..		1	1	0
Mrs. Rhodes ... ..		0	10	6
Miss Rhodes ... ..		0	10	6
		9	9	9
Less expenses ... ..		0	5	6
<b>CAVERSHAM, NEAR READING.</b>				
E. West, Esq. ... ..		2	0	0
<b>CLAYTON.</b>				
Public Collection ... ..		3	3	6
<b>DENHOLME.</b>				
Public Collection ... ..		1	0	0
<b>DERBY—Osmaston-road.</b>				
Public Collections ... ..		18	17	10
<b>NORWICH.</b>				
Friends at Surrey-road Chapel, per Rev. R. Govett, M.A., for Native Preacher ... ..		5	10	0

<b>NOTTINGHAM—Broad-street.</b>		£	s.	d.
Annual Collection at the As- sociation ... ..		21	15	2
<b>SMARDEN.</b>				
Public Collections ... ..		2	8	6
Rev. T. Rofe .. ..		1	0	0
Mrs. Unicum .. ..		0	10	0
Master Unicum .. ..		0	10	0
Rev. J. H. Wood ... ..		0	10	0
Collected by Miss Hosmer ... ..		1	0	0
Miss Mills's box ... ..		0	10	8
		6	9	2
<b>TODMORDEN VALE.</b>				
Rev. R. Ingham ... ..		1	5	0
<b>SCOTLAND.</b>				
<b>BLAIRQUHAN, MAYBOLE.</b>				
Major General Campbell, C.B., for Khond Mission... ..		50	0	0

## DONATIONS FOR MISSION DEBT.

<b>BIRMINGHAM.</b>		£	s.	d.
Mrs. Thomas Avery, per Miss Hawkes ... ..		5	0	0
<b>BOSTON.</b>				
Mrs. King ... ..		5	0	0
<b>CAVERSHAM.</b>				
E. West, Esq. ... ..		3	0	0
<b>CHELMSFORD.</b>				
Per Rev. H. Wilkinson—				
W. C. Wells, Esq. ... ..		10	0	0
J. Perry Esq. ... ..		5	0	0
T. Johns, Esq.... ..		5	0	0
Mr. Frye ... ..		0	10	0
		20	10	0
<b>CHESHAM.</b>				
Collected by Mrs. Preston ... ..		8	4	0
<b>DERBY—Osmaston-road.</b>				
Mr. Peet ... ..		1	0	0
<b>DOVER.</b>				
A. Kingsford, Esq. ... ..		1	0	0
Miss Beeten ... ..		0	10	0
		1	10	0

<b>KNIPTON.</b>		£	s.	d.
Collected by Miss M. E. Golling		5	0	0
<b>LEICESTER—Archdeacon-lane.</b>				
Mrs. J. Roper ... ..		5	0	0
<b>Friar-lane.</b>				
Mr. J. Hawley... ..		5	0	0
<b>LONDON.</b>				
Major Farran ... ..		2	0	0
<b>LOUTH—North-gate.</b>				
Miss M. J. Whinceop ... ..		10	0	0
<b>LYNN.</b>				
Mr. Chas. Ibberson ... ..		0	10	0
<b>NOTTINGHAM—Broad-street.</b>				
Mr. J. O. Baldwin ... ..		5	0	0
<b>Stoney-street.</b>				
Mrs. Hunter ... ..		5	0	0
<b>PACKINGTON.</b>				
Mrs. J. Smith ... ..		5	0	0
<b>WALSALL.</b>				
Mrs. E. Scott ... ..		1	0	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, and the Rev. H. Wilkinson, Secretaries, Leicester; from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE  
GENERAL BAPTIST  
MAGAZINE.

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NOVEMBER, 1863.

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FEMALE AGENCY IN ITS RELATION TO THE CHURCH  
OF CHRIST.

BY REV. J. SALISBURY, HUGGLESCOTE.

MUCH has been written during the last half century on Female Agency. Woman's mission and ministry is a subject of increasing interest. It is, however, in her relation to the church, that her capabilities and her beneficent efforts have been especially made manifest, and the value of her agency acknowledged and appreciated.

On taking a retrospect of the history of the Christian church we learn that much has been effected by the pious devotedness of woman. During the early struggles and triumphs of Christianity we find her ever ready to do and to suffer. To her piety, her zeal, her patience, her fortitude, the progress of the truth has been, by God's blessing, to a considerable extent attributable. The Apostolic church availed itself largely of her instrumentality. The value of her service was so fully appreciated by the post-apostolic churches that she was often officially recognized, being publicly appointed and set apart for the performance of

special work. We cannot now, however, enter into specific details respecting that which woman has already accomplished, or even direct attention to the numerous spheres of philanthropic and evangelic labour which she has so faithfully and honourably filled. Nor do we intend to enter into the discussion of those controversial questions which have arisen from the establishment of certain female organizations in connection with the Anglican church. We would express our conviction, nevertheless, that great evils must necessarily follow the operation of agencies which, conducted on the conventual system, are placed under the dominant influence of a priesthood, and are unceasingly subjected to ecclesiastical supervision and control. However efficient the training for various kinds of benevolent work may be; however excellent the opportunities for receiving direction and instruction; whatever may be the advantages arising from the entire consecration of time

and energy to the performance of the duties of Christian charity, the conventual system involves in itself not only the rending of social ties, but so grave an interference also with personal freedom, that, even for these reasons, irrespective of any other, we cannot wish for its success. We may learn sufficient, from the manner in which woman has been employed in the Romish church, as the miserable tool of her ecclesiastical superiors, to lead us to look with jealousy upon all attempts to make her the unquestioning instrument of a priestly will.

Further: we shall not endeavour to answer the question whether or not woman ought to be set apart by the church to fill certain offices, or to discharge certain duties for the performance of which she appears peculiarly qualified. The discussion of this and other questions would lead us away from our object. We shall try to make our paper as practical as possible, and to adapt it to the present exigencies of the denomination to which we belong.

Let us then inquire, firstly, what the Christian woman is capable of effecting in the spheres of family and social relationship in which God has placed her.

*As a Wife* she may prove an important agent in the service of Christ and His church as may be indicated by referring to one or two particular instances in which she can make her influence felt. It often happens that the wife has been converted after her marriage, her husband still remaining godless, or that a great mistake has been made respecting his religious character. In this trying position the godly wife must take care lest, by the indifference of her husband, her mind be alienated from him and amicable intercourse interrupted. Her duty, as a Christian woman is plain—to endeavour to win him to God and truth by kindness. The Apostle has expressly directed that believers should abide with their partners, ever cherishing the hope

of their salvation. The wife whose husband obeys not the word must endeavour to *win him without the word, by a chaste conversation, coupled with fear.* In such a case much faith, patience, and perseverance may be needed, and many difficulties may lie in the way of the accomplishment of this most desirable of all objects. She may rely, nevertheless, upon divine sympathy and aid in the prosecution of her holy endeavours, and may derive much encouragement from the thought that the prayers and efforts of the loving woman have been followed in innumerable instances by the reclamation of the most abandoned and hopeless. Cases are also frequently occurring in which believing women, contrary to the teaching of the New Testament, have become united with ungodly husbands, flattering themselves, perhaps, with the hope of becoming at some future time, the means of their conversion. Even though the Christian law respecting marriage has thus been violated, and a deep secret conviction may have followed that the step was wrong, the hope of the salvation of the unbelieving husband ought by no means to be abandoned. Obduracy of mind, harshness of treatment, the absence of any indication that prayer or effort has been blessed must by no means check the manifestation of earnest desire for his recovery from sin, and his return to the love and service of the Redeemer. In short, the Christian wife is under the strongest obligation, arising from the relationship she has contracted, to take a lively interest in the spiritual welfare of her unconverted husband, and to seek its advancement, as by other means, so also by affectionate encouragement and exhortation.

*As a Mother* a sphere is assigned her in which she may put forth her efforts with the assurance (if faithful and diligent) of reaping a full reward. Every mother is under obligation, arising from the bodily wants of her child. She is called

to educate it. Upon *her*, as well as upon her husband, devolve the development and training of its mental and moral powers. It is incumbent upon her to exercise a wise and constant supervision, in order to the suppression of all wrong tendencies, whether physical, intellectual, or moral. But there is nothing deserving of the name of education apart from religion. The words of Dr. Harris will express, better than our own, the relation which the Christian woman sustains to her child as its religious educator. 'At first the mother stands to the child for a religion. His earliest piety is mother's love. He sees every thing in her light. *His* dependence and *her* support symbolize and prepare him for all that may follow. Gradually his love radiates round and above. Extending his regard for her and her injunctions, he cannot become aware that they bind his parents also, without feeling duly conscious that there is something greater even than they. And as one dreamy presentiment after another wakens up in the depths of his soul he is prepared to look up, as the material finger points to heaven, and to find in God that which he had previously found in her.'

In order to the careful education of her child, the Christian mother must make it one of the greatest and most direct objects of her own personal efforts. She must avail herself of the earliest opportunities of inculcating right principles, that appropriate fruits may follow in the future. Instead of relying too much on stated occasions of moral and religious instruction (though these are not to be undervalued) her own loving and genial guidance and influence must be unceasing and universal. She must spare no pains to keep right views continually before him, and to give right feelings the perpetual predominance in his mind. She must remember, too, that she cannot bring her mind into intercourse too intimate and familiar with the mind

of her child, so that she may possess herself fully of his character and mould and fashion his inner nature by her gentle and persuasive teaching and influence. If the day is ever to arrive when the gospel shall lay hold upon the youthful intellect and heart with a sweet, a holy, and a mighty influence, that day is to be brought about chiefly by the instrumentality of Christian parents. Let Christian mothers, then, be intreated to give themselves to their work with a devotion which accords with the immense, the eternal consequences depending upon their success.

*As a Daughter or Sister* the Christian female ought to prove herself an agent sanctified and meet for her *Master's* use, an instrument for effecting much good in the family with which she is united. It sometimes happens that she is the only person in the household who is brought under the sway of Christian truth. Her parents, if not openly hostile to religion, are indifferent; if they attend to its external duties, they are not imbued with its spirit, and her brothers or sisters are frivolous and worldly in their general spirit and temper. In such a case the position of the Christian daughter or sister may prove exceedingly trying. She is called to discharge her devotional and other religious duties without sympathy or encouragement from other members of the family, and instead of being cheered in her Christian course by the loving approval of those so closely related to her, her life must be a continual protest against their worldliness, and a continual resistance to the tide of evil influences which threatens to hinder her religious progress. In a position so isolated, and also when other members of the family sympathize with her in her religious convictions, the path of duty is plain. *If she is a daughter*, let her act in all things as a *Christian* daughter, that her parents may feel the power of her example, and profit by her Christian consistency. *If she is a*

sister, her unconverted brothers and sisters ought to be able clearly to perceive that true religion is her ornament and guard, that she is daily living under its influence, and that it is the means of ennobling her character, regulating her temper, and impelling her to the cheerful discharge of all duty. There is, in her case, great need of caution, when, the bounds of moral propriety are overstepped by other members of the family, lest a sanctimonious and bitter spirit be manifested. By the exhibition of such a spirit she must not forget that she will repel rather than attract. Mindful, then, of these cautions, it behoves her thoughtfully, prayerfully, and habitually to consider what she can do, by personal and direct effort to secure the conversion and otherwise to promote the spiritual good of the beloved ones among whom God has thus appointed her daily to live and minister. She has here, a mission to fulfil, the duties of which are ever pressing. An important field of Christian effort is allotted to her in which she may daily serve her Lord by her humble endeavours to lead parents, brothers, or sisters, to obedience to the faith. It must be admitted that the Christian daughter is often chargeable with grave neglect. Whilst the Sabbath-school and other Christian institutions secure her sympathy and help, the claims of those who dwell with her in the same home and are united to her by the dearest ties, are overlooked. Though some or all of them are without God, deep and anxious concern for their spiritual welfare is allowed to abate, if it was ever predominant, and free and confidential spiritual intercourse with her nearest relatives on the things belonging to their everlasting peace is restrained. We are not alone in our conviction as to the prevalence of this evil. 'By an inexplicable peculiarity of temperament,' says Dr. Chalmers in his Lectures on the Epistle to the Romans, 'do the nearest relatives often maintain on that topic which most nearly

concerns them, a dead immoveable silence, and which for the world they cannot break. And though posting on to eternity together, yet on all the prospects and all the preparations for eternity their lips are sealed, and whilst, on every other partnership, whether of interest or feeling, there is the frankest and easiest communication, yet on this mightiest interest of all, each wraps himself in his own impregnable disguise and positively dares not lay it open. It is so singular that it almost looks like a satanic influence — a sorcery by which the prince of darkness obstructs this sort of reciprocal interchange in families, lest his kingdom should suffer by it—a device by which he guards the very approaches of conversation, and so scares the devout and desirous Christian away from it, that he stands speechless and awe-stricken even in the presence of his brother.' Courage must be exercised by the Christian daughter or sister, or by other Christian members of families, in order to get at the most vital and personal concerns of the souls of their relatives. Let stiffness, austerity, and gloom be carefully shunned in making all such attempts. Love ought to be the moving spring and principle of action. The Christian female in the family, ought, however, never to rest satisfied till she can assure herself that her chief desires and anxieties for those most dear to her are really and unquestionably engaged about their spiritual and everlasting welfare.

Looking now over the borders of the family, there may be many to whom the Christian female is ardently attached and with whom she is intimately acquainted, on the ground of kinship. Here a wide sphere is afforded for the manifestation and genial expression of Christian affection, and good opportunities are given, during repeated interviews and mutual visits, for sowing the seed of heavenly truth. What Christian woman can rejoice that all her kindred, according to the

flesh, are in Christ. She must know that many among them, even of her own sex, are still living under the sway of corrupt and worldly principles. If then, she would faithfully serve her Lord, she must take care not to descend to the low standard of conduct adopted by her unconverted relatives. In all her intercourse with them, her life, Christ-like and invariably consistent, must bear witness to the ennobling and sanctifying power of true godliness. She will thus be able to exert such influence over the godless and worldly that the kind exhortation and the urgent admonition and entreaty will be regarded as the natural expression of her inner feeling, and thus be the more likely to secure attention and appreciation.

Glancing again at the household, we would just hint that Christian mistresses, since they have had the opportunity of holding frequent intercourse with their domestics, may be very useful in this department of Christian work. A kind and considerate Christian mistress will not be satisfied with securing the personal comfort of her servant, but will also be desirous to lead her into *the path of life*, commending the profession of Christianity by her own example. Domestic servants are quick in discerning the inconsistencies of professedly Christian masters or mistresses, and in innumerable instances, such inconsistencies are held to be sufficient reasons for their own persistent rejection of the truth. It is a shame, a great shame, that servants should have the occasion given them to urge such pleas. On the other hand we could give many instances in which the Christian mistress, living to God and cherishing a deep interest in the spiritual welfare of her servants has at length been able to rejoice in their conversion. Thus the already existing bond has been strengthened, and lasting obligation has been ever afterwards felt and acknowledged by those who once resided in her family.

As the time of many Christian females is occupied with the work of instruction, as governesses or teachers of public schools, they surely need not be told that innumerable occasions are offered them of making their influence felt, of which they ought (if they would meet their Christian responsibilities) fully to avail themselves. Next to the parent the governess or teacher has freer access than any other person to the hearts and minds of the young. To her a great work is intrusted. To discharge her duties in a careless perfunctory manner, regardless of the spiritual well-being of the children committed to her charge, is to sin grievously. She can daily inculcate right principles, check depraved and vicious tendencies, show by plain and simple illustrations and examples the results of good or evil conduct, insist upon the importance of personal faith in the ever living Redeemer, and present the religion of Christ to the attention with such attractiveness that, through the blessing of God, early impressions of the right kind may be made, and the foundation of a holy, happy, useful Christian life effectually laid. Though we have cause for lamenting that the moral and religious education of the young is in many instances seriously overlooked, yet we rejoice that, in not a few, the self-denying efforts of female teachers and governesses have been productive of most encouraging results. Our thoughts are at this moment directed to several persons in the circle of our own friends who were first brought to religious decision through the faithful and affectionate efforts of those with whom their education was for a time intrusted. They are now useful members of the church of Christ and ornaments to their religious profession. Let the governess or school teacher, then, take courage from such indications of God's blessings, and never forget whilst engaged in the communication of the rudiments of knowledge, that the religious welfare of those

committed to her care ought to be her chief concern.

Many of the female members of Christian churches, especially those of them who reside in our large towns, are regularly employed in the mill, the warehouse, or the work-room. When engaged in their daily work they have the opportunity of much free intercourse with those who work with them, and are consequently able to exert considerable influence upon the minds of the thoughtless and irreligious. It may, indeed, appear very difficult to preserve undeviating consistency of character when, perhaps the majority of persons with whom the Christian female associates are utterly destitute of sympathy with true religion. But she must not forget that even here she may labour devotedly and successfully in the service of her Lord. Her consistent deportment, her continued amiability of temper, her kind and considerate attention to the wants of her fellow work-women, her well-timed words of advice and caution, her earnest endeavours to win them to righteousness and truth, and her efforts to secure their attendance at the house of God may prove incalculably beneficial if only her heart be steadily set upon the work of Christ. We would urge her, therefore, not only carefully to abstain from all appearance of evil, so that *her good may not be evil spoken of*, but also seriously to ask herself how she can best serve the cause of Christ in the sphere in which she is placed and in which the greater part of her life is spent. Much must yet be done that the claims of Christianity may be recognized in the various places of employment to which our fellow-men and women are continually resorting. There is an important work in this particular field for woman to accomplish. Let her then, in obedience to the will of her Lord promptly arise and do it.

We shall now direct your attention to woman's work in connection with the various philanthropic institutions belonging to the Christian church.

The Rev. Andrew Reed, the writer of the paper on Christian Female Agency, lately read before the Congregational Union, when referring to the modern service of woman in the church says, 'How limited is the present sphere of service ordinarily open in our churches to pious females who desire to be useful.' In answer to this lamentation we venture to affirm that wherever or whenever the Christian woman desires to be useful she need not search long for a sphere in which she may labour successfully for God. Earnest piety, firmness of purpose, and moral courage and painstaking will be the means of removing many obstacles to usefulness at which the careless and the timid would stand appalled.

Female agency in the Sabbath-school has hitherto proved invaluable. The pastor's wife has often found that she can shew her deep sympathy with her husband in his work and greatly aid him therein, (if her freedom from domestic cares permit her to do so) by giving instruction to elder scholars, and by encouraging with her genial friendship those who are engaged with her in the same work. The Sabbath-school is a sphere, also, in which well educated females may promote the spiritual good of the members of their own sex who on account of their humble station in life have no opportunities except on the Lord's-day of receiving religious instruction. There is a powerful motive to work with diligence in the Sabbath-school arising from the consideration that, in innumerable instances, the instruction there given is almost the only right instruction many of the children receive, no attention whatever being paid, at home, to their mental or moral improvement. To render female agency in the school more efficient we need not surely insist upon the importance of the cultivation of personal religion. In connection with this (the greatest of all qualifications for Christian usefulness) there are also many other qualifica-

tions, intellectual and moral, to which we cannot now refer. Permit us, however, to express our fear that preparation for the duties of the class is often culpably neglected and, as an inevitable result, the attention and interest of the class cannot be sustained, the scholars receive but little benefit, and those duties which should be discharged with pleasure become burdensome both to the teacher and the taught. Though we are treading here upon what some would regard as forbidden ground, yet we would suggest that a little time taken from the favourite pursuits of music, embroidery or fancy work, and spent in the careful study of the Sunday lesson would be all that would be needed, in many cases, to enable the female teacher to go to her work with pleasure, and to assure herself that in communicating religious instruction, self-improvement, and usefulness are indissolubly united.

When district-visitation, (connected or otherwise with tract distribution) can be regularly and thoroughly prosecuted the good accruing to the church will be likely to prove incalculable. A striking instance of success in this department of Christian work is given in the paper from which we have already quoted: 'One Church,' says the writer, 'whose increase was most rapid and most remarkable possessed the services of a band of young unmarried women of deep piety, good station, and rare intelligence, who under the close direction of the pastor, were appointed by the church as visitors of the church districts. These young ladies were devoted to their work, daily spent several hours in it, and some of them bestowed their wealth as well as time. They usually read and prayed in the families, and conversed practically on religious duty and experience. They cared for the sick and sad, attached the young, cheered the aged, and were a most powerful instrumentality for extensive good. The church had only been in existence three or four years when its

members numbered six hundred, and it is now still larger.' That district visitation may be consistently and successfully carried out, deep sympathy with the families visited in their spiritual wants and regularity in visiting them are especially required. The visitor must also speak kindly, listen willingly, and with as much patience as possible to the relation of the various tales of sorrow which may be told her, give counsel and advice in a loving and by no means dictatorial spirit, direct the troubled and anxious to the true source of peace, and lay especial stress upon the importance of immediate attention to the subject of personal religion. She may further avail herself of the numerous opportunities given her of inviting those persons to attend the house of God, who have been hitherto living in entire neglect of the privileges of religious worship. Thus the female visitor may become a very valuable help to the minister and the church. Caution is needed by many who are employed in this department of Christian work. They ought to take heed lest they needlessly give offence by the proposal of questions connected with family matters. We know some very assiduous female visitors who not only excite disgust by their patronising airs, but by foolish inquisitive questions respecting the income of the various members of the family, and absurd and ill-timed remarks upon their mode of living, render their visits a nuisance, and leave the house under the well-merited contempt of every sensible member in it.

There are yet other kinds of Christian work in which the Christian female may be employed.

In many of our large towns Monthly Dorcas Meetings have proved valuable agencies for affording temporal relief to the poor connected with the congregation or living in the surrounding district. By regular attendance, and by active participation in the duties of such societies the Christian woman will often be reminded of the words of

our blessed Lord, *the poor ye have always with you.* If her work be done in a truly philanthropic spirit she will not only secure the approval of Him who recognizes these labours of love as done to Himself, but she will be encouraged by the thought that she has become, to some extent, the means of mitigating human privation, and a bond of affection will be formed between her and the destitute objects of her solicitude which would not otherwise have existed. You will, however, unanimously agree with us when we suggest that at such meetings empty frivolous conversation ought to be carefully avoided. Some of these societies have proved curses to the church rather than blessings, because Christian objects have not always been kept in view, nor a Christian spirit incessantly maintained. How frequently it happens, also, that such efforts to do good are sadly marred and interrupted by an overweening desire of superiority on the part of individuals, and by the exhibition of petty jealousies where mutual sisterly co-operation is of primary importance.

By some churches Maternal Associations are established, the chief objects of which are earnest prayer for divine aid in the discharge of the duties of the Christian mother, and mutual conference respecting the best means of prosecuting the daily training of the young. Though we have not had the opportunity of carefully watching the operation and tendencies of such meetings, we can have no hesitation in recommending the establishment of them wherever practicable. The work of religious education is a matter of such vast magnitude and importance that the Christian mother, who is intent upon the conscientious performance of her maternal duties, needs all the sympathy and encouragement which the friendly monthly conference and prayer meeting are adapted to afford. Her flagging energies will be thereby revived, her interest in the spiritual welfare of her children deepened

and increased, and considerable assistance given her by practical suggestions directly bearing upon the training of youth, which, in her isolated position, would have been entirely overlooked.

Considerable difference of opinion exists respecting the propriety or impropriety of females offering prayer in meetings at which members of the other sex are wont to assemble. Without expressing any opinion on this matter we may nevertheless suggest the propriety of the appointment and regular continuance of female prayer meetings wherever practicable. It has been so unusual in some churches for females to offer social prayer that something like reproach attaches to the practice. Whilst we would shrink from advocating the departure of woman from her proper sphere, and would by no means induce her to break through the wise restrictions suggested by her own natural modesty, we cannot possibly see why female organizations for prayer should not exist in connection with every church. That they are unscriptural yet remains to be proved. We believe their establishment and consistent and regular continuance would prove especially valuable in fostering and deepening religious convictions produced in the Sabbath-school, in promoting the personal piety and Christian devotedness of the female members of our respective congregations, and in preparing them for the exercise of their gifts, when, in other circumstances, the enquiring, the suffering, the dying, or the bereaved may require their sympathy and aid.

There are other departments of female work at which we shall only glance.

In many churches females are appointed to converse with candidates of their own sex previous to their admission to Christian fellowship. We are compelled to believe that many such appointments are by no means judiciously made. If they are thought desirable we would

suggest that those persons ought to be intrusted with work so important who possess much Christian knowledge and experience, who are competent to obtain an adequate acquaintance with the religious character of those with whom they are appointed to converse, and who are able to present to the church meeting such a report as shall be likely to give satisfaction to every thoughtful and intelligent member of it. We frankly assert our conviction that females should be entirely relieved of this part of Christian work, not because we hold them to be incompetent for it, but because it does not accord with the naturally sensitive and retiring disposition of woman to be prominently involved in the public enquiries and discussions connected with such appointments.

The church will generally act with great wisdom in securing the aid of the Christian female in the collection of monies for religious and philanthropic objects. It is well known to all that *her power as a beggar is irresistible*. Hence we think that churches and the committees of our various denominational institutions will continue to act wisely if they avail themselves as much as possible of female agency in obtaining subscriptions for promoting their various objects. We have felt grieved and sad when thinking of the incumbus of debt which has threatened seriously to impede the operations of the Foreign Mission. But we now confidently cherish the conviction that it *must and will be removed, because the right agency is employed to remove it*. Our remarks will apply (perhaps with some exceptions) to local as well as more general objects. It is well known how efficiently collections for church purposes or for peculiar emergencies are accomplished by active and zealous females connected with the church and congregation. But we are fully aware that this work may be done very carelessly and inefficiently. The collector ought never to overlook the importance of the object on be-

half of which her efforts are expended. She should remember too, when presenting motives to liberality, to urge those which will be most likely to be appreciated, and thus prove effective. Piety, courtesy, and regularity are also essential conditions of success in this department of Christian labour.

We must now close our very hasty and imperfect sketch of woman's work. Spheres may be suggested to your mind in which she may labour successfully for God which we have overlooked. It must, however, be borne in mind that our paper is intended to be suggestive rather than exhaustive, inasmuch as it is utterly impossible to include in so brief a space all the interesting topics to which the consideration of woman's work will necessarily give rise. We cannot conclude our task without the utterance of a few sentences on the subject of personal responsibility, which are intended to be useful to all Christian workers, whether male or female. While the cannon of the first Napoleon was proclaiming sorrow and desolation to every German home, the distinguished philosopher, Fichte, of the university of Erlangen, stood before his class in solemn, unmoved repose. Around him, in breathless silence, sat tiers of spell-bound listeners, to hear in the thunders of eloquence, far more lasting than the conqueror's noise, the scholar's duties epitomized by the scholar himself: 'To me,' he says, 'for my part is entrusted the culture of my own and following ages. From my labours will proceed the course of future generations, the history of nations yet to be. To this I am called—to bear witness of the truth. My life, my fortune are but of little moment. I am a priest of the truth. I am in her pay. I have bound myself to do all things, to venture all things, to suffer all things, for her. If I should be persecuted for her sake, if I should even meet death in her service, what great thing is it that I shall have done? What, but that

which I clearly ought to do?' The words thus uttered by the bold pantheistic German philosopher remind us, who are disciples of the ever living and present Christ, of the pressing claims of the work which He has given us to do, and the solemn responsibilities connected therewith. *We* are entrusted, under God, with the moral and religious culture of our own and following ages. *We* are God's husbandry. Though our stay in this sphere of toil is brief and uncertain, the nations yet to come will be the better or the worse for our teaching or our influence. We are indi-

vidually called with a heavenly calling to be priests and witnesses of the truth. We are bound by the strongest possible obligations to venture all things, to suffer all things, to do all things, for our Master. We are brought into gracious relations with Christ that He may work *in us, through us, and by us*, for the furtherance and accomplishment of His purposes of mercy. Nor can we delegate our duties to others or rid ourselves of our accountability as the stewards of God. *Every man must bear his own burden.*

Some high or humble enterprise of good  
Contemplate, till it shall possess thy mind,  
Become thy study, pastime, rest, and food,  
And kindle in thy heart a flame refined.  
Pray heaven for firmness thy whole soul to bind.  
To this thy purpose; to begin—pursue—  
With thoughts all fixed and feelings purely kind,  
Strength to complete, and with delight review,  
And grace to give the praise where all is ever due.

Rouse to some work of pure and holy love,  
And thou an angel's happiness shalt know,—  
Shalt bless the earth while in the world above.  
The good begun by thee shall onward flow  
In many a branching stream, and wider grow;  
The seed that in these few and fleeting hours  
Thy hands unsparing and unwearied sow,  
Shall deck thy grave with amaranthine flowers,  
And yield thee fruits divine in heaven's immortal bowers.

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## HUNTED ON THE MOORS.

### PASSAGES FROM THE TRADITIONS OF THE COVENANTERS.

#### CHAPTER VII.—THE 'WHIG'S VAULT' AT DUNNOTAR.

CHARLES THE SECOND died in 1685. That year and the year preceding were among the darkest in the annals of the Covenanters. The period is commonly known as 'the killing time,' and not without reason. Many saintly men fell victims to the blood-thirstiness of Claverhouse and his troopers. Defenceless women were shot while kneeling together in prayer on the purple heather, and young children were tortured with the

most diabolical cruelty. One fine lad of ten was suspended by cords tied round his thumbs to a beam in his father's kitchen, and in the presence of his mother. He was then held close to a large fire, till his eyes were ready to start from their sockets; and, to complete their barbarity, the troopers next took him out on the green, tied a handkerchief over his eyes, and fired a volley over his head. All this was done with a view of ex-

torting from him some information about his father, whose Covenanted leanings were well known, but who had hitherto escaped his pursuers. The boy was well nigh dead with pain and fright—but by no single word betrayed his father. Another lad, a few years older, had a thick cord tied round his brow, and twisted with the butt end of a pistol till the cord cut a fearful gash round his head.

But for wholesale cruelty perhaps nothing surpassed the treatment in the Whig's Vault at Dunnotar. This fortress was built in the reign of Edward the First by Sir William Keith, the Great Marshall of Scotland. It is situated on the top of an immense rock that projects into the sea, and has now more the appearance of a ruined city than a dismantled castle.

Three months after the death of Charles the Second, that is, in May, 1685, the Council in Edinburgh were alarmed by the rumour that Argyle was approaching. Afraid lest the Covenanters should join his standard, they sent all the prisoners captured in the south and west to the fortress of Dunnotar, in Kincardineshire. Without a moment's warning some hundred and seventy men were thus marched northward. The hardships of the journey were incredible. They were kept all one night on a bridge, soldiers being stationed at each end. The weather proved inclement, and many were worn down with fatigue. But a worse fate awaited them. They reached Dunnotar, and were then all thrust into a dark vault under ground, known as 'the Whig's Vault.' This miserable hole was ankle deep in mire, and had but one window, which looked toward the sea. The number thus caged together made it impossible for any one to sit down without leaning on his neighbours. There was no accommodation for sitting or lying, and the inmates were stifled for want of air. Many were faint and sickly, but on no account were the prisoners allowed to leave the vault. The barbarities of the

soldiers intensified the sufferings of the imprisoned Covenanters. All provisions were charged for at a high rate, and even water had to be bought. Barrels of water were occasionally brought, which the soldiers doled out till they were tired, and then emptied the remainder into the vault. The weakest died, and of this number there were many. Their bodies were dragged out and disposed of by the soldiers.

After remaining some days in this filthy den, the governor removed about forty into another vault so narrow and low that the exchange afforded no relief. All the air and light came through a very small chink. The walls were decayed, and some little breeze came in at the bottom of the vault. Several of the men lay all their length on the floor to catch this little breath of sweet air, and in this way some, particularly Mr. Frazer, one of the ministers, caught a violent cold and dysentery.

Relief came, however, from an unexpected quarter. The wife of the governor came in one day to see the prisoners in the vault, and prevailed with her husband to mitigate their sufferings. Twelve men were taken from the little vault and put into two rooms where they had abundance of air and accommodation. Notwithstanding this great kindness many hardships had yet to be endured in the Whig's Vault. As matters grew worse, several men sought to make their escape. They climbed up to the window, and, finding sufficient space to admit of their exit, fell down on the rocks which were a great distance below. The wonder is that the men were not crushed by their fall, or did not topple over into the sea that roared beneath. About twenty-five escaped in this manner before the alarm was given to the guard by some women who were washing near the rock. The outer gates were at once shut, the hue and cry raised, and all possible means used to retake the fugitives. Fifteen were apprehended, and the

rest, notwithstanding the unfriendly character of the neighbouring people toward them, got clear off. The men who were captured were inhumanly beaten and bruised, were put into the guard-house, bound and laid on their backs upon a form, a fiery match put betwixt every finger of both hands, while six soldiers in turn blew the match so as to keep in the flame. This continued for three hours without intermission. William Neven, by this treatment, lost one of the fingers of his left hand. Alexander Dalgleish died in great agony of the inflammation that set in. Others lost their fingers, the very bones of which were turned to ashes. Nor was Dalgleish the only one who died through this worst than Inquisition torture. All these barbarities were inflicted by the governor's orders.

By some means news of these satanic practices got wind. Gentlemen in Edinburgh laid the facts before the Council, in which were men who possessed 'some touch of pity.' A complaint was also made to the same Council by two women whose husbands were confined in the Whig's Vault. They state in their petition: 'That their husbands—with many others—who are under no sentence, have been sent prisoners to the Castle (Dunnotar); that they are in a most lamentable condition, there being one hundred and ten of them in one vault, where there is little or no daylight at all; and, contrary to all modesty, men and women promiscuously together; and forty-two more in another room in the same condition; and no person allowed to come near them with meat or drink, but such meat and drink as scarce any rational creature can live upon, and yet at extraordinary rates—being twenty pennies each pint of ale, which is not worth a plack a pint; and the peck of sandy dusty meal is offered to them at eighteen shillings per peck; and not so much as a drink of water allowed to be carried to them—whereby they are not only in a starving condition, but must inevi-

tably incur a plague or other fearful diseases, without the Council provide a speedy remedy; and, therefore, humbly supplicating that warrant may be granted to the effect underwritten.'

The Council at once advised more lenient measures, but the governor was greatly exasperated. He drew up a defence, which he forced several prisoners to sign under pain of still harsher treatment.

This monster in human shape—by name George Keith—deserves and is certain to get the honest execration of an indignant posterity. No government—except the Russian—would permit such unheard of atrocities to be inflicted even on the most notorious felons. But for his cowardly fears no mitigation would have followed the remonstrance of the Council. Keith began to fear that the plague would break out. 'At length,' says Wodrow the historian, 'when many of the prisoners were dead through this harsh dealing, and many of them sick, and all of them in a very loathsome condition for want of change of clothes, the governor, for fear of an infection, separated some of them from the great vault and put them in different rooms, some of them in other vaults, without air or light, others to ruinous high chambers where the windows were all open and no fence against wind and rain; they were not so much as allowed to light a candle to look after the sick and dying in the night time. Several of their friends who came to visit them were made prisoners, and sent with them to the plantations; and when the Council ordered them back to Leith, they were lightered and bound in twos and threes with cords.'

In the churchyard of Dunnotar may now be seen a tombstone erected to the memory of some of the sufferers, and bearing this inscription: 'Here lies John Scott, James Aitchison, James Russel, and William Brown, and one whose name we have not gotten; and two women also whose names we know

not; and two who perished coming doune the rock; and one whose name was James Watson, the other not known, who all died prisoners in Dunnotar Castle, anno 1685, for their adherence to the Word of God and Scotland's Covenanted work of Reformation.'

CHAPTER VIII.—IN WHICH KEEL EDDIE RELATES HIS ADVENTURES AT CRICHTON CASTLE, AND WHAT HE HEARD AT SANQUHAR KIRK.

ONE day in the autumn of the same year (1685) just as it was growing dusk, Eddie and his donkey once more appeared before the door of the Miny.

'Whar hae ye come frae the day?' said Gilbert.

'I hae come frae the burgh o' Sanquhar; and I hae had an unco speel up the face o' that weary Bale Hill. It is a sair toilsome ascent, and there is always something eery in passing that wild-looking spot they call Laganawell, where, the shepherds says, unsoncy things hae been seen. They say the name means the "bluidy hollow"—but be that as it may—what a glorious view presents itself frae the top o' that lofty hill. All the upper Nithsdale lies spread before ye. I may say I never saw its beauties till this afternoon. The clear, mild sunbeams lit up the whole scene. The pure Nith winded its way through the bottom of the valley, like a silver thread, till it lost itself among the woods of Eliock. The town of Sanquhar, with its old frowning castle, lay as it were at your feet. In the east corner the majestic Lowther Hills were seen towering above all the lesser mountains and overlooking the terrible gorge of Enterkin. And there were the heights of Afton—the green Corsancone—the charming defile of Glen Aylmer—the hills of Killy and Yochan—and the dark mountains of the wild Disdeer. My spirits were raised; but yet my heart sank within me as I thought of the many martyred brethren whose mangled bodies lay on moor and mountain in all the district before me. I trembled, and I didna ken but I might mysel' the next instant be stretched lifeless on the bent.

'As I was saying just now, I hae been to the ancient burgh o' Sanquhar. I hae lang dealt wi' the Provost, and as he wishes me well he got me introduced to the Castle. Hech, sirce! but it is an unco place yon castle they ca' Crichton Peel. It's a gowsty old pile o' a biggin, capable o' haudin' hundreds o' folk, great and sma'; and then there is Wallace's Tower in the south corner; and there was a great iron yett, wi' its heavy portkillus, as they ca' it. It hangs frightfully aboon, wi' its great iron teeth grinin' as it were for a bite.

'Weel, as I was creeping toward the Peel wi' considerable caution, wha should I forgether wi' but Queensbury himsel'—no so frightful a lookin' man after a'. He glowered at me a blink, but I appeared naething daunted.

"What do you here with that miserable looking creature you are leading behind you?"

"An't please yer honour," says I, "I am e'e auld Eddie Cringan the keelman; and I deal in sundry articles, such as tobacco and pipes, and the sodgers are often gude customers."

'When he heard me name the sodgers, he said:—

"Ye are an honest fellow, I opine. Here, Sergeant Turner, take the old fool into the kitchen, and give him something to eat and drink."

"Thank yer honour," stammered I, and passed on. 'The cuddie was tied up in an out-house, with the creels on his back; but I took care to hide the poother and shot in a friendly house in the town.

'And now I am going to tell you what happened. A company of Airly's troops is lying at the castle. I had no acquaintance with any of

them, but my ears were open. All was bustle about the Peel; and what wi' sodgers, and what wi' servants, I was amaist dung donnart a' thegither. One pushing this way, and another that, and swaggering, swearing, drinking, and fighting, the place seemed to be like pandemonium. I dined wi' the troopers, but I didna find mysel' at home among them. The entertainment was plentiful; and whiskey, and ale, and a' sorts o' liquors were in abundance. I never saw such eating and drinking. The men seemed as if they had not broken their fast for half a week, and scarcely any one was sober. Presently they all turned out on the green under the castle wa' to dance, Angus Mc Bane, one of Airly's men, being a first-rate hand at the bagpipes. Such a mingling, and a shoutin', and a caperin' as followed, I never saw. Some drew their swords, and waved them over their heads, and others threatened to run their fellows through. Bonnets were tossed high in the air, kilted lads footed it most nimbly. Some were tripping their neighbours up: others were boxing like rams and pushing like wild bulls. I crept into the shed wi' the cuddie, and pept through a hole, for the men seemed stark mad wi' strong drink. The braw folks were keekin' frae the castle windows, enjoying the scene, and one fair lady displayed her handkerchief from the balcony, when a shout arose from the crowd that was perfectly deafening.

'The hubbub increased, and all was confusion. Sodgers and servants were a' jumbled together, fightin' and brawling. At first I thought mysel' pretty secure in my little out-house; but ere long I began to dread the upshot. A roisterous party, in the frenzy of their excitement, approached my hiding place, and fighting furiously and roaring terribly came with a crash against the frail door behind which I stood. It flew to shivers, and in tumbled half a dozen of the boisterous troopers, heels over head, on the

floor. As soon as they recovered themselves they espied the keelman and his cuddie, and their thoughts were at once turned to mischief and to plunder.

"Come, now, old fellow," they yelled out, "unpack, and let us see what sort of wares you have in those miserable creels and wallets of yours. You are a fair prize—captured on the battle-field, and now for the spoil."

'It was useless to remonstrate. The poor cuddie was soon eased of his burden, the creels emptied,—the tobacco, pipes, snuff, eggs, all tumbled on the floor. The tobacco was quickly picked up, and the snuff; the pipes were broken, and the eggs they picked up and flung at one another. They then turned on mysel' and the cuddie. Presently the yellow yowks were running down my breast and back like water. They kicked the creels about and tossed them on to the green. The cuddie was untied and led into the very midst of the hubblement, and I, all besmeared with eggs as I was, was compelled to mount him and ride round the green. Every eye now turned on me. All ceased fighting, and burst into a loud and uncontrollable fit of laughter. They next insisted that I should perform some feats of horsemanship, on pain of being ducked in the horse pond, when suddenly a spy was seen hastening toward the castle frae the moors. He brought word that a large conventicle was being held northward among the hills. The bugle sounded. Every man girt on his armour, and mounted his horse. In an instant the castle yard was empty, and all were dashing along toward the moor after the captain.

'All this occurred on Saturday afternoon last. Queensbury and Airly remained in the castle, swilling themselves with wine, and Kirkwood, the witty curate of Sanquhar, was their companion. I never like any one to speak to Kirkwood's discredit. He treats me kindly when I ca' at the manse; but no man is perfect, and the curate has

his failings. Weel, Kirkwood was at the castle, and Airly was greatly taken wi' him, and kept him to a late hour wi' jokes, and stories, and chaffin'. Kirkwood's conscience now and then pinched him wee, for he kenned he was to preach on the morrow, and he attempted several times to rise and retire to his home; but Airly always held him to his seat, with the words—"One glass more, and then!" But the night wore away and the dawn began to appear. He was at length allowed to depart, and stealing quietly along the edge of the river—some say he dipped into the water—he reached the manse unseen.

The next day Kirkwood appeared in the church, and Airly, Queensbury, and all their retinue, placed themselves in the loft, exactly opposite the pulpit. I was in the kirk, and a great crowd o' folk to see the grand anes frae the Peel. I was in a corner where I could weel see baith the curate and the castle folk, and I could see how they smiled and frowned as the minister went on in his dashing way preaching frae the text, *The Lord will destroy the wicked, and that early*. He pronounced the word *early* with a strong voice,\* and looked straight to the loft where Airly sat, and thumpt on the book-board, and stamp't wi' his feet till the bottom o' the pu'pit rang like a drum; and the folk glowered and stared, and winkit and noddit, and leuch some o' them at the courage and spirit o' the minister, and wondered sair what it a' meant. When he had drawn to the ordinary length o' the sermon, he ball'd oot to his precentor—"Jasper, turn the sand-glass; for *I mean to have another glass—and then—*" When he uttered these words I observed Airly and Queensbury laid their heads on the book-board and botched and leuch, to the amazement of all around them. When the sand had run its course

\* The broad Scotch pronunciation of this word is AIRLY. Kirkwood's text we have been unable to find even with the aid of Cruden.—Ed.

a second time, the minister repeated the same command—"Jasper, another glass, and then—" In this way he detained the party in the Queensbury loft as they had detained him in the castle the night before.

'Kirkwood is a merry blade, and pleases the Peel folks vastly, and liberties are granted him which in another would not have been allowed. I was in the seat abint the Provost, and as the kirk was skailin', he says to me, "Eddie, what think ye o' this day's work?" "The curate will get an invitation to dine at the castle this afternoon, and to spend another night wi' the family in carousals." "Right, right, Eddie. He is not only witty, and a boon companion, but a man of uncommon sagacity, and Queensbury, if a' tales be true, is in no small degree indebted to his prudent counsels, and through him the persecution here has been greatly lessened. The curate has influence with Queensbury, and Queensbury with the Council in Edinburgh, and so ye see how one thing hangs on another. Did ye observe how the people enjoyed the thing the day? They hate the persecuting party, and are glad to find anybody who can deal a blow at them." Thus talking we parted at the style.'

'But,' said Gilbert, who had been all this time an eager listener, 'ye havena tauld how ye came on after the affair of the plunder, and yer waggery in riding round a circle.'

'Waggery!' said Eddie, I trow it was nae waggery in me, but a very sair trail, and the upshoot of which I couldna well guess. Weel, then, ye see, I was in a sad plight—all besmeared wi' the broken eggs, as if I had been standing for a misdemeanor in the jugs at the kirk door, or the cross of the burgh, when mischievous callans and ill-behaudden women are privileged to fling a' sorts o' nuisance in the face. The tobacco was strown; the pipes smashed a' to stapples; the creels crushed as flat as a scone; and the cuddie shaking as if he had the

ague. I went to the pond and stript my coat and vest, and cleansed me as best I might. Luckily there were nae banes broken, nor a drap o' bluid shed. I then lifted the auld creels and placed them tentylie on the cuddie's back, and walked quietly up the old burgh, where I met wi' muckle sympathy, for ilka ane said, "Eddie, you are an ill-used man;" and some strakit and clappit the donkey, and others held a whisp o' new hay to the craiter's mouth. At last I came on wi' a heap o' bairns following, till I reached deacon Weir's door, when the honest man much bemoaned me, and kindly treated me. I was his lodger and the cuddie had its stance in the byre. When he had closed the shop, and drawn round the ingle in the dusk, he said, "Eddie, ye hae met wi' a sair misfortune, and muckle ill-usage, and I had a mind to gi'e ye a lift out o' yer difficulties. I'll gi'e ye a pair o' new creels and fill them wi' a' that ye hae lost, and set ye fairly on yer

feet again; and if ever ye can repay me, gude and weel; but if not, there's be nae mair about it, and sae ye hae my gude will." "Hoot, awa', deacon," says I; "it's come to muckle, but it's no come to that. I am greatly obliged to ye for yer truly friendly offer, but I hae a proxy here which the thieves have not lighted on. My siller is a' safe, It is not much, to be sure; but still it serves my turn. And, besides, I hae something in the hands o' a worthy man in Douglas Water on which I can fa' back if need be." "Indeed, Eddie," said he, "I am glad to hear it, and I shall be ready to supply ye wi' the articles ye require."

'And so ye see, I bought new creels and got them weel packit wi' gudes, and paid ready siller for the whole; and so I owe no man a plack. I placed the pooter and the shot among the packages in the bottom, and set out again on my travels—glad to escape without mair scathe.'

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## THE CROSS OF CHRIST.

BY SIR WALTER RALEIGH.

Rise, O my soul, with thy desires to heaven,  
 And with divinest contemplation use  
 Thy time, where time's eternity is given;  
 And let vain thoughts no more my thoughts abuse;  
 But down in midnight darkness let them lie:  
 So live thy better, let thy worst thoughts die.

And thou, my soul, inspired with holy flame,  
 View and review, with most grateful eye,  
 That holy cross, whence thy salvation came,  
 On which thy Saviour and thy sin did die;  
 For in that sacred object is much pleasure,  
 And in that Saviour is my life, my treasure.

To Thee, O Jesu! I direct mine eyes,  
 To Thee my hands, to Thee my humble knees;  
 To Thee my heart shall offer sacrifice,  
 To Thee my thoughts, who my thoughts only sees;  
 To Thee myself—myself and all I give;  
 To Thee I die, to Thee I only live.

## A N D R E W F U L L E R .

A TALL broad-chested man, with an oval face of strongly marked features, thin short hair parted down the middle, deep-set eyes, overhung with thick shaggy brows, broad unclassic nose, and full upper lip—such was Andrew Fuller as he sat before the easel of 'R. Bowyer, Esq., Portrait Painter to his majesty King George the Third;' and such he now appears to us in an admirable engraving of the original picture.

Nearly two generations have passed away since his death, and it need not therefore awaken any great surprise if the present generation is as ignorant of his worth and work as it is of his personal appearance. And yet he was a foremost man in his day, and deserves to be known and honoured by every lover of good men. It will not be his grandson's fault if the young men of our churches still remain ignorant of Andrew Fuller's abundant claims on their admiration and respect. He has given us by far the most readable sketch of his grandfather's inner and outer life that has yet been published, and has offered just morsels enough of his varied writings to whet the appetite for something more.

John Foster happily described Andrew Fuller as 'the short-armed giant,' and in truth strength, of which his masculine and firmly-set frame was no unworthy symbol, appears the most prominent quality of his character. When he takes hold of the truth at the outset of his career it is with the grasp of a man and not of a babe; and once having apprehended that for which he was also apprehended of Christ Jesus, he becomes its valiant and uncompromising advocate and defender. He never took opinions at second hand, and was therefore never disposed to shrink before an antagonist. He entered the lists with men like Paine, Priestley, and Toulmin, and suffered no discomfiture in these toughly-contested encounters.

He only needed a wider range of knowledge to deal more telling and triumphant blows. Even good old Dan Taylor and he broke several lances together, and it is hard to say whether in clearness of statement, force of reasoning, and suavity of temper, Agnostos or Philanthropos can claim the palm. He was bold and fearless in his promulgation of the broader views of Christian doctrine which came as the result of his own independent thinking. Weaker men would have faltered in their public enunciation of truths that might sever friendships and empty pews. Fuller was a man of another mould, and not easily intimidated even though personal losses might ensue. His opinions had not been adopted without the most careful thought, and were too deeply rooted to be blown down by the first rude blast that might sweep over them.

With the same energy that marked all his course, he threw himself into the missionary cause. The times were unfavourable, and the opposition strong, but Fuller proved more than equal to his self-imposed mission. He had not only to face an unwilling and credulous public. He had a still more difficult task—the arousing of a sluggish and apathetic denomination. He wrote, talked, travelled, preached, and prayed for the Baptist Mission as no other man ever did; and it is more than probable that his earnest advocacy did not a little towards awakening that religious fervour in other denominations which made the period itself the great era of missions.

From the very strength of his nature he loved work, and was happiest when he was busiest. Even in the days of his declining vigour, though suffering from previous illness, he worked at his desk twelve hours in the day. His only

A Memoir of the Life and Writings of Andrew Fuller. By his grandson, Thomas Elkins Fuller. London: Heaton and Son. (Bunyan Library, Vol. XI.)

recreation was change of work; and when gently remonstrated with by his wife who shared his toil, he slowly and solemnly replied—'I cannot be worn out in a better cause: *we must work while it is day.*' Three months before his death he writes to his brother to say 'what it is in his mind to do,' if he is able, the following summer, and prescribes a tour for the mission in the Eastern counties. But he adds, 'Perhaps I may prove like another Samson who went out to do as at other times, and wist not that his strength was departed from him.' Yet on he worked as if his strength still remained. But two months before his death he was preaching at Clipstone, at the ordination of Robert Hall's soldier-convert and sometime most intimate companion—Rev. John Mack; and but one month before the day of his death he conducted the ordinary services at his own chapel at Kettering, and presided at the Lord's-table. He died on 7th May, 1815, aged 61.

The deficiency which doubtless led to John Foster's aptly-worded criticism is frankly acknowledged by his grandson. We refer to his very partial acquaintance with general literature. Mr. T. E. Fuller thinks the solution is to be found in his grandfather's 'absorbed attention to spiritual and eternal things.' We are neither disposed to accept the explanation, nor yet the legitimate deduction from it. Both Foster and Hall, his contemporaries, showed how the largest acquaintance with ancient and modern literature was compatible with the profoundest regard for the claims of revelation, and supply the best refutation for the erroneous idea that the highest culture is impossible to the devout mind. In our judgment the explanation is rather to be sought in the cast of Fuller's mind and in the deficiencies of his early education. His intellectual life was first awakened by religion, and for many years the only resources available to the minister of Soham who was starving on £15 a year were of

a theological kind. Books on general literature had not been cheapened in those days, and libraries were few and far between. Besides all this Fuller himself confesses to a distaste for literature except such as bore directly upon his favourite science. He was once travelling in a stage coach with a Prussian nobleman, when his companion asked him if he had read *Junius's Letters*. To which he replied—'that he had heard pretty much of them, but had not read them, *as they were not particularly in his way.*' This does not mean, so we think, that Fuller undervalued general literature, since even his present biographer tells us that 'he had an inkling (query, *liking*) for metaphysical inquiries, as far as they affected Divine problems.' It simply means that he had no natural taste for literature. It needs not, however, that we point out the certain narrowness which must always mark the spirit and thought of a man whose whole attention is absorbed by any one thing, even by that which is highest and best. Whatever natural endowments he may possess, he could adopt no more effective way for impoverishing his mind, or for deteriorating the quality of any work it may attempt than the exclusive cultivation of but one branch of knowledge. The mind is like the soil, and should be treated accordingly. If you would have large and valuable returns—seek variety in your crops.

But Fuller was not so narrow in his range of view as some suppose, nor even as this attempt to account for his limited reading would suggest. He was a Christian citizen and a true patriot. Nothing that concerned either character was to him without interest. Newspapers were dear, and in such out-of-the-way places as Kettering, only arrived on particular days. But these things did not prevent Fuller from keeping himself well informed upon the chief events of his own and other countries. His letters to the Serampore missionaries, some selections from which are given in

this volume, abundantly show that he took a keen interest in passing events, and that he had very decided opinions about them. Here is an extract which shows the breadth of his charity not less than the confidence of his faith.

'Dr. Priestley has this week sailed for America. I do not blame him. He has printed his farewell sermon, in the preface of which he assigns the reason of his going. Some have accused him of timidity on account of the reasons he gives, but I consider such accusations as brutal and malevolent. *It is to the disgrace of England to have driven him away!* Such treatment is enough to make a bad cause appear a good one. I am glad he is gone to America. He will have justice done there. There let him write, and if our cause cannot stand in the fair field of argument, let it fall.'

Again, writing of the French Revolution, he says:—

'Public affairs wear a dark aspect to a political eye; but to the eye of faith it is otherwise. In France, the Mountain (or Marat's) party are uppermost, and have guillotined almost all the rest. Brissot and his party were, twenty-one of them, guillotined together last October. Among them were Rabaut and Lasource, two Protestant ministers, and men whom I always esteemed of great virtue. No, I mistake; Rabaut was executed by himself a while after. . . . The combined powers are about done over. Old Catherine is a baggage. She talked all along, but never meant to do anything. She looked on while Prussia, Austria, and England were weakening themselves, and has reserved her strength to obtain the Turkish empire without interruption from them, at which her mouth has been watering for years. . . . The Convention, to counteract us, has lately passed a decree utterly abolishing slavery in all their islands; and admitting the blacks to sit in their assembly as representatives of the islands. For all

this I say, *Blessed be God!* Slavery will soon be abolished! America has resolved to abolish it in less than two years; and if the British Parliament does not unite, the slaves will liberate themselves when liberty comes to be spread all around them. . . . Robespierre is about head 'cock of the walk' at this time. He is another Dr. Johnson for temper. Thousands court his favour, while he seems to court no man's, but is more frequently employed, like a bull with his tail, in whisking the flies from off his back.'

Here is another extract, this time about Trafalgar.

'We have hitherto been mercifully preserved as a nation. The ranging Bear (Napoleon) is now gone into Germany—has entered Vienna. All Europe is, in a manner, up in arms. We know not what will be the end of these things. On October 21st, a terrible battle was fought at Trafalgar, near Gibraltar, between the British and combined fleets—twenty-seven of the former against thirty-three I think of the latter. Nineteen of the ships-of-the-line were taken or destroyed; but Lord Nelson, the commander-in-chief, was shot in the action. Almost all the French and Spanish admirals were taken. Four of the ships which escaped, were met and taken by four British under Sir Richard Strachan, a few days after. Afterwards we had a day of public thanksgiving, on December 6th, on which I preached from Psalm lxxv. 5. Awful as these events are, they may contribute to prevent what would be more awful—an invasion.'

We should like to have referred more at large to many things about this remarkable man suggested by the volume before us; and among other things to traits of character that crop out in ordinary incidents, as when he slept through an earthquake which was felt in 1793, the family at whose house he lodged arousing him to report the dreadful news, and, Fuller replying, 'Very well: I must sleep;' and with per-

fect composure again nestling down to rest while the whole family were filled with consternation; to the blended sternness and sensitiveness which all who knew him recognized, and which is shown in the reports of his discussions with men of opposite opinion; to his yearning affection for his children and his unhappy method of training them, especially seen in the case of one of his sons, his conduct being likened by his biographer to a careless sculptor who begins at the wrong side of the marble, and comes upon a dark seam which mars every feature; to his conscientious self-examinations, which to the superficial men of the present day seem so like morbid and sickly monasticism, the more remarkable in his case as he was so eminently a man of action; and to the noble humility which he displayed when he twice refused diplomas from America, the second diploma coming from Yale College and being offered in the most kindly terms by Dr. Dwight. But enough. We shall content ourselves by calling attention to one peculiarity in his ministry which marked it for eighteen years, and which we yet hope to see common in every dissenting chapel in the kingdom--his Sunday morning exposition of some one of the books of the Old or New Testament. It is lamentable that in these days of popular preaching, when, to use Fuller's phrase, so many 'whip the word of God into froth'--the taste for exposition is declining. There are many advantages in this method over the ordinary style of preaching. It furnishes the speaker an opportunity of denouncing particular sins without the charge of personality. It affords every needful sustenance to the earnest and devout mind. It supplies a just acquaintance with

the meaning of Scripture as a whole, and thus frequently destroys the most glaring and yet most popular misuses of particular texts. Andrew Fuller thus writes in illustration of the advantages of such a system, especially in helping to keep well in view the connection of one verse with another, without which not only isolated passages, but even whole chapters may be misunderstood:--

'The reasonings of both Christ and His apostles frequently proceed not upon what is true in fact, but merely in the estimation of the parties addressed; that is to say, they reason with them on *their own principles*. It was not true that Simon the Pharisee was a *little sinner*, nor a *forgiven sinner*, nor that *he loved Christ a little*; but he thought thus of himself, and upon these principles Christ reasoned with him. It was not true that the Pharisees were just men, and needed no repentance; but such were their thoughts of themselves, and Christ suggested that, therefore, they had no need of Him; for that He came, not to call the *righteous but sinners to repentance*. Finally, it was not true that the Pharisees who murmured at Christ's receiving publicans and sinners had never, like the ninety-nine sheep in the wilderness, gone astray; nor that, like the elder son, they had served God, and never at any time transgressed His commandment, nor that all which God had was theirs; but such were their own views, and Christ reasons with them accordingly. It is as if He had said, "Be it so that you are righteous and happy; yet why should you murmur at the return of these poor sinners?" Now, to mistake the *principle* on which such reasonings proceed is to lose all the benefit of them, and to fall into many errors.'

## Obituary.

Mr. THOMAS NORTON.—The inspired oracle has declared that *the righteous shall be in everlasting remembrance*. And we may rest assured that the faithfulness of God will provide with unfailing certainty for the accomplishment of His own promises. But notwithstanding this as even the omnipotent Jehovah condescends to effect His purposes by the employment of instruments and the use of means, it surely ought to be recognized as the duty of the church of Christ to use all legitimate means to place on permanent record the memory of her worthiest sons. It is under this impression that these lines are written. Nor is this all, for it might be readily shown that the lives of such as have been exemplary for piety, are worthy not only of being transmitted to posterity, but also of being made known far beyond the limited sphere in which they may have moved. In this way they may be rendered not only a lasting but an extensive blessing. It is hoped that a brief memorial of the subject of this sketch may not be without its use. Mr. Thomas Norton, of Burton-on-Trent, was born in the year 1795, at Cauldwell, a small village in the southern extremity of Derbyshire. Probably at the time of Mr. Norton's birth, his native village owed its chief interest to the small but somewhat popular General Baptist chapel which it contained, and with which his parents were connected. Our deceased friend was a worthy member of a worthy family, several of whom have been ornaments to the denomination with which he was for nearly half a century identified. The writer has not the means of knowing many of the details of his friend's early life. It will, however, be sufficient to say that he acquired such an education as boys of his class were at that time accustomed to receive, and which served his purpose in after

days. When his brief period of schooling was completed, the youth was taught the trade of a shoe maker, and continued to work at it in his native village for several years. But when approaching thirty years of age he removed to Burton and opened a shoe warehouse, which is still continued. About the same time he was united in marriage to Elizabeth Hood, who through his whole aftercourse, was his faithful companion and still survives as his sorrowing widow. However, amidst all these secular and temporal arrangements, highly important as they were each in its own line, the young tradesman and husband, felt deeply as indeed he had long felt, that he had other interests besides the worldly and the temporal, superior in their importance, and prior in their claims. He was a Christian both in theory, experience, and profession, and he resolved consistently to carry out his religious principles. For several years before this period, Mr. Norton had been a member of the Baptist church at Cauldwell, and he now began to feel the loss of those religious privileges to which he had been accustomed, and which were not only most congenial to his feelings, but almost indispensable to his spiritual life. He therefore set his heart on endeavouring to establish a church of his own denomination in the town in which the providence of God had cast his lot. The result was the formation of a church, consisting of eleven members, on the 30th of January, 1825. The ministers who officiated on this occasion so deeply interesting to all the parties concerned, were brethren Pike of Derby, and Orton of Hugglescote. The first of these eleven names is that of our departed friend, and we believe it may be safely said, that from that day to the close of his life, his conduct as a member of this small and struggling com-

munity, accorded well with the position which he then took and ever afterwards maintained. During many years from the formation of the church, Mr. Norton was humanly speaking the life and stay of the cause. His attendance not only on public worship, but at prayer-meetings and church-meetings was constant, although he had continually pressing upon him the cares of business and the deep solitudes of a numerous family. Such continued to be his course until advancing years and failing health compelled him in some degree to relax in these respects. There were few modes of supporting and promoting the cause of Christ in connection with the church of which he was a member which he did not attempt. He superintended the Sunday-school, took a leading part in the prayer-meetings, and occasionally gave a word of exhortation. A few years before his death, a number of his friends invited him to meet them at a social gathering in the school-room, when they took the opportunity of presenting him with a beautifully bound copy of Spurgeon's 'Saint and his Saviour,' together with a pair of silver-mounted spectacles, as a small token of their esteem, and as an acknowledgment of his long and faithful labours in the Sunday-school. One department of service in which our friend was long useful was that of leader of the choir. For this he was well fitted as much by grace as by nature. He was gifted with a fine voice on the one hand, and with deep and fervent devotional feeling on the other. He sang with the spirit and with the understanding also. It must not be passed over that for many years the subject of this brief notice served the church in the office of deacon; and until within a few months of his decease was treasurer to the church. In fact he lived under the habitual sense of obligation to Christ. He felt that he owed everything to his Saviour, and he was desirous to consecrate himself and his best services to his

Great Benefactor, being fully conscious that at best he was but an unprofitable servant. Until beyond the period of middle age, Mr. Norton was favoured with sound health and with more than an average amount of vigour and activity which was indicated by an open and ruddy countenance, which lasted long and faded but slowly, even after his health had begun to decline, and his energy to abate. Some twenty years before his death, he was attacked with violent and distressing paroxysms of laborious breathing, which for a time appeared to defy the skill of the physician. In time, however, the complaint, whatsoever it might be, so far yielded to medical treatment that the attacks became both less frequent and less violent; yet it was never entirely eradicated, but showed itself at intervals through the whole of after life. Mentally our brother was respectable. He was neither brilliant nor profound, but sufficiently clear and solid to make him a competent tradesman, and a useful member of the church. Probably he would have been the better for somewhat more of early education, the lack of which he never had opportunity afterwards to supply. Still the good man's mind was far from being either unfurnished or unimproved. He was a thoughtful man, and he took care to provide material for thought. He was an habitual reader of the holy Scriptures, and he brought their ability to make wise unto salvation, to the test of his own experience. He most firmly confided alike in the divinity and the saving efficacy of the Gospel. His well worn copy of the Scriptures had its appointed place in the house near his usual seat, so that it could be readily taken up on the occurrence of an interval of leisure. Then there is good reason to believe that he was at once an attentive and a reflective hearer of the Word, not captious and critical on the one side, nor unenquiring on the other. He took heed both how he heard and what he heard. It was his want frequently

during the week to ruminate on the discourses of the preceding Lord's-day. What were his habits of private devotion and upon what rules he acted relative to them cannot here be told, because they were private, and he did not proclaim and emblazon them; but kept them between himself and his Heavenly Father who sees in secret and rewards openly. That this servant of God cultivated habitual piety, none who knew him will question. His prevailing state of mind was calm, yet firm, gentle, and cheerful. That he was the subject of human infirmity and imperfection perhaps no one was more sensible than himself. Yet it is certain that whatever might be his constitutional weakness or most easily besetting sins, they were so dealt with, that the subject of them was not very frequently betrayed into impropriety either in temper or conduct. Without doubt he was himself so far sensible of short-coming before a heart-searching God as to be constrained to walk humbly with Him. Notwithstanding it is readily admitted that the character now under review was far from absolute perfection, we are still bound in equity to say, that it would be well for the church, and indeed for the world too, if the generality of professing Christians approached as near it as he did. Brother Norton was one of those who follow after the things that make for peace, and who endeavour though they may not in every case succeed in their endeavours, to live peaceably with all men; and it must have been very rarely that he deviated from conciliatory counsels or pacific measures. Nevertheless, he could be firm, not only in the defence of a good cause, but in resistance of what he deemed an evil one. One instance in which this was shown may here be mentioned: he was fully satisfied in his own mind that church rates are an unjust and oppressive impost, inimical alike to the spirit and letter of christianity, he accordingly resolved not to pay them. The result was that steps were taken to compel payment, and our friend firmly but patiently allowed a portion of his stock-in-trade to be sold by auction in open market to meet the demand. However, there was apparent in the temperament of our friend a much stronger tendency to yield than to resist in circumstances in which it could consistently be done. In some instances perhaps he was scarcely active and enterprising enough. As might be expected his habitual frame of feeling was tranquil and happy, and even in later years when feebleness and infirmity were evidently gaining ground upon him, he seldom appeared to suffer much from mental anxiety or depression of spirits. This could not have been the result of exemption from the cares of business, domestic solitudes, or personal trials, all who knew him must be aware that he had his full share of all these. But he knew whom he had believed, and felt that he had committed his all to Him who is able to keep it against that day; and there is good reason to conclude that he lived under the advantage of an abiding assurance of his interest in Christ and of his consequent acceptance with God. Hence the steadiness of his trust gave proportionate equanimity to his course. Mr. Norton, though a cheerful companion, was not loquacious, nor was he very communicative relative to what was strictly personal, so that usually he said but little, probably too little in some instances of his weal or his woe, his pains or his pleasures, his joys or his sorrows. It is doubtless sometimes a relief to the oppressed spirit, to disburden itself by free and confidential converse with a faithful and sympathizing friend. It will be easily seen that such a man as the subject of our remarks would be best understood and most fully appreciated by those whose acquaintance with him was somewhat close and extended; by such he was highly esteemed. Still he was generally respected and had a good report of them which are

without. However, his judgment is with the Lord before whom he walked. For a considerable period before his death it was but too evident that our brother was rapidly declining in health and strength, a fact which was observed with much anxiety by his family and friends. The keepers of the house trembled, and the strong man bowed himself. His last illness though painful was short. He was in his place at the Lord's-table on the first Sunday in October, 1863, for the last time. Shortly afterwards the writer and a friend from a distance made him a passing call. After leaving him the friend remarked how very feeble he appeared, a circumstance which I, being more familiar with him, had not particularly noticed. However, the very next day, he was seized with his fatal and final attack, which from the first left but slight hope of recovery. Its symptoms were such as to show that nature was so far exhausted as to be unable to rally. In the early part of his illness he seemed to suffer more from a general restlessness of the system, than from actual pain in any particular part, so that on one occasion he expressed himself as being almost tired out. Yet he did not repine, but in his patience possessed he his soul. It may be recorded as one of the most impressive and affecting scenes it was ever my lot to witness when his children came in succession to his dying bed, and he spoke to them like a departing patriarch, not

only in tones and terms of parental affection, but with the wisdom and faithfulness of a Christian, and in a manner suited to the case of each. The entire scene was most pathetic and fitted to touch the hearts of all, but especially of the parties more particularly concerned. That heart that could resist its influence must be hard indeed. May we not hope that though the fruit appears not as yet, it will one day spring forth and ripen in the salvation of those whose present and eternal welfare the dying parent so much desired. His language, half prayerful, half gratulatory, was *Let me die the death of the righteous, and let my last end be like his.* After this he said but little, but gradually became weaker and weaker until the weary wheels of life stood still, *and he was absent from the body to be present with the Lord.* The interment took place at Cauldwell, in the graveyard attached to the chapel, where many years before he had put on the Lord Jesus Christ by being baptized into Him. He is laid but a few yards from the spot where he drew his first breath, and where he awaits the hour when the trumpet shall sound, and the dead shall be raised. The solemn event was improved by the pastor of the church in the hearing of a large congregation, from Revelation xiv. 13. *May survivors learn not to be slothful, but followers of them, who through faith and patience inherit the promises.*

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## Intelligence.

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### CONFERENCES.

THE YORKSHIRE CONFERENCE was held at Bradford, Tetley-street, September 8th, 1863.

In the morning public service commenced at half-past ten o'clock, Rev. T. Gill, of Shore, read the Scriptures and prayed; and the

Rev. H. Wilkinson, Travelling Secretary of the Foreign Mission, preached.

The Conference for business assembled in the afternoon at two o'clock. Rev. C. Clark opened the meeting with prayer, and Rev. B. Wood, minister of the place presided. From many of the churches

very encouraging reports were received, from which it appeared that forty-one had been baptized since the last Conference and a large number remained candidates for baptism. After the singing of the doxology the following resolutions were adopted.

1. That the minutes read be passed.

2. That the treasurer of the Leeds Relief Committee hold the small balance he has in hand till the next Conference.

3. That Rev. R. Ingham, Todmorden Vale, be our representative at the Committee Meeting of the Foreign Mission, and in case of failure Rev. B. Wood, of Bradford.

4. That we grant from the Home Mission Fund to the friends at Denholme towards the erection of a new chapel the sum of £100 to be distributed over four years.

5. That we give to the friends at Edgeside towards the building of a new place of worship £50 from the Home Mission Fund to be spread over four years.

6. That brethren J. Rhoads and J. Barker be the auditors of the Home Mission accounts.

7. That the next Conference be held at Halifax, December 29th, and that Rev. C. Springthorp preach in the morning.

O. HARGREAVES, *Sec.*

THE LINCOLNSHIRE CONFERENCE was held at Coningsby, on Thursday, September 24th, 1863.

In the morning brother Cookson read and prayed, and brother Pike preached from 1 Cor. iii. 21-23.

At the meeting in the afternoon the reports from some of the churches were presented, and were rather discouraging, as only three had been baptized by them since the last Conference while seventeen remained candidates for baptism.

An application having been received from the church at Walkergate, Louth, requesting admission into this Conference, it was unanimously resolved, that this request be complied with.

It was also resolved:—

1. That the cordial thanks of this Conference be presented to the Rev. J. B. Pike for his excellent sermon delivered this morning; and as this will probably be the last time of our brother's assembling with us as a Conference, we deem it a suitable opportunity of expressing our sincere regret at his removal from this district, and at the same time of testifying that his general and brotherly disposition, his broad sympathies and catholic spirit, his eminent ministerial abilities, and his constant promptitude in fulfilling all public engagements, have rendered his intercourse with us during the last sixteen years always welcome and profitable. We affectionately commend him to the guidance of the chief shepherd, and earnestly pray that wherever his future ministry may be exercised, the divine benediction may abundantly rest upon him.

2. That the next Conference be held at Wisbech, on Thursday, December 10th, and that brother Horsfield, of Louth, be requested to preach in the morning.

In the evening a good Home Missionary meeting was held, when addresses were delivered by brethren Sharman, Cookson, Horsfield, Pike, and the Secretary.

THOMAS BARRASS, *Sec.*

THE CHESHIRE CONFERENCE was held at Stoke-upon-Trent, on Tuesday, October 6th, 1863.

The Rev. Thomas Phillips, Baptist minister of Burslem, preached the morning sermon from 2 Cor. v. 13-15. The congregation was rather larger than on some former occasions.

The brethren met for business at half-past two in the afternoon, when the chair was taken by the Rev. W. Taylor, minister of the place.

From the reports of the churches we learn that our additions by baptism since last Conference have been very few, numbering nine only.

Still we gather a few pleasing facts from the reports.

The brethren at Tarporley have erected a new school room, at a cost of £147, and have opened it free from debt.

The church at Audlum has paid off £80, and have now only £50 remaining as a debt upon their chapel.

The friends at Macclesfield are now becoming free from debt by paying off £300.

After much conversation upon the trust deed of the Nantwich chapel, it was resolved:—

1. That Mr. R. Pedley, junr., take legal advice upon the best mode of proceeding for the election of new trustees.

2. That the following brethren form a committee to render assistance to our friends at Nantwich, Rev. R. Pedley, Messrs. R. Pedley, Roger Bate, Thomas Pedley, Joseph Aston, Thomas Whalley, and Richard Booth.

3. That the above committee be requested to act with the church at Nantwich in securing the services of some suitable minister.

4. That the following brethren form a committee to prepare rules for the management of the Chapel Building Fund in connection with this Conference, Revs. R. Pedley, J. B. Lockwood, Messrs. R. Pedley, R. Booth, Joseph Aston; and that Mr. R. Pedley be the secretary.\*

5. That the next Conference be held at Audlum, on the first Tuesday in April, and that the secretary be the preacher.

6. That we heartily thank the Rev. Thomas Phillips for his excellent sermon in the morning.

7. That the secretary write to the church at Longton requesting the union of that church with this Conference.

In the evening a large public meeting was held, to which all the Baptists in the Potteries were invited. Addresses were given by the Revs. R. Pedley, W. Taylor, Thomas Phillips, and J. Maden. We hope much good will follow.

JAMES MADEN, *Sec.*

## BAPTISMS.

LONDON, *Præd-street Chapel*.—Since our last report we have baptized on February 25th, seven persons; March 25th, six; May 20th, eight; July 15th, seven; July 29th, five; September 30th, four. Five of the above continue in union with the Independent church, John-street, Edgware Road. J. C.

COALVILLE.—On Lord's-day, September 6th, 1863, a young friend, who came a considerable distance for the purpose, was baptized and received into the church. J. C.

HOSE.—On Lord's-day, September 20th, two persons were baptized. The occasion was specially interesting, one of the candidates being from the church at Knipton. Twenty-four years have elapsed since any addition by baptism was made to that church. May the Lord now send them prosperity. In the after part of the day they were received into the fellowship of the respective churches. F. M., H.

SHORE, *near Todmorden, Yorkshire*.—On Tuesday September 29th, 1863, eight believers were baptized by Mr. T. Gill, the pastor. Nine had been approved, but one was under the necessity of postponing the privilege on account of bodily indisposition.

SHEFFIELD.—On Wednesday, September 30th, three females were baptized, of whom one was seventy years of age, and another, though young, quite an invalid.

WALSALL.—On Lord's-day, September 27th, nine persons were baptized by Rev. W. Lees, pastor.

STALYBRIDGE.—On Lord's-day, October 18th, four persons were baptized by our friend Rev. W. Salter, of Lineholme. We had a large congregation. In the afternoon the newly baptized were received into the church by the right hand of fellowship. It was a solemn and delightful season.

\* I am happy to say that three gentlemen connected with the Conference have already promised £50 each toward this Fund, to be paid during the next five years. Let us hope many others will follow their example.

**LEEDS BAPTIST MISSION TO THE UNCONVERTED.**—On Thursday evening, October 1st, at South Parade chapel, before a numerous audience, six believers were baptized by our missionary the Rev. Jabez Stutterd. Three of the candidates were a mother and her two daughters, formerly members of the Primitive Methodist body. The other was the daughter of a confirmed drunkard. One of the men a coal miner by trade, was once a cock-fighter, and a pugilist. Death entered his dwelling, two of his sons died of a typhus fever. Our missionary's visits were blest, he became a thinking man, was brought to sit at the feet of Jesus, clothed and in his right mind. Yet this same man was in his infancy carried to the Parish Church and sprinkled, and his godfather who then stood for him, was the very man who aided and abetted him in his first fight in the prize ring. The other candidate was the son of wicked parents.

#### ANNIVERSARIES.

**NETHERSEAL.**—On Lord's-day, July 12th, 1863, two sermons were preached in the General Baptist chapel, Netherseal, by the Rev. G. Staples, of Wymeswold. The congregations were large and collections good. Our debt is reduced to the small sum of thirty-nine pounds.

J. S.

**COALVILLE.**—The services in connexion with the second anniversary of the opening of the Baptist chapel, Coalville, were unusually interesting and profitable. On Lord's-day, October 4th, 1863, two sermons were preached to large congregations by the Right Honourable Lord Teynham. At the evening service the spacious chapel was densely crowded in every part. On Monday afternoon, October 5th, a large number of friends met for tea, after which a public meeting was held, when earnest practical addresses were given by the chairman, Mr. J. Bennett, of Leicester, Lord Teynham, the Revs. R. W. McAll, of Leicester,

W. Chapman, of Melbourne, J. Salisbury, of Hugglescote, J. Cholerton, pastor of the church, and Mr. J. Harrapp, of Leicester. While the financial results of the anniversary were in the highest degree satisfactory, amounting to within a trifle of £50.

J. C.

**LONDON, Praed-street Chapel.**—On Sunday, October 11th, two sermons were preached in connexion with the anniversary services of this chapel, that in the morning by the Rev. Edward Crump, (Wesleyan) and that in the evening by the Rev. J. H. Hinton, M.A. On Monday the 12th, a tea-meeting was held, and afterwards a public meeting, which was addressed by the Revs. J. Batey, T. Goadby, B.A., H. B. Ingram, and Mr. T. P. Dexter; the Rev. J. Clifford, B.A., B. Sec., was in the chair. It was stated in the report of the church that 55 had been added during the year, making an addition of 387 since the beginning of Mr. Clifford's ministry five years ago; that during the year £330 had been contributed to the new chapel fund, and £225 for benevolent and educational purposes. On the 15th, the Hon. and Rev. B. W. Noel, M.A., preached a sermon on John i. 29. The results of these services together with the amounts promised to be paid to the new chapel fund during the year are over £200.

J. C.

#### RECOGNITIONS.

**REV. W. CHAPMAN.**—On September 22nd, the Rev. W. Chapman, was publicly recognized as pastor of the church at Melbourne and Ticknall. Rev. J. M'Kiddie presided. Rev. T. Yates, former pastor of the church, read appropriate portions of Scripture and prayed. Rev. W. Jones, of Osmaston-road, Derby, delivered an admirable address on the apostle Paul's idea of a Christian church. Rev. E. Stevenson, of Loughborough, proposed some questions to the church, which were answered by Mr. J. Earp, and to the pastor, to

which Mr. Chapman suitably replied; after which Rev. E. Stevenson offered special prayer for the pastor. Rev. J. Salisbury, of Hugglescote, delivered an address to Mr. Chapman, on the importance of cultivating personal religion in order to the successful prosecution of the pastoral office; and Rev. J. Lewitt, of Nottingham, gave an address to the church, from the words, *Now if Timotheus come, see that he be with you without fear; for he worketh the work of the Lord, as I also do.* 1 Cor. xvi. 10. After singing the doxology, the meeting was closed with the benediction.

REV. T. YATES.—On Monday, September 28th, a very interesting service was held at Kegworth, with a view to celebrate the settlement of Rev. T. Yates, late of Wirksworth, as pastor of the General Baptist church at Kegworth and Diseworth. Tea was provided at four o'clock, and 200 persons were present. At six o'clock a public meeting was held in the chapel, attended by a very large and a very interested congregation. Brother Chapman, of Melbourne, read portions of the word of God and prayed. Brother Stevenson, of Loughborough, asked the church a question as to whether they were prepared to do all they could to support their new pastor, and to promote his usefulness and happiness. This was replied to affirmatively by brother Jarrom, in behalf of the friends, who by a show of hands approved of and engaged themselves to be kind, and helpful, and faithful to their new minister. Questions were then proposed to brother Yates, relative to his removal to Kegworth, to his views of removals generally, and of the Christian ministry, and the measures and plans which he proposed to adopt in order to advance religion; and relating to his desires for the kind and prayerful and exemplary co-operation of the friends with him, in his efforts to promote the truth of the Gospel. These questions were all replied to in a very feeling, ample

and satisfactory way. Brother Stevenson then addressed the minister on the duties of the minister and pastor to the church over which the Lord has placed him. Brother Underwood, the President of the College, addressed the members of the church, on the duties they owed to their minister, and the conduct which they should observe towards him. He told them that there were three good old Anglo-Saxon verbs that comprised the sum of the observations he had to make to them; they were these: 'Hear him; help him; keep him.' The friends will, we doubt not, long, and we trust advantageously, remember these brief, pithy, pertinent directions. Brother Chapman next spoke well on the reciprocal duties of church members, and on the duties which devolve on them to non-members. The doxology was then sung, and the benediction pronounced. The friends at Kegworth and Diseworth were very pleased with the presence of several friends from the neighbouring churches, particularly from Melbourne, where brother Yates was ordained to the ministry about thirty years ago.

W. J.

#### MISCELLANEOUS.

CHELLASTON.—The members at Chellaston, a branch of the General Baptist church, St. Mary's-gate, Derby, have long felt the need of a larger and more commodious place of worship where a Sabbath-school might be conducted; and a friend who has recently removed to that village having a large outbuilding unoccupied, they have converted it into a neat and convenient chapel, which was opened September 29th, 1863, when sermons were preached in the afternoon by the Rev. H. Tarrant, (Independent) Derby, and in the evening by the Rev. W. Jones, Derby. On the following Lord's-day, October 4th, two sermons were preached by Mr. T. W. Marshall, of Loughborough. The congregations on all the occasions were good,

(being favoured with the presence and assistance of friends from Derby and villages adjacent) and a hallowed influence was felt which it is hoped will not soon be effaced. The following Monday evening we had a large tea-meeting, the trays for which had been previously given, after which interesting addresses were delivered by several friends. The collections at the various services with subscriptions and donations amounted to upwards of £50.

J. R.

FLECKNEY, *Chapel Jubilee*.—On Tuesday, September 29th, 1863, the jubilee of the General Baptist chapel here, was celebrated by holding special services and a tea-meeting. In the afternoon the Rev. M. Shore, of Husbands Bosworth, opened the service with reading the Scriptures and prayer, and the Rev. J. C. Pike preached an excellent sermon from Phil. iii. 8, *That I may win Christ*. At the close of the service about ninety persons took tea in the chapel and school-rooms, the latter being tastefully decorated with evergreens and flowers. In the evening a public meeting was held in the chapel, the Rev. F. Islip, (Independent) of Kibworth Harcourt, presided. A historical sketch of the church, and also a brief notice of its founder, the late Mr. William Jones, were read by G. Coltman, and addresses were delivered by Revs. M. Shore, J. C. Smith, J. C. Pike, and Mr.

W. Fidler, of Leicester. The congregations were good, and the services very interesting; but the profits of the tea, and the collection, (£3 6s. 4½d.) did not equal our expectations, and is not nearly sufficient to clear off the debt recently incurred by repairing the chapel.

STALYBRIDGE.—On the 27th September, 1863, two sermons were preached by Mr. J. Greenwood, late of the General Baptist College, after which collections were made on behalf of our Foreign Mission Fund, which together with donations, &c., amounted to £11.

SHORE.—On Lord's-day, September 27th, 1863, the annual sermon was preached in the General Baptist chapel, Shore, by the Rev. R. Ingham, of Todmorden Vale, and a collection made in behalf of our Foreign Mission.

T. G.

SHEFFIELD.—On Sunday, October 12th, 1863, the Rev. H. Wilkinson preached two sermons in Cemetery-road chapel, in behalf of the Mission. On the following evening, Mr. W. gave a very interesting lecture, on 'the Hindoos, their manners, customs, and religion.' The lecture was in place of the ordinary missionary meeting, and proved a decided success. The chapel was quite filled. John Brown, Esq., Mayor of Sheffield, occupied the chair. The collections on the two days amounted to £26.

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## Notes of the Month.

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### ECCLESIASTICAL.

Two noteworthy congresses have been held during the past month—one in Manchester, the other in Liverpool. The Manchester meeting was one originated by the bishop

of Oxford, and is called the Church Congress. Questions that have been agitated and settled long since by dissenters were talked of with considerable warmth. For a meeting comprised of the adherents of what one of their organs calls 'the

church of department,' there was no little uproar. Bishops, archdeacons, and canons were literally clamoured down. The *Record* pronounces the whole affair a high church convention, and warns evangelicals to have nothing whatever to do with it. The speakers assumed that there were no Christian workers in the country beside themselves. The Liverpool meeting was the autumnal gathering of the Independents. Rev. Enoch Mellor gave an earnest and masterly inaugural address. Better psalmody, more fervent prayer, more active work, greater liberality—these were his chief points quaintly discussed under the claims of the church upon the Voice, the Hand, and the Purse. More than 600 ministers and delegates were present. Papers were read on various subjects, and the high tone given by the chairman's address was sustained throughout the whole of the sittings. When will the Baptist denomination be able to boast of a similar congress?—Two clergymen have signalized themselves, but in different ways. Rev. Rowland Henneker, incumbent of Cauldon, in Staffordshire, has been playing such a scandalous part that the whole community is up in arms against him. He has been mutilating the order of service and reading out of the *Douay*, or Popish edition of the Bible. He has positively refused to bury the body of an aged parishioner, and allowed it to remain uninterred for fourteen days. He will not read the burial service over a dissenter, nor even officiate at a funeral if a dissenter chance to be among the mourners! He has been mobbed

and has retaliated. His bishop threatens him with ecclesiastical frowns, and a neighbour has taken out a summons for an assault. There must be something rotten in a system that cannot at once remove such a man from the sacred office. The other case is that of Rev. Peter Jones, incumbent of Hindley, near Wigan, who has just resigned his living because he can no longer conscientiously declare his unfeigned assent and consent to all and everything contained in and prescribed by the Prayer Book. He intends still to remain a member of the Church of England, and will do all he can to secure a revision of the liturgy.—Archbishop Whately is dead. He was seventy-seven, and had held his distinguished office since 1831. His well-known opinions made him suspected and feared by Churchmen, but gained him many admirers among dissenters. Without question he was the most advanced liberal on the episcopal bench. Canon Stanley has been mentioned as his successor. Some, however, point to Dean Trench as the more likely man.—The annual meeting of the Regent's Park College was held on Wednesday, October 14th. The President stated that since the last meeting seven students had been admitted out of fifteen candidates, and that of the four fresh lay students two were desirous of becoming ministers. The reports of the examiners were highly creditable both to teachers and students. There was a balance in hand of a little over £20. Dr. Lorimer spoke on the importance of a thorough Bible training for the ministry, especially in our times.

Revs. C. H. Leonard, M.A., G. Short, and Christopher Neville, Mr. Mudie, Drs. Gotch and Angus also addressed the meeting.

#### GENERAL.

THE QUEEN has once more appeared before her people in a public ceremony. The occasion of her return to public life was the unveiling in Aberdeen of a statue of the late Prince Consort. We rejoice at this evidence of improvement in Her Majesty, and sincerely hope she may still be sustained by the consolations of the gospel.—Rev. Henry Ward Beecher has for the first time come before a purely English audience. He has given the completest explanation of his speech on the *Trent* affair, which was sadly garbled by the newspapers. He acknowledges that he did say 'that they would bide their time till they had settled matters with the South, and *then!*' Here the report stopped, but the speaker went on to say—'and then we will show England how we can forgive an injury, and heap coals of fire on the heads of those from whom it comes!' Mr. Beecher has spoken to very crowded meetings in Manchester, Edinburgh, Liverpool, and London. It is said that 2,000 were unable to gain admission into Exeter Hall. Many of the facts put by the celebrated preacher will go far to modify the views hitherto adopted in this country upon the American question. It is amusing to see how differently partisan papers describe Mr. Beecher's last address. One organ styles it the poorest, silliest, feeblest address that could possibly have been given by a

Massachusetts preacher. Another lauds it to the skies as an unanswerable defence of the Northern policy.—The most notable event of the month is the seizure by the Government of the steam rams at Birkenhead. The whole country applauds the act.—England has lost one of her oldest statesmen—Lord Lyndhurst. He was in his 92nd year, and retained his faculties unimpaired to the very last.—France has been mourning, or rather Napoleon III, over the death of one of her statesmen—Billault. The deceased gentleman had granted him a public funeral.—M. Nadar is dividing the honours of the aeronaut with Mr. Coxwell. The Frenchman has constructed a monster balloon, which has twice ascended. The car is two-storied, and will hold numbers of people. Nine persons went up the first time, one a lady. The second journey was upwards of 400 miles in a straight line from Paris. Both descents were attended with great danger.—The Empress Eugenie is on a visit to Spain. She has been so handsomely received at Madrid that Louis Napoleon is asking for a return visit to Paris from the Spanish court.—Poland still excites the hopes and fears of every lover of freedom. There are rumours of the certainty of war in the spring.—Germany has lost one of her great scholars, Jacob Grimm.—Prussia is busy with her elections. The newspapers think the government will not gain more than a dozen seats.—Italy is secularizing some of the ecclesiastical properties which have so long been grossly abused.—Austria is reported to be

financially improved.—Turkey is increasing her naval force, and rumour says, will yet be a customer for the confiscated rams at Birkenhead.—The Shah of Persia is threatening the Nestorians.—India is reported to be most prosperous.—China yet suffers from its protracted rebellion, and the cruelty of the Taepings increases.—In Japan matters have become serious. One of the Daimios has had his town knocked about his ears by a British fleet, because he refused to give up the murderers of Mr. Richardson.—In New Zealand the natives are again troublesome, and war is imminent.—At home matters still look serious for many thousands of operatives

in Lancashire.—The earthquake on the night of October 5th has given rise to much discussion. One writer assures us that we have every right to expect earthquakes, since we are on the great volcanic chain which stretches from Hecla to Vesuvius; and another declares that England may any day have one as violent as that which destroyed Lisbon. The accounts of the noises, the tremour, and the number of shocks felt vary greatly. Its centre appears to have been Hereford. Of the 700 metropolitan policemen on duty that night only one felt any movement of the earth, although several speak of hearing strange noises.

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## Marriages and Deaths.

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### MARRIAGES.

April 7, at the Baptist chapel, Bourne, by the Rev. T. Pearson, assisted by the Rev. S. S. Allsopp, of Whittlesea, John H. Pearson, Chemist, Birkenhead, to Charlotte Bellows, eldest daughter of Mr. Charles Roberts, Merchant, Bourne, Lincolnshire.

October 6, at Dover-street chapel, by Rev. J. J. Goodby, Mr. George Farmer Turner, of Wem, Salop, to Annie Maria Burton, daughter of the late Mr. W. H. Burton, of Leicester.

October 10, at Call-lane chapel, Leeds, by Rev. J. Tunnicliffe, Mr. Thomas Steel, of Australia, to Miss Ann Kitchen.

October 13, at the General Baptist chapel, Peterborough, Mr. William Harris, to Ann Bains, widow, both of Boro Fen.

### DEATHS.

In April last, at the River Shire, aged 25, Richard Thornton, Esq., of Bradford, Geologist to the Government expedition to Central Africa.

September 20, in his ninth year, John, the only surviving son of Mrs. Barton, Humberstone-road, Leicester.

September 24, suddenly, at Berthelsdorf, near Herrnhut, in Saxony, aged 69, Rev. Peter La Trobe, for many years Secretary for the Unity of the Brethren (Moravians) in England.

September 29, at Hackney, aged 72, Rev. Andrew Forbes. He was the first Protestant missionary in Bengalore.

October 2, at Loughborough, aged 55, Mr. Thomas Pollard Hull.

## Missionary Observer.

LETTER FROM THE REV.  
W. MILLER.

*Piplee, July 8th, 1863.*

HAVING recently returned from Pooree, I must try and furnish you with a brief account of our labours during the two months we remained there.

Mrs. Bond having engaged a large house for the season, she kindly invited us to occupy a part of it, which we gladly accepted, the mission bungalow being sadly out of repair, and much less conveniently situated for our work. Finding the chaplain in the station and most of the European residents strongly attached to "the Church," we did not attempt a public English service, and therefore had all the more time to devote to the heathen and native christians. Though our native fellow-labourers were fewer than usual, we were able daily to occupy two of the most public parts of the larger road, and address congregations ranging in number from one hundred to six hundred persons, and often representing people of every caste, profession, language, and province of India. We had often as usual to turn aside from preaching the gospel to answer questions, refute error and objections, and conduct exciting discussions, though, if possible, this was put off to the close of a clear and faithful exhibition of the character and claims of Jehovah, man's sin, guilt, and ruin, and the only way of salvation. We were often severely tried by the levity, insensibility, and extreme vileness of the people. On several occasions I had to threaten to send parties to the magistrate for giving loud utterance to the most filthy language. Once an idiot in a state of perfect nakedness was placed in front of the preacher, as was an immense brahminy bull on another occasion.

One evening a temple burkanday, at the instigation of the priests, tried my patience greatly by taking his stand just in front, and giving the lie to every word I spoke, regularly shouting out that what I said "was false, and I knew it." According to the "New Penal Code" this man might have been punished severely, and had there been a policeman within sight or hearing I should have made an example of him, but such was not the case. A respectable and noble looking Shiek gave me on one occasion great pain and trouble. He persisted in applying the most dishonouring and blasphemous language to the Lord Jesus, and asserting that He was a great sinner, and crucified by the Jews for His crimes. I reminded him that the gospels contained the only authentic history of the life of Christ the world possessed, and, if he could, on searching, educe from them one sinful act on the part of the Redeemer, I should stand ready to forfeit one hundred rupees. This had at least the effect of opening the eyes of the congregation to the Shiek's ignorance of the gospels, though he retired, saying he should meet me again the following day furnished with what I required. He did not of course keep his engagement.

Notwithstanding many drawbacks similar to the above there was much in connection with our labours to encourage. The many thousands of perishing and deluded idolaters who heard from our lips of the nature, character, and works of the true God, and were made acquainted with the way of salvation; the order, attention, and seriousness exhibited by many; the general assent which statements expressive of the wickedness and worthlessness of idolatry, and the truth and importance of the gospel obtained; the several apparently

sincere and earnest inquirers met with; the many silent messengers in the shape of tracts and gospels put into circulation within a sphere as extensive as the Indian Empire, and which may be productive of effects as lasting as eternity; all this affords matter for thankfulness, prayer, and earnest expectation of good to man and glory to God. Planting our faith on the sure word of promise, Isaiah lv. 11, we cannot but rest assured that in that day we shall rejoice that "we have not laboured in vain."

Among the inquirers, who were almost daily hearers, was a Byragee from the south. He seemed deeply concerned about his soul, and often asked what he must do to be saved, seemingly unable to credit the joyful tidings that salvation was not of works, but simply by faith in the Son of God.

A man of the Mahantee caste, a writer in one of the Cutcherry's, was also a daily hearer. He came to the bungalow and had a long interview with us. He appeared heartily sick of idolatry, and had obtained very clear views of himself as a sinner and the way of salvation.

Returning home from the town one morning, a young man of the Banea caste came running up to me. He said, Sahib, I have been one of your hearers this morning, and, while listening, this idea came into my mind: "Hitherto I have imagined that the soul was composed of wind, and when it left the body it was absorbed in its kindred element; but now I learn that the soul will be punished for sin in the next world, how can this be? Do explain to me what you know about the soul and its future destiny."

We had very many written applications from youths of the government school for books. Many seemed really desirous of obtaining a knowledge of their contents.

On one occasion, when about to speak, I was furnished with an impressive text, viz., a dead pilgrim, naked, fastened to a bamboo, and

being carried by two men on their shoulders. Just when passing, my attention was arrested by one of the congregation shouting out, "Look there, what has become of the soul of that body?" Though accustomed to such scenes my attention was so suddenly directed to the frightful object that my nervous system received a temporary shock. I was, however, enabled to turn the circumstance to account, and explain more vividly and impressively than I otherwise could have done the present and future multiplied sorrows of those who hasten after another god.

Among the many illustrations of Sebo Patra's tact in silencing objectors, I give the following. When describing the characteristics of a true Gooroo, and how no one was found in those of the heathen, but all existed in the Lord Jesus, he said, "The true Gooroo seeks the holiness of his disciples, hence, were yours true, they would at stated times, instruct and question you as to your subjugation of your passions and progress in virtue." A talkative fellow here interrupted Sebo, by saying, "My Gooroo regularly does this." "Yes, brother," replied Sebo with great irony, "especially so on the occasion of his annual visitation, when you seeing him approach your house send your son to tell him you are not at home, and you hide yourself behind the garden hedge to escape paying the annual fee."\* This was more than enough to silence the man, who evidently thought it was useless entering the lists with an opponent furnished with such weapons.

During our stay at Pooree, three festivals took place, the Chundana, the Luan, and the Ruth. The latter commenced this year on June 18th, and was, so far as the attendance, the spirit and enthusiasm of the people, the getting up and shabby appearance of the cars were concerned, the poorest festival I have

\* This mode of evading the rapacity of the Gooroo is often resorted to.

attended at Pooree. The annual decline of Juggernath's glory cannot but strike the casual observer. May its pace toward destruction and oblivion be hastened a thousand-fold. Hundreds of pilgrims were as usual carried off by cholera. Of the one hundred and twenty cases in the government hospital above sixty recovered. Brother Stubbins, with Paul, joined us for the labours of the festival, and rendered good service.

### A VISIT TO PEKIN.\*

ALTHOUGH I had spent nearly one-third of my life in China, and had visited the principal cities along the seaboard, I expected to find a different, as well as improved, style of civilization at the capital. It was therefore with feelings of considerable interest that I approached within sight of its walls from the east, about nine o'clock on the morning of the 4th of March. Among the first objects which attracted my attention were a number of camels, which were lying down, quietly chewing their cuds and awaiting the reception of their burdens. None of these animals are to be found in the southern parts of the empire, but during my short visit at Peking I met many hundreds, if not thousands, engaged in transporting coal from the mines on the west, and carrying goods into the country on the north and west.

Everything is on a large scale. The streets are wide—the main ones being several times wider than the usual streets of large cities of Southern China. The northern, called Inner or Tartar city, is said to be fourteen miles in circuit, and the southern, or Chinese city, ten miles. They are separated from each other by a high wall, in which are three large gates open from early dawn to sunset. The principal streets run from east to west or from north to south, and cross each

\* From an American Paper.

other at right angles. The city walls are about thirty feet high, and are kept in pretty good repair, which cannot be said of most Chinese cities. The houses of the better class of citizens are ample, have spacious courtyards, and from the street present but a shabby appearance. Usually the houses are concealed from sight by a high wall.

Few sedans are seen, but one-horse carts are plentiful and not expensive. Large numbers of these Chinese omnibuses are to be found in the streets, waiting for passengers. They constitute the best way of travelling from one part of the city to another, and are almost a necessity to strangers as well as residents. The charge per day is only about sixty or seventy-five cents.

The people do not seem nearly so excitable and curious or inquisitive as are the Chinese in the southern parts of the empire. Every one appeared to be occupied with his own affairs, and to pay but little attention to foreign visitors. This may be accounted for by the fact that the inhabitants of Peking are accustomed to see strangers from various countries, who visit the capital bringing tribute, or for purposes of trade or religion. One may see Mongolians from the west and north-west, Manchurians from the north, Corrans, and Thibetans. Roman Catholic missionaries have resided at Peking in greater or less numbers for over two hundred and fifty years, and the Russians have had an embassy there for a considerable time. A foreigner may perambulate the streets of Peking without being annoyed by crowds of idlers following at every step. The citizens seem much less saucy and impertinent than are the Chinese in other parts of the empire where I have been.

The Pekinese seem much more hardy and robust than the Chinese at the South. This may be owing in some degree to the climate. Their diet is more hearty and

nourishing than the common diet in more Southern sections of the Empire, less rice, and more wheat, corn, millet, &c., being used. Whatever may be the natural causes, they are undoubtedly a superior class (not to say race) to their fellow-countrymen resident in the South.

The Foreign Legations of Great Britain, France, Russia, and the United States, are well located in the southern part of the Tartar city, and near each other. The hospital of Dr. Lockhart is on the premises belonging to the British Legation. The missionaries, English and American, who will try to obtain a foothold in the capital, will probably for the present be contented to locate themselves in the same part of the city.

The experience of the foreign residents goes to show that the climate there is very healthy and invigorating. The nearness of the division wall between the Southern and the Northern cities to the Foreign Legation makes recreation by walking practicable even for ladies and children, though they live in the midst of two millions of people. Large numbers of trees are scattered over the city in all directions, and these must give in the summer season a rural aspect to the scenery of the two cities as viewed from the wall, and add much to the pleasure of a walk on the top of it. Walking in the streets is almost impossible, on account of dust and the crowds of people and carts which throng them.

Among the objects of interest usually visited by the foreign visitor at Peking, are the Astronomical Observatory, the Old Portuguese or Jesuit burying-ground, and the Monastery or Temple of the Great Bell.

The Observatory is built partly on the wall near the south-eastern corner of the Northern city. I was struck with surprise at the excellent workmanship and skill displayed on the Globe of the Heavens, made of copper or brass, the stars on which were represented very neatly by

copper imitations fastened on the surface. It was about seven feet in diameter, and mounted on a brass or copper framework.

The Temple of the Great Bell is situated some three miles to the north of the north wall of the Northern city. The road was exceedingly dusty, and I almost regretted attempting to visit it. But when I had seen and examined the bell, I felt amply repaid for all the dust and fatigue. It is really a wonder of art. The lower rim is about one foot thick. Its diameter is about fifteen feet. Its height about twenty feet. The apparatus attached to it for the purpose of suspending it, perhaps measures some eight feet in height, consisting in part of immense staple-like pieces of brass one foot in diameter. The priest who attended at the temple said that it weighed 84,000 catties, which would amount to 112,000 lbs. It is covered both *within and without*, with perfectly formed Chinese characters. The fixtures to suspend it with, and the lower rim, have characters, Chinese and Mantchou, cast upon them. The priest asserted that the contents of eighty-seven sections of the Buddhist classics, constitute the characters which are upon the bell. The fixtures by which the bell is suspended are said to have been welded upon the bell. The wonder is how the remainder weighing undoubtedly over 100,000 lbs., and so completely covered with perfectly formed Chinese and Mantchou characters, could have been cast at once. This wonderful bell was cast in the reign of Yung-lah, one of the Emperors of the Ming dynasty, which immediately preceded the present. The temple was thronged by a crowd of idle boys and men, who had ascended a staircase, by which they reached the second story of the building, whence they could look down on the bell, and whence they had endeavoured to throw a large quantity of copper coin through a hole in the top of it. It is a saying, that those who succeed in doing so, will certainly

succeed in their pursuits in life. This cash, which lay on the ground beneath the bell, was regarded as belonging to the temple, to be spent for incense.

The Jesuit burying-ground is situated a short distance outside one of the west gates of the Tartar city. It was with a deep and sincere interest that I observed the white marble tombstones of the Roman Catholic missionaries who had exerted such a great influence at Peking during the latter part of the Ming dynasty, and the former part of the present. There were some eighty or ninety tombstones in all; some had inscriptions in Latin, and in Chinese, and in Mantchou. I remember having seen the old weather-beaten tombstones erected to mark the resting-place of the mortal remains of Schall, Verbiest, Ricci, De Sousa, and others, noted for their part in the missionary and scientific labours, and the Jesuit missions to the Chinese. I noticed two fine monuments of white marble, sacred to the memory of Xavier, the Apostle of the East, and of Joseph, the husband of Mary, who is the patron of the China missions.

The Russian burying-ground, situated a short distance outside one of the northern gates, possesses a melancholy interest to foreign visitors of the present time: for it contains the plain and small monument "sacred to the memory" of Captain Brabazon, Lieutenant Anderson, and eleven others, who, with a number of other soldiers, were treacherously taken prisoners by the Chinese while under the protection of a flag of truce, on the 18th of September, 1860. They subsequently sank under the cruel tortures to which they were subjected by the Chinese authorities.

The Christian visitor at Peking cannot but be profoundly impressed with the superstitious and idolatrous character of the government of the ruling dynasty. He will see numerous temples, altars, monasteries, &c., which indicate by the colour of their tiling, and of the bricks used

in their construction, and of the painting of the woodwork connected with them, that they belong to the Imperial family.

There is an altar to heaven, an altar to agriculture, an altar to earth, an altar to the moon, and an altar to the sun, not to furnish a complete list. All of these altars, and of the buildings connected with the enclosures which contain them, are on a grand scale.

The altar to heaven is situated in the south-east part of the Southern or Chinese city, and is surrounded by a high wall about three miles in circuit. Along the southern part of the premises is a broad, straight avenue or carriage road, nearly one mile in length, the sides of which are shaded by trees kept in good repair. The whole enclosure resembles a park very much, having large trees planted in rows at regular intervals. It contains many large and magnificent buildings (magnificent in a Chinese sense), devoted to various purposes, and used only on State occasions by the Imperial family or the Emperor himself.

The pavilion to heaven, or the dome to, or in imitation of, the vault of heaven, as some explain or describe it, is really a fine-looking object. It is circular, and as I was told, ninety-nine feet high, consisting of three stories. It is erected on the centre of a magnificent platform twenty or thirty feet high. The platform is reached by ascending three flights of marble steps, each flight having nine steps, from any one of four sides. At the head of the first and second flight of steps there is a fine terrace running around the platform, each terrace being some twenty feet wide, and protected by white marble balustrades, in some places elegantly carved. The outside of the pavilion and the tiling of it are of a dark blue colour, in imitation of the colour of the heavens. It is one of the finest looking objects I have seen in China.

The interior of this pavilion is devoted to the worship of the chief

god of the Taoist religion, the *Pearly Emperor Ruler on High*, by the Emperor himself, as I was told by the keepers of the premises. Some, however, believe that the worship is intended to be to the "Supreme Ruler of the Imperial Heavens," or as the expression is rendered by others, the "Ruler on High of the azure Heavens," that is, Heaven or the True God. Few, however, believe the theory that the Emperor worships the True God. A small tablet to the Pearly Emperor is placed, when worshipped, in a chair placed on a throne in the northern part of the building. On the right and on the left hand sides of the room are chairs, which are used to hold the tablets of the deceased Emperors of the dominant dynasty, during the time when the Emperor burns incense to the Pearly Emperor and worships him. The spirits of the deceased Emperors are supposed to be present as worshippers, not as the worshipped, during the ceremony.

The altar to Heaven proper, is located some distance to the south of the blue dome to Heaven, above referred to. It is also circular, having three terraces, each of nine steps, surrounded by white marble balustrades, &c., similar to the terraces connected with the dome to Heaven. There is no pavilion on the top, but it is level, and open to the heavens. The top terrace or platform, which constitutes the altar proper, is smaller than the one on which the dome to Heaven is built, being about twenty-eight paces in diameter. Near by was an immense furnace for consuming an ox, and twelve large openwork iron censers or furnaces for holding mock-money while burning. There were also several magnificent large copper censers, used for holding incense while being consumed.

The altar to Agriculture is situated to the west of the altar to Heaven, in the south-western portion of the Southern city. The premises are somewhat smaller than those connected with the altar to

Heaven, but like it, abound in large trees, set out in rows. The altar itself is only one story high, being square. On it, or near by, were eight immense brazen censers, for the holding of incense, of most excellent workmanship. I visited the building which contained the tablets to the gods of mountains, the gods of the ocean, the god of the wind, the god of thunder, the god of rain, and the god of green grass, or the green blades or stalks of grains. The butchery, where six oxen, six boars, and five sheep are slaughtered twice every year, as I was told, to be offered in sacrifice to these gods, was pointed out by the keepers of the premises. As an object of interest, they showed the room or building in which were deposited the implements of husbandry used by the Emperor and the princes of the empire in the spring of every year, while setting an example to the agricultural class of the people, by engaging in ploughing, sowing, &c. The imperial plough, seed-planter, rake, bucket, &c., that is, those used by the Emperor himself, were of a bright yellow colour, while those used by the princes were of a bright red. The two patches of land where the Emperor and the princes engage in the rural employments of planting and sowing, &c., in the presence of the grandees of the empire, were conveniently near the altar where sacrifices were offered. We went into one of the buildings devoted to the use of the Emperor during his visit to the premises. The roof was covered with pretty gilded paintings, representing the five-clawed dragon, an emblem of imperial power. The whole premises were much inferior to those belonging to the altar to Heaven.

The Temple of the Moon is located near one of the western gates of the Northern or Tartar city. It was approached by a magnificent broad avenue of about a quarter of a mile in length. There was nothing about it which, compared with the altar to Heaven, deserves particular

description. The altar to the Sun is situated on the east side of the Tartar city, outside of a corresponding gate. I did not visit it, but saw it from the wall of the city. The altar to Earth is located not far from one of the north gates of the northern wall of the Northern city, and outside of it. These premises are large, and kept in good order, abounding in trees planted in rows. As we were leaving the premises we saw a fox roaming about, occasionally stopping and observing us. The keepers considered the presence of the fox a good omen.

There are two immense Lama Temples, or monasteries, at Pekin; one a short distance to the north, and the other a short distance to the south of the northern wall; that is, one inside and the other outside of the Tartar city. They abound with yellow coloured tiling, brick, &c., showing that in some way they are connected with the reigning family—yellow being the badge of royalty. It is said that the reigning family, as private individuals, are worshippers of the Living Buddha, belonging to the Lama religion. The priests in these establishments worship the Living Buddha, who lives in Thibet. The premises outside the city contain a colossal monument, several tens of feet high, made out of white marble. It must have cost a very large sum of money. It is covered with images of Buddha, and of a large variety of other beings, real or imaginary. At its four corners are four white marble pagodas, four or five stories high, having numerous images of Buddha. We observed a sorrowful-looking devotee, said to have come from outside the western boundaries of China proper, engaged in performing his devotions towards the monument. He prostrated himself flat on the ground, and while in that posture struck the ground with his forehead, muttering, half aloud, some formula, and moving along at the termination of each act of prostration one of the beads which he had upon a string, thus

keeping an account of the number of his meritorious prostrations.

The Lama monastery inside of the city is said to be large enough to accommodate 3000 persons. The premises are very spacious, and the buildings large and numerous. As a general remark, the temples resemble very nearly the common Buddhist temples in Southern China. There is an immense image of Buddha in one of them, about sixty feet high. The priests had just finished their worship, and were dispersing as I arrived. It is believed that these Lama establishments are principally supported by moneys received from the Government.

J. D.

#### MISSIONARY SERVICES.

SHEFFIELD. — A friend writes—  
“The services were the best we ever had. The congregations were large and very attentive. We had the chapel full on the Monday evening.”

TODMORDEN AND NEIGHBOURHOOD. —The deputation—the Rev. G. Taylor, visited Vale, on Tuesday, October 13th; Lineholme, on Wednesday; and Wellington-road chapel, Todmorden, on Thursday evening. Last year, from circumstances of local distress, we had no missionary meetings, which we trust will never occur again, as we have all been impressed with the conviction that if there were no money given yet the moral gain from the meetings is great. The deputation gave much interesting information on Orissa, and many in the congregations have received new impressions concerning the importance of our mission, and its field of operations. The meetings at each of the three chapels were also addressed by the Rev. R. Ingham, of Vale; T. Gill, of Shore; W. Salter, of Lineholme; and J. Finn, of Wellington-road. Distress in trade continues to a serious extent, and the collections are consequently not large, yet the meetings have been largely attended and deeply attentive throughout.

W. SALTER.

## Foreign Letters Received.

CUTTACK.—J. Buckley, Aug. 17.

CUTTACK.—I. Stubbins, Aug. 15.

### Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
From September 20th to October 20th, 1863.

BARTON, BARLESTONE, &C.			SHEFFIELD.	£ s. d.
Public Collections .. ..	£	s. d.	Public Collections ... ..	20 3 3
	12	14 6	Collected by the Children ...	5 18 0
LINEHOLME.			Joseph Wilson, Esq. ... ..	0 10 0
Public Collection .. ..	1	15 0	Mr. L. Hiller ... ..	1 0 0
Rev. W. Salter.. ..	0	10 6	Mr. George Hiller .. ..	0 10 0
			Frederick Eberlin .. ..	0 5 0
	2	5 6		28 6 3
MANSFIELD.			Less expenses ... ..	2 11 6
Public Collections .. ..	4	10 7	SHORE.	
QUEENSBURY, near Halifax.			Public Collection ... ..	2 6 0
Public Collection .. ..	2	11 0	STALYBRIDGE.	
Mr. M. Stocks ... ..	1	0 0	Public Collections ... ..	6 12 4
Collected by Mrs. Hardy—			A Friend (donation) .. ..	1 0 0
Mr. J. Robertshaw ... ..	0	10 0	Mr. Samuel Woolley (donation)	0 10 6
Mr. J. Field .. ..	0	5 0	Mr. Abel Brooks (donation)..	0 10 6
Mr. M. Stocks, Junr. ... ..	0	5 0	A Friend ... ..	0 1 0
Mr. J. Yendall .. ..	0	5 0	Collected by—	
Small sums .. ..	0	17 4	Miss Sarah Jane Brooks .. ..	1 4 2
By J. H. and M. A. Hardy ..	0	15 4	Miss Sarah Schofield ... ..	1 1 6
By Miss Hirst .. ..	0	11 6		11 0 0
By Alfred Firth—			TODMORDEN.	
Mr. N. Firth .. ..	0	5 0	Public Collection ... ..	2 0 0
Small sums ... ..	0	6 3		11 0 0
	7	11 5	VALE, near Todmorden.	
Less expenses .. ..	0	1 5	Public Collection ... ..	1 12 8

### DONATIONS FOR MISSION DEBT.

BARTON.			NOTTINGHAM.	£ s. d.
Mrs. Bott's Card ... ..	£	s. d.	Mrs. Baldwin's Card ... ..	5 0 0
	5	5 0	Mrs. Cole ... ..	5 0 0
BOURNE.				10 0 0
Mrs. W. Wherry's Card ... ..	2	12 0	PACKINGTON.	
Mrs. E. Wherry's Card ... ..	6	5 0	Miss S. A. Thirlby's Card ...	5 0 0
Miss Wherry's Card ... ..	5	0 0	SHEFFIELD.	
	13	17 0	Mrs. Hiller's Card .. ..	5 0 0
DERBY, Osmaston-road.			SHOTTLE.	
Mrs. Spurgeon... ..	5	0 0	Miss A. Malin's Card, Ashley	2 0 0
HATHERN.			Hay ... ..	2 0 0
Miss E. C. Hatton's Card ...	2	2 8	WISBECH.	
LEICESTER, Friar-lane.			Mrs. A. Butcher's Card ...	5 0 0
Miss M. P. Compton's Card ..	1	5 0	Miss Auckland.. ..	0 1 0
LONG SUTTON.				5 1 0
Mrs. H. Ewen's Card... ..	5	0 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, and the Rev. H. Wilkinson, Secretaries, Leicester; from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

THE

# GENERAL BAPTIST MAGAZINE.

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DECEMBER, 1863.

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‘AT PEACE AMONG OURSELVES.’

‘We are at peace among ourselves.’ Don’t smile, reader. Why should you? You are well acquainted with these words. Again and again you have read them in Association Reports. Not seldom you have heard them from the lips of some deacon or ‘leading’ brother when giving an account of the church with which he is united. Then why smile? The expression is an old friend, give it an old friend’s welcome. You have met with it year after year for a long time, so be respectful towards it.

It would be worth while to go over one of the said reports, or to notice carefully while the ‘States’ are being read how many repetitions there are of this phrase. A respectable sum in addition would, we are sure, be the result. The popularity which the words in question have enjoyed is wonderful. Influential churches with influential ministers in influential towns have patronized it. Little Peddlingtons without number have followed their example. It has been on the lips of good old Mr. Slowcoach, who is so jealous of the good old times with their good old ways, and uttered likewise by

young Mr. Fullspeed, who goes so fast, theologically and ecclesiastically, as to put more leisurely folk out of breath, and elicit divers questionings as to where we are all drifting. *Why* this one phrase has been so largely used we do not pretend to say. Perhaps in a good number of cases it is employed for want of something better to say. There really has been nothing but peace in the church at Dulltown: no additions, no enthusiasm or zeal of any kind, therefore, the unfortunate brother whose office it is to send out the quarterly and annual bulletin of the moral health of the church, fills up the remaining blank of his schedule with the startling and original observation that they are ‘at peace among themselves.’ But why this exact expression should be so much in vogue is curious. Why, if you are at peace among yourselves, should you not vary the mode of communicating the fact?

We repeat it, why not? It surely would be a gain to all parties. The term is fairly worn out. One is tired of it. When it turns up, time after time, it reminds one of those disagreeable twitches of pain that

honour gouty and rheumatic persons even in their best health just to nudge their memories with the fact that the old complaint is there after all, though sometimes in a quiescent state. Or frequently the words assail one on the humorous side of one's nature. You can hardly keep from bursting out into a laugh as the obstinate assertion comes round so often; refraining from a smile is out of the question. Now, would it not be well to put the phrase by for a time? The servant has served long and well; it is getting ricketty and in the way; how would it be to pension it off? Certainly it would remove a source of annoyance and ridicule if it did no more. But we believe it would do more. Not simply would the abandonment of the fashion so much in vogue be a pleasant thing for the members of our churches, but it would remove what is no help to the progress of religion in the world. It has become a cant term, and cant terms don't do much good.

Let us not be misunderstood. There has been much written and said of late about the use of technicalities in the pulpit and by religious people generally. Loud and many have been the howlings raised against it. There has been some reason for it, no doubt. Such terminology should be employed with care and not randomly. At the same time perhaps it is needful that we should remind each other of the mischievous tendency there is in human nature to go into extremes. Hobbies are nearly always ridden to death. We must take care then, that this outcry against technical terms is not pushed too far. With all reverence for John Foster, we beg to state it as our opinion that you can't do without them. There are certain things that can only be described by certain words: there are many things which while they *may* be described by other words, are best described by such as have been patronized for a very long time. Of course I am perfectly at liberty to say to my wife at the dinner-table,

'My dear, pass me that silver article which has a handle five inches long, a bowl at the end, and is smooth and polished;' but I think it a display of more sense as well as a display of economy in words, to say 'My dear, pass me a dessert spoon.' There would be no danger of persecution if when I am going from home, I were to write to the head of a college and say 'Let me have the services of one of your *bookish men* to supply my place on Sunday;' that is Dr. Johnson's paraphrase of 'student'; but I should be sorry to exchange the latter for the former. So deal gently with technical terms, and don't be too heavy in your blows when you run full tilt, Don Quixote fashion against them. They are not to be despised. On the other hand, the perpetual usage of an expression like the one before us now is not needful. The same thing could be put in a different form, and put quite as well too. As it is, the continual employment of such terms is prejudicial to religion and religious people. People of taste and good culture outside the church are disgusted at the folly which grinds out the old tune so often and no other; and people that are disposed to ridicule find something just to their liking and purpose. 'Oh,' some one replies, 'as for that, people who want to find fault will always carp at something. It is of no use trying to please every body. *Vide* the fable of the old man and his ass.' Just so. No doubt those who are disposed to grumble will ever find somewhat to grumble about. But that is no reason why we should be reckless, is it? The point to be aimed at is to avoid being the occasion of *just* complaint and *deserved* ridicule.

Perhaps these remarks are being read by some one whose duty it is to give verbal or written reports of the church with which he is connected. If so, we would respectfully ask him to think over the matter about which we have been speaking. We feel well persuaded that a little reflection will lead him to coincide

with us if he does not already. And if the phrase in question has been used by him more than once, we would express a hope that the next time he informs the connexion of the condition of the 'cause' he will resolve to adopt a 'more excellent way.'

'At peace among ourselves.' It is a good thing you are. Disputes of all kinds are bad, but when contention finds its way into the church—*cheu!* Religious pugilists are the worst of all pugilists. It is terrible to think of the crimination and re-crimination, the rough, unfeeling speeches made before the assembled brethren, and the libellous things said behind their backs. The writer has had one experience of this kind, and *jam satis*, thank you, not any more. 'One trial will suffice,' as the puffing advertisements say. Anyone, therefore, who has been unfortunate enough to be overtaken in the voyage of life by one of these ecclesiastical squalls, will feel that, after all, it is a blessing of no small importance for churches to be 'at peace among themselves.' Moreover, the frequent use of the term, suggests the painful thought that peace is a rarer thing than it ought to be. Think carefully upon it, my reader, and you will soon see what a reflection it is upon Christian people generally. It puts us in a very humiliating light. 'At peace among ourselves.' Indeed. And ought you not to be? What? is it such an extraordinary thing for people who profess to be the disciples of the gentle and forgiving Prince at Peace to be 'at peace among themselves?' Ah me, what a dolt and idiot he is who hopes to be saved by his works. Poor human nature; so frail even when converted to God as to congratulate thyself on being 'at peace' with those who are brethren and fellow-disciples!

Yes, it seems to us to be a plain and useful lesson taught by the phrase,—that Christian men and women should be more forbearing and forgiving than they are. It is a shame and a scandal on us that it

is needful to speak and write so much about 'peace among ourselves.' We should habitually court and win the glorious passive virtues which would at least mitigate the horrors of those strifes that, ever and anon, find their arena in the church of the Blessed Peacemaker. Are they not too much ignored? Do we not undervalue them? Courage, zeal, perseverance, and like qualities we patronize and applaud. Would it not be well if we also remembered a little more the worth and beauty of mercy, patience, and meekness? 'These ye ought to have done and not left the other undone.' Oh that when difference of opinion arises in our churches there was a wider practical recognition of the beatitudes. How much sorrow would be spared and what evil prevented! We will not enlarge on the advantages which would flow from the course of which we have spoken, neither will we weary the reader with a homily on the duty of forgiveness. But we cannot help earnestly begging him to think of the sad lack there is oftentimes of Christian forbearance and consideration. Let us try, my friend, to do what *we* can to remedy the defect. Every little helps, does it not? The child knows what coral reefs are made of. If you and I are resolved, in the strength of that Forbearing One, without whom all effort is futile, that we at least will do what we can to prevent churches not being 'at peace' among themselves, we shall do some good and mitigate the evil we deplore. Right is contagious as well as wrong. There is an infection about love as well as about hatred. Our endeavours will not be in vain.

There is another thought suggested by the phrase which we have been considering. 'We are at peace among ourselves.' Good, but is that all? Does it describe your condition fully? Or is it, if not a complete description of your condition as a church, nearly such? Peace is a lovely thing, but so is war, war of the right kind, spiritual war. Are

you at war with the world as well as at peace among yourselves? Is there a resolute, persevering, combined charge against the hosts of unbelief and sin in society at large? Peace in the camp is of little use without it finds its issue in heroic battle. The church is not good for much which does not look after its sword as well as decorate its abode with olive-branches. Very pretty olive-branches certainly, but they don't do much execution, you know.

Yet there are societies of Christian men and women that seem to rest marvellously content with being 'at peace among themselves.' There are none, or very very few, added to their number. No good seems to be doing. The gospel appears to make no progress. But they are at ease. It does not seem to disturb their equanimity at all that God's work is well-nigh at a stand-still. They go to chapel Sabbath after Sabbath, pay their subscriptions, make collections, and then sum up all at the end of the connexional-year by proclaiming that they are 'at peace.' We knew one such church which was surely the climax. A single fact will speak volumes;—the baptistery was not opened for five years. Very likely if we could ascertain the reports made by that church, we should find an amount of complaisance quite astounding and expressed partly in the phrase 'we are at peace among ourselves.' Peace—yes, the peace of the grave, the peace of death itself. The sooner such peace is turned out and something put in its place the better. Speaking of war, Mrs. Browning says,

'Such things are better than a Peace which  
sits  
Beside the hearth in self-commended mood,  
And takes no thought how wind and rain  
by fits  
Are howling out of doors against the good

Of the poor wanderer. What! your peace  
admits

Of outside anguish while it sits at home?  
I loathe to take its name upon my tongue.  
It is no peace. 'Tis treason stiff with  
doom,—

'Tis gagged despair, and inarticulate wrong.'  
*Cassa Guidi Windows.*

May we not, in a like spirit, say that a little strife in a church with earnest aggression on the kingdom of sin and error is far preferable to a peace which is allied to indifference and spiritual sloth? When we heard Boanerges, the popular metropolitan preacher, he lifted the hand of his rough but just sarcasm and dealt some lusty blows at the pseudo-peace of which we speak. 'What should we think,' said he, 'of a number of firemen who sat drinking in a public-house when there was a dreadful fire raging in a dwelling exactly opposite, and who talked in the most self-satisfied style, about feeling quite comfortable and at peace among themselves.' Right, friend Boanerges. The blow is well merited.

It is not easy to exaggerate the importance of the work which God has committed to us. He has given us a sword and told us to use it, yea, to use it daily. It is a good weapon. Long use has not blunted it. The edge is as keen, and the steel is as true as ever. *The sword of the Spirit.* May He who has put it in our hands stimulate us to use it. When our zeal flags and our arm wearies, may He help us to hold on despite our weakness. Undoubtedly He will. It is the *sword of the Spirit* let us remember. He uses it with us and by us. Were our hand alone to grasp it, and our skill only to use it, it would be of little service. But 'the Spirit' has given it and the 'Spirit' still employs it. He is mighty and wise, therefore let us fight our good fight hopefully and well.

## HUNTED ON THE MOORS.

PASSAGES FROM THE TRADITIONS OF THE COVENANTERS.

CHAPTER IX.—IN WHICH IS RELATED HOW ARTHUR ALLAN WAS BANISHED, WRECKED, AND AT LAST MURDERED.

As Gilbert and Grizzy sat one evening by their warm hearth at the Miny, two visitors entered. One was well known, and had already shared with Gilbert the penalties of being found at a Conventicle. The other was a man in the prime of life. He was tall and 'bairdly' in his make, with an open and generous countenance. His plaid was over his shoulders, and a sturdy staff was in his hand. A smile played on his face, as he stood eying the snug family circle which appeared to have forgotten him.

Grizzy gazed for a moment, and then exclaimed 'Arthur Allan?'

'Arthur Allan;' cried Gilbert; 'where are my eyes that I dinna ken you? O Arthur, many a weary thought hae I had about you, but I tynt the track o' ye a'thegither. Where hae ye been? Sit ye down, and tell us a'.'

The invitation was at once accepted. Allan sat down, and proceeded to satisfy their natural curiosity. After referring to his parents, who were dear friends of Gilbert's, he thus proceeded to speak about himself:—

'When my parents were dead, I left Minygaff, and resolved once more to visit the old Ayrshire farm on which my father had managed with great industry to save a little money. I came. No one knew me. The old families had all been driven away by the persecution. I next sought out this place, but you also were gone. My heart sank within me. I seemed alone in the world, and in my loneliness I said with the Psalmist, *Lover and friend hast Thou put far from me, and mine acquaintance into darkness.* The Highland host was then ravaging the west, and I had enough to do to keep out of their way. I remained, now in concealment, and now in service in

a pious household till the rising at Bothwell began. I joined the Covenanting forces, and fought. Thirteen hundred were taken prisoners — myself among the number. We were marched to Edinburgh, and subjected to much ill-usage on the way. The clothes were stripped off our persons, and, half-naked, we were placed as state prisoners in the Greyfriar's churchyard. If we had been the greatest miscreants on the earth our treatment could not have been worse. Pent in a small enclosure in the churchyard, we were guarded night and day by soldiers. At night we were compelled to lie down flat on the ground, and if anyone happened to raise his head, he was fired at by the sentinels. Our food was scanty, our clothes insufficient to protect us from the weather, and the Christian friends who sought to relieve us were rudely repulsed. After a long season of confinement and cruelty in this wretched state, 250 were drafted from the crowd, and sentenced to be transported to Barbadoes. On the 15th November, early in the morning, and before our friends had time to learn it—we were taken out of the churchyard. About thirty were dangerously ill with a flux and other distempers, the effects of ill-usage, but no pity was shown them. We embarked at Leith, and now began a series of barbarities which cannot be adequately described. We were stowed under deck in so narrow a space that the most part of us were obliged to stand in order to give room to those who were sickly and apparently dying. The air was stifling, for 257 were packed into a space barely sufficient for a hundred. Many fainted. Others were sick. The sailors behaved with the greatest inhumanity. The quantity

of bread doled out was reduced, and no drink was allowed. After we had sailed from Leith we met with very severe storms. In December we were off the Orkneys, and in a very dangerous sea. We came nearer the shore and cast anchor. The prisoners begged to be put on shore, and taken to any prison. This the captain—who was a Papist—refused. The hatches were nailed down by his orders, that no prisoner might escape. About ten o'clock at night the ship was torn from her anchor by a violent gust of wind, and being forced upon a rock, broke in the middle. The seamen lowered the main mast, and laying it between the broken ship and the rock, quickly got ashore. The poor prisoners cried vehemently to be released from the hold, but the sailors would not even open the hatches. Some who did escape from the hold were driven back by the captain and the sailors into the boiling sea; others were more successful. Fifty, myself among them, got safe to land; but about 200 were drowned.'

Arthur Allan's narrative thrilled his eager listeners, who offered him a permanent home beneath their roof. Arthur also confirmed the rumours Gilbert and his wife had heard of the cruelties practised by the council at Edinburgh.

'An acquaintance of mine,' said Allan, 'who was brought before that tribunal, told me that he was subjected to the most infamous tortures. He had first to bear the thumbkins, and then the bootkins. His thumbs were placed in a sort of iron vice, which was screwed so hard that the bones crashed within the instrument, and the blood and marrow spouted out, and so intense were his sufferings that he fainted away. He was sent back to prison, where he lay several weeks. As his tormentors could get nothing criminative from him, they applied the bootkins, which were ten-fold more excruciating than the thumbkins. These boots were of iron, adjusted to the leg, and the wedges

were inserted between the limb and the boot, which a man drove in with a large mallet till the bone within this instrument was compressed and crushed in the most frightful manner. The shrieks of the person writhing under the agony of this diabolical instrument were unendurable. And yet the monsters who sat at the Council laughed, and winked, and jeered; and none enjoyed the scene more than the Duke of York.'

The account of Arthur Allan's friend is confirmed in every particular by the treatment received from the hands of the Council by Hugh Mackail.

Days passed away, and Arthur found the Miny both safe and pleasant. Geordy Ga' had deserted the troopers and joined the little company, and Eddie was now a permanent guest. Gilbert and Grizzy cared for Arthur as their own child, which affection he was not slow to return. None of them suspected how near his end was.

One day Arthur went to a Conventicle held in the upper wilds of the Afton. A company of troopers accidentally fell upon them. Arthur fled, for some distance successfully; but his strength failed him. He sank exhausted on the moss, and the troopers soon made him their prisoner. It was agreed to shoot him on the spot. At once he was ordered to prepare. He knelt down and offered a fervent prayer to his Father in heaven, and then arose upon his feet and stood undaunted and erect. They bade him pull his bonnet over his face, but he replied, 'I am not ashamed of what I have done, and I am not afraid to meet death as a witness for Jesus Christ and His precious truth.' He uncovered his head, grasped his Bible firmly, gazed upward to heaven, his lips moving in silent prayer. The word was given—'Fire!' The flash and the report instantly followed. The martyr lay dead on the heath. Two shepherds overheard the report, and seeing the troopers march away from the place whence the sound came, they hurried

forward. They found a man lying dead in a pool of blood. The nearest house was the Miny. They came thither, briefly told their tale. Gilbert and his friends hastened to the spot. No words can describe their uncontrollable grief when they saw that the dead man was poor Arthur. It was at first proposed to carry his corpse to the Miny; but at length it was agreed to bury him where he fell. Sandy fetched a spade, and Grizzy brought out one of her best blankets as a winding

sheet. Her poor heart was ready to break as she saw the dear lad lying slaughtered on the moor. The last rites were tearfully performed by her, and the body was then lowered into the mossy trench and filled up. When nothing more remained to be done, the mourners sat down in a circle, and gave way to a flood of tears. That night sadness marked every face that gathered by the Miny fire. Arthur was gone. Who would be the next?

CHAPTER X.—HOW GEORDY GA' WORSTED THE TROOPER, AND GOT VALUABLE INFORMATION. THE CONCLUSION.

GEORDY GA' and Eddie now became increasingly cautious. But their vigilance did not prevent them from occasionally venturing abroad. On one of these rambles Geordy was surprised by a trooper. He learnt that a goodly price had been set upon his head, but was not disposed to allow his old companion Ringan to get it. A personal conflict ensued—Geordy's only weapon being a massive club. The combat was very short. With a powerful sweep of his club he sent the trooper's pistol spinning through the air. He was now in Geordy's power, and surrendered.

'And now, Ringan,' said Geordy, 'I will let you go. We have been companions in iniquity. We are so no longer. I exhort you to repent.'

The trooper paid little heed to Geordy's exhortations; but for his own credit's sake he determined to say nothing about this encounter when he returned.

'Do you remember old Eddie?' said Ringan. 'Well, if you meet him, put him on his guard. Crichton suspects him of treachery, and will no longer treat him as before. Tell him if you see him to keep his douce cuddie and his pawky self out of sight for a season. And then there's that silly whining creature, the farmer at the Miny, he's suspected with the rest. Tell him to keep his premises clear of poachers.

You understand? And Geordy—let me tell you Crichton has two spies in his pay: one has a squint in his left eye, and red hair, and passes himself off as Patrick Laing, of Blagannoch. The other is a pedlar. He has a deep scar in his chin, got in a drunken quarrel. He comes creeping in with his pack, and in a timid sort of way tries to bespeak the favour of the mistress. He generally comes towards dusk, and seeks a lodging. These are the only two spies now on the alert. I tell you, Geordy, for I know you wont betray an old friend.'

After further conversation, Ringan left. His information proved invaluable. That very night the sleek pedlar was beaten off by the adroitness of Gilbert, who had been made acquainted with his character. The boy Sandy was despatched hither and thither to warn the various families of the false Patrick and the pedlar.

But what was to be done at the Miny? How was the 'douce cuddie' to be hidden? Geordy proposed that as the old cuddie grazing about would attract attention, it had better be killed. Eddie opposed. It was agreed at length to imprison it in the Auchty—the old vault being dreared by Crichton and his party as a dolorous and haunted place.

Not long after increased caution became necessary at the Miny.

Claverhouse had come into the neighbourhood, and was making a diligent search of every cottage and farm-steading. Sandy was therefore appointed as a sentinel in the day: but who was to watch at night? Presently the searching party came in the direction of the Miny. The whole inmates, except Grizzy, fled to the haunted vault. When the troopers came they searched about, and finding nobody, were about to retreat. Some of the troopers said they had found an old vault, and suggested that they should search that. Cochrane and Ringan, who were guiding the party, exchanged looks. Remembering a former attempt to explore it, a shudder passed over them as they recalled the hideous sights and sounds associated with the Auchty. Cruel men are often superstitious. These men feared as they thought of these omnious things. Others, less timid, laughed at their fears, and proposed to begin their search. They hastened to the mouth of the vault with a courage that very soon limped. Eddie's donkey hearing footsteps began to bray, and his voice roared and resounded like thunder, or the din of twenty gongs all playing at once. The bats fluttered wildly over their heads. The searchers halted in terror, and fled. The vault was unmolested ever afterwards.

The persecution now began to flag, partly through the want of victims, and partly through more lenient measures devised by the king. His lenience, however, was only adopted the more securely to

gain his own end—there introduction of Popery, that masterpiece of the devil's invention.

A few words, and our work is done. The inmates of the Miny lived to a green old age, and prospered in their worldly matters. Eddie still remained at the house which had afforded him shelter and comfort so long and preceded his friends to the tomb. He was buried, according to his wish, in the moorland with the martyrs. No stone marks his resting-place. His poor donkey, which strolled about the moor, was found dead on the day of his master's funeral. Geordy became a substantial farmer, and maintained his consistency as a Covenanter. He lived far on in the century that succeeded the persecution. Peter Corsan and Sarah, dear old friends of Gilbert and Grizzy, were spared to talk over by the hearth-fire in better times the persecutions and dangers of the past. John and Willie, of Lesmahagow, were blessed in their surviving years. The upland people who lived in the localities which have been mentioned in these 'Passages' cherished the memory of their ancestors with the warmest interest, and to this day the people of the district point out the spots which have been hallowed by the fidelity, the patience, and the martyrdom of their forefathers.\*

\* The substance of these Sketches may be found in the admirable but indigested materials given in Dr. Simpson's 'MARTYR-LAND.'

PRESERVE, O Lord, within our hearts  
 The memory of Thy favour,  
 That else insensibly departs,  
 And loses its sweet savour.  
 Lodge it within us! As the power of light  
 Lives inexhaustibly in precious gems  
 Fix'd on the front of Eastern diadems,  
 So shine our thankfulness for ever bright!

—Wordsworth.

## ARMINIUS: A BIOGRAPHICAL SKETCH.

## CHAPTER VIII.—HIS LAST DEFENCE, AND DEATH.

AMID continuous labours, patient study, and irritating contentions, the health of Arminius at last broke down. Two months after the appearance of Gomar alone before the assembly of the States of Holland, Arminius was prostrate from affliction. His recovery was slow, but in less than six months sufficiently complete to allow of his resuming the duties of the professorship. Evidence of his renewed vigour is seen in the disputation held in the summer of 1609, upon the 'call of men to salvation.' On this, as on other occasions, Arminius stated his opinions plainly and without hesitation. He denied that in the moral crisis called conversion, God exerts an irresistible and necessitating force upon the soul, and he maintained that either God supplies, or He is ready to bestow, the power to perform that to which in His call He invites mankind. This was an important discussion. Gomar was present and took notes, muttering now and then his disapprobation, and once audibly exclaiming, 'What impudence is this?' At the close, as he reached the door of the room, he said, 'The reins have been remarkably well loosened for the Papacy to-day.' In a conversation which followed Gomar promised publicly to refute the position of Arminius, and Arminius denying that he had advanced anything in favour of the Papacy, said, 'Let us test each other in due time; to me it is certain that the opinion of an irresistible force will be found repugnant alike to the sacred Scripture, to antiquity, and to our Confession and Catechism.'

The excitement of this disputation was too great for the still delicate state of the health of Arminius. He repaired on the following day to Oudewater, with a view in his native air to recruit his strength. On his arrival he suffered a serious relapse.

His friends were alarmed, and feared the consequences would be fatal. By careful treatment, however, and the blessing of God, he was yet again permitted to recover his health, and return to his duties.

The conflict went on. The tenets of the high predestinarian school were openly discussed not only in the universities and the pulpits of Holland, but in the market-places, and in the corners of the streets. Mistakes were freely made; the opinions of Gomar were assigned to Arminius, and those of Arminius to Gomar; and the chief points at issue were sometimes altogether missed. To inform the public mind and direct its decision, the disputation of the Professors on 'predestination,' was published; pamphlets also appeared for and against the views of each champion. Moreover, the friends of Arminius translated several of his Latin treatises, and sent them forth far and wide. Thus the flame of discord was fanned, and the spirit of controversy burned more fiercely every day.

Again the States interposed, soliciting another conference before their assembly between Gomar and Arminius. Their request was promptly obeyed. Four ministers were chosen on each side to aid the disputants by their counsels, and the second great tilt of words took place. Some days were consumed in trivial objections started by Gomar, first, as to one of supporters of Arminius, then as to the order of the subjects to be considered, and then as to the fitness of the tribunal itself. The States overruled the objections, and refused to sustain the appeal of Gomar to an ecclesiastical court, urging him to dismiss his quibbles. The conditions of the conference were then agreed upon. It was to be conducted *vivâ voce* and afterwards committed to writing, that the whole matter might be reserved

for the judgment of a Provincial Synod.

As this was the last public appearance of Arminius in defence of his tenets, a brief account of it will not be without interest. The younger Brandt tells us that among the first articles treated of was the controversy concerning 'justification.' 'It turned,' he says, 'mainly upon the sense of the apostle's phrase, faith is imputed for righteousness.' Both doctors agreed in holding that the passage referred to treated of faith properly so called, but differed on the question, whether faith was the instrument of justification. Gomar held the affirmative. Arminius held the negative; maintaining that faith could not properly be called an instrument seeing it was an action; or if the name instrument must be claimed for it, it would then be the instrument not of justification, which is an act of the divine mind, but of the apprehension or reception of Christ as our Redeemer, which is a human act; and that faith is graciously regarded by God, in the act of justifying, as having already fulfilled its function.

In the second place they treated of predestination, and first of all, of the object of election and reprobation: whether God in electing and reprobating, in one and the same act, regarded His creatures as not yet created,—as in the void of nothing,—or, on the other hand, as created: further, if He regarded them as created, whether He regarded them as sinners or otherwise; if, as sinners, whether as sinners solely by the sin of Adam, or on the other hand as defiled by other sins also: finally, and as the crowning point, whether He contemplated those to be chosen as also believing and penitent, and those to be reprobated as unbelieving and impenitent. Arminius maintained this; Gomar the opposite; a variety of arguments being adduced on either side.

The third place was occupied with the controversy concerning the grace of God and the free will of man. Each acknowledged that man of

himself, and by his own powers, could accomplish nothing whatever in the shape of saving good; nay, Arminius declared 'that he admitted all the operations of divine grace whatsoever, that could be maintained as present in the conversion of man, provided that no grace were maintained which was irresistible.' This Gomar disputed, maintaining 'that in the regeneration of man a certain grace of the Holy Spirit was needed which should operate so efficaciously that the resistance of the flesh being thereby overcome, as many as became partakers of this grace would be certainly and infallibly converted.' He added that a great ambiguity lurked in the word *irresistible*, and that the opinion formerly condemned of the Semi-pelagians and Synergists lay wrapped up in it.

The last topic of discussion was the perseverance of true believers; and here the question was raised, not indeed, whether the children of God can fall away from salvation, but whether a man who has once believed, cannot by any possibility fall away from the faith. This was a doctrine which Arminius declared he had by no means opposed or meant to oppose; but he intimated that his mind was perplexed by several difficulties on this subject, and he adduced various reasons for the doubts he entertained. To these Gomar replied.

Here, in consequence of the failing health of Arminius the conference terminated. But each disputant was ordered to deliver in writing, within fourteen days, a statement of his opinion with the arguments on which it was based and a refutation of the contrary. The four supporters of each Professor were then summoned apart to give their views as to the importance of the controversies and the remedies by which they might be allayed. The friends of Gomar thought the differences serious and vital; the friends of Arminius thought them of but little moment; and Uitenbogardt who was one of the latter, suggested that a synod would be invaluable provided

care were taken, as Beza said of the assemblies of the ancient church, to prevent the devil from acting as president. Gomar drew up within the time prescribed and transmitted to the States a written exposition and defence of his opinions. Arminius was compelled through increasing ill-health to desist from his task when still in the midst of it, and he wrote from his sick-bed a respectful apology with the promise that should he recover he would complete the work, or should his illness prove fatal, the manuscript in its imperfect form should be left for the use of the States.

The work was never finished. His disease gained upon him day by day, and took new and complicated forms. He suffered severe pain; he derived no nourishment from his food; his nights were troubled and disturbed; he respired with difficulty; his eyesight began to fail. He was but in his forty-ninth year, and the strength and robustness of his earlier manhood were gone. He was worn down by ceaseless and anxious cares, consumed by the slow martyrdom of a life of fierce bickering and strife. But he preserved to the last firmness of faith and calmness and tranquillity of mind. Being assured of his nearness to death, he arranged his worldly affairs on behalf of his family, exhorted his sorrow-stricken wife to resignation and trust, commended his children to the *Father of the fatherless*, and in the quiet confidence of hope awaited his end. Many who knew and loved him came from far and near to soothe his last hours by their counsels, and bid him farewell. Uitenbogardt, his beloved and faithful friend, Episcopius, his scholar and disciple, watched by his bedside and refreshed his spirit by their conversations and their prayers. He died on the nineteenth of October, in the year of grace 1609.

The story of his life is a sufficient vindication of his character and fame. He was a pious and good man, of unblemished virtue, of courteous and manly disposition, a

scholarly and able divine, an eloquent preacher, a judicious interpreter of Scripture truth. His mind was acute and penetrating rather than fervid and imaginative. He could thread his way out of a labyrinth of scholastic distinctions, and disperse with his keen logic a cloud of metaphysical subtleties. His theology was in advance of his day. He sought to interpret the teachings of Scripture, and the facts of the religious life in the light of a common sense philosophy. His spirit was pre-eminently catholic. He was no schismatic. He loved above all things truth; but he desired nothing more sincerely than the peace of the church. He had no pleasure in contention for its own sake. He often repeated with deep emotion the lament of Hilary, 'While one is launching anathemas upon another, and driving him from the communion of the church, scarcely a single soul is gained to Christ.' He was anxious to see in the visible church a wide evangelical comprehension; but he was far from favouring a lax latitudinarian bond of union. His distinctive theological tenets deserve, and may yet receive in these pages a more extended exposition than is consistent with the limits and design of a biographical sketch. But enough has been disclosed to afford abundant proof of his thorough soundness in the faith. He was no heretic. 'There are two stumbling-blocks,' says he, 'against which I am solicitously on my guard—not to make God the author of sin, and not to do away with the inherent freedom of the human will: which two things if any one knows how to avoid, there is no action he shall imagine which I will not most cheerfully allow to be ascribed to the Providence of God, if due regard be only had to the divine excellence.' This is the key to his position. Arminius and the moderate Calvinist starting from opposite poles of truth—the one from human responsibility, the other from the divine sovereignty—may meet at the same point.

Whence, then, comes the odium with which the name of Arminius has been associated? Partly no doubt from the rancorous spirit of the times in which he lived, partly from the errors and extravagances of some of his followers, and partly also from the bitterness almost inseparable from theological strife. Few men have given occasion for so little and been awarded so much of slanderous misrepresentation and abuse. It was well he took as his motto, 'A good conscience is a Paradise;' the divine peace of his own heart no foe could ruffle. But what could be done was done by his zealous opponents to embitter his whole days; and their malice pursued him to his grave. Nor did it stop there. His followers were visited with like opprobrium, and subjected to more severe persecution. The legacy of scorn and hatred they inherited grew at last into a harvest of death.

Condemned by the synod of Dort, they found their reward in excommunication, imprisonment, banishment, or loss of worldly goods. But loving hearts still cherished the name and the memory of the devoted scholar of Oudewater, and caught the spirit of his life and teachings; and Bert spoke truly of him when he said, 'There lived in Holland a man whom they that did not know could never sufficiently esteem; whom they who did not esteem had never sufficiently known;' while, perhaps with still greater fidelity, Grotius wrote:—

Subtle in intellect, and great in speech  
 But careful most his life to regulate,  
 Arminius, dead, thus speaks, thus all would  
 teach,  
 (Of life approved, and matchless in debate)  
 I, as in life, in death this counsel give,  
 Be less disposed to argue than to live.

THOMAS GOADBY.

## Notices of Books.

### THE CUSTOMS OF THE DISSENTERS.

Being Seven Papers Revised and Reprinted from the *Christian Spectator*. London: Eliot Stock.

Those who are disposed to boast about their dissent will do well to look into these seven papers. With a severe and yet just indignation the writer points out the glaring weaknesses of our system, and asks for reform. He begins by showing in the first paper the divergence between ancient or New Testament independency, and such as now exists. He calls special attention to the fact that in apostolic times there was but *one church* in each town; and points out what is lost by the modern system. He then refers to the various modes of admission into congregational churches: viz.—by letter, by pastoral conference alone, by church deputations. He might have added a fourth—by enduring the cross-examination of a candidate committee.

He is most certainly right when he suggests that the whole system needs revision and radical change. By the present modes 'the modest virgin spirit in the educated ranks of society is not seldom scared away.' The writer proposes that the admission should be simpler, and the exit easier. But for the last there needs more apostolical discipline than he thinks can be gained in our present organization. Some very sharp things are said about the 'trumpety tribunal which too often sways the determinations of an independent congregation.' Church finance is also touched upon, and with no sparing hand. We wish every church member would carefully read this chapter. Some of its biting words would make them wince, and others would provoke reformation. On the modes of obtaining ministers the writer is equally free in the

handling of his subject. We have read the whole series of papers with very great care, and while not prepared to accept every charge against our Nonconformity without some modification, we are yet compelled to own that the worst thing we can say about them in the gross is—that they are sadly too true. We may again refer to the subject at some future time.

THE BAPTIST DENOMINATION IN THE NORTH OF ENGLAND. A discourse delivered before the ministers and messengers of the Northern Association of Baptist churches, at Darlington, May, 1863. By WILLIAM WALTERS. Published by request of the Association. London: Heaton & Son.

Mr. Walters laments the want of progress among Baptists in the North. In considering the various

hindrances to their advancement, he refers to the religious profession Baptists require before church fellowship is granted, to the persecutions of early Baptists, in common with other dissenters, and more than others, to their nearness to Scotland and Presbyterianism, to the loss by members in a fresh neighbourhood joining communities not Baptist, to the dissension in churches, and to the numerous changes in their pastorates. In replying to the question—what can be done for enlargement? he points to a larger measure of spiritual life, a greater regard to the importance and obligation of personal effort, more attention to family religion, and increased activity in connexion with church organizations. It is a thoughtful sermon, and may be read with profit by other Christians than those whose lot is cast in the North.

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## Obituary.

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WILLIAM JONES the founder of the General Baptist chapel Fleckney, was born of poor parents at Enderby, Leicestershire, January 12th, 1763, and from his childhood attended the parish church, where he afterwards became a member of the choir. He spent his youthful days as a farmer's servant. The exact time and manner of his conversion cannot now be ascertained, but it is believed he was baptized and united with the church either at Hinckley, or Earl Shilton, about the year 1783 or, 84. Subsequently he was married to a poor but pious woman of Earl Shilton, named Jane Bannister; they had no children. After his marriage Mr. Jones resided at Gaddesby Lodge, and at Thurlaston, before his settlement at Fleckney, whither he removed October 10th, 1808, as farm bailiff to Thomas Clarke, gent., of Sharnford-Shade, Leicestershire, which situation he held to the great satisfaction

of his master, to his own credit, and the comfort and happiness of those who were placed under him, till March 25th, 1821. Having saved a little money, by the blessing of God, on his honest industry, he resigned his office, rented a little land of his former master, and entered into business for himself.

As a Christian he was not fickle and wavering, but steadfast and immoveable, zealous and persevering. He was a member of the General Baptist New Connexion about fifty years, and was a strict adherent to the doctrines of the gospel as held by that body of Christians, yet like the apostle he could say *Grace be with all them that love our Lord Jesus Christ in sincerity*. This was manifested by his close and long-continued intimacy with the late Revs. Edward Chater, of Kibworth, and John James, of Arnsby. He adorned his profession by a consistent deportment, was a friend to the poor, the fatherless,

and the widow; but to say that he was perfect, would be saying that he was something more than human. Perhaps his greatest failing was obstinacy of temper, which sometimes disturbed his own internal peace, and the peace of the church. Yet taking him for all in all, there was much in him, the fruit of divine grace, that deserves to be admired. His ardent love to God and man, and his untiring zeal and self-denying labours in the cause of Christ, are worthy of imitation. As a minister of the gospel he laboured under great disadvantages. It is evident from his papers that he received but a very limited education, and no training at all for the ministry; in fact he did not begin to preach till 1809, being then in his forty-seventh year. His sermons were remarkably plain and homely, easy to be understood, and well adapted to convince the sinner and to edify the believer. The doctrines he preached were purely evangelical, and the practices he taught thoroughly scriptural, for whatever he enjoined on his hearers, he enforced with a *Thus saith the Lord*. His labours were blest of God. During his ministerial career he had to meet with a share of that persecution which often falls to the lot of those who preach the truth in the love of it, one instance of which is worthy of notice. In 1823, an attempt was made to introduce the gospel into the village of Gumley, and on one occasion when Mr. J. was preaching in the open air to a large and attentive congregation, the Rev. F. Aphorp, then rector of the parish, and a justice of the peace, rushed angrily into the crowd, and looking Mr. J. in the face, said, 'Who authorized you to stand there and make that noise?' and he bid him come down; but Mr. J. kept his standing, and in reply to his interrogation said, 'My Lord and Master, Sir; he told his disciples to *Go into all the world and preach the gospel to every creature*.' So saying he held up his pocket Bible, and said, 'Here is my authority, Sir,' where-

upon the excited clergyman, ashamed of his conduct, and his countenance betraying his anger, gave his arm a vengeful sling and said, 'You may go into all the world, if you don't come to Gumley,' and then went away; but Mr. J. was not the least intimidated. He went on with his sermon, and at the conclusion, announced that (D.V.) he should preach on that same spot again that day fortnight. He was never interrupted at Gumley afterwards.

He was naturally a robust, healthy man, and had a very strong constitution, but during the latter years of his life he suffered much from the infirmities of old age. He continued to preach till March 16th, 1834. He preached his last sermon in the General Baptist chapel Fleckney, from Isaiah lxiii. 6-7. *And I will tread down the people in mine anger, &c.* During the week he was seized with an attack of the erysipelas, which proved fatal. His sufferings were most acute but all borne with Christian patience and fortitude. The God whom he served in health did not leave him in affliction and death. He was often delirious, and in that state would take a text and begin to preach as he lay in bed. His affliction though severe was not protracted. He died resting on Jesus, April 20th, 1834, aged 71, having served the church at Fleckney and Smeeton in the ministry gratuitously for twenty-five years. On the following Tuesday, April 22nd, his mortal remains were interred in the Fleckney chapel, on the right hand side of the pulpit, when his old and intimate friend, the late Rev. T. Yates, of Leicester, preached his funeral sermon to a large congregation, from Psalms lxxxix. 48., former part, *What man is he that liveth, and shall not see death?* The late Revs. E. Chater, of Kibworth, and F. Beard-sall, of Market Harborough, took part in the devotional exercises.

Mrs. Jones survived him three years seven months and seven days, and died November 27th, 1837, aged 73 years; her remains were interred

in the same vault with those of her late husband. Mr. Yates preached her funeral sermon also, from 1 Cor. xv. 26. *The last enemy that shall be destroyed is death.*

Thus lived and died Mr. and Mrs. Jones, whose names are still dear to our hearts, and whose works and words are still fresh in our memories.

MR. WILLIAM LAW was born at the Lower Intake, Shore, near Todmorden, Yorkshire, December 21st, 1800, and died in the Lord, March 19th, 1863. *He was a good man and feared God above many.* He had arrived at mature age, married, and settled in life before he was brought to Jesus. Some of the means employed in this change were peculiar. He has often related with deep solemnity, how *The Lord spoke to him in a dream, in a vision of the night, when deep sleep had fallen upon him, opening his ears and sealing instruction.* Job xxx. 14-16. The subject of his dream he applied to his soul's condition, as pointing out a fearful impending storm. He had no peace afterwards until he had *fled for refuge.* Having found peace *through faith in Christ,* he was baptized with some others, and received into the Shore church, in April, 1827. After this he felt a deep sense of obligation, and cheered his Christian friends by a prayerful and active spirit, proving that religion in his view was a divine life, and its appropriate sphere one of earnest labour. In about six years after his union with the church he was elected to the office of deacon, and for thirty years discharged its duties with wisdom, discretion, and with uniform satisfaction to the church.

Were it not for the designed brevity of this notice, reference might be made to many interesting traits and incidents in his character and Christian life. During thirty-six years he filled up his place with remarkable regularity and punctuality in the house of his God, and as one of the choir rendered valuable help in the service of song. As

an exhorter, he laboured long and acceptably, and his numerous addresses, delivered with much affection and emotion, have produced on many minds lasting impressions. His natural disposition being kind and merciful, as a disciplinarian he was sometimes in danger of erring, as some might think on the side of leniency. Sound and clear in his views of Christian truth, firm in his attachment to the cause, earnestly alive to the best interests of those around him, and as unostentatious as he was zealous and regular in the discharge of his Christian duties, he acquired high respect and wielded a quiet but powerful influence both in the church and neighbourhood. He was emphatically the 'minister's friend.' He held office under four pastors in the Shore church, but was never known to have any misunderstanding with them or to utter concerning any of them a disrespectful word. He had the confidence and esteem of the church, and in the absence of the pastor generally presided at the church and other business meetings. There was often great power in his manner of doing things. If any misunderstandings arose or alienation was manifested among the friends, he would be often found busy and was commonly successful in the duties of a 'peacemaker.' He had a special concern in his later years for the welfare of the young in the church, and often evinced it in his fatherly counsel and earnest prayers. The extent to which he has been useful as a man of prayer, will never be fully known on earth. A friend who survives has testified since his death, that years ago he lived near to him, and knowing his time for domestic worship, has gone many times to listen to him near the door, when he himself was 'carnal.' He is now a praying man, and believes he should 'never have been what he is but for the prayers of William Law.'

The last affliction of our friend was somewhat lengthened and trying, but he received all-sufficient

grace. He died in the faith in which he had lived and laboured, resting on Christ, and rejoicing in the assurance of eternal life. The scene on his burial day, though very affecting, did honour to his character and memory. And amidst the tears of sorrow wept at his grave, motives of acquiescence were suggested in the appropriate words from which the pastor of the church afterwards improved his death: *I heard a voice from heaven saying unto me, Write: Blessed are the dead that die in the Lord, &c.* Rev. xiv. 13.

The prayers of the departed have been answered since his death in the conversion of his oldest son, who has recently been baptized to take the place of the dead. 1 Cor. xv. 29. One of his surviving daughters, who was too feeble to follow her father's remains to the grave, has since then 'fallen asleep' and joined him in the heavenly home. A widow and five married children still survive, and all except one are united with the same church.

T. G., S.

MR. EDWARD HERITAGE died at Reading-street, St. Peter's, October 17th, 1862, at the advanced age of ninety-four years and seven months. He and his wife, who had been removed for some years, were baptized September 21st, 1808, and received into fellowship with the General

Baptist church, Ramsgate. He had, therefore, been connected with this church fifty-four years. Blessed with a good constitution he was capable of much toil, and when occasion required, even till late in life, of walking a considerable distance. Living some miles from the chapel he could only worship with them occasionally, but while he was able he came to commune with us; and not only at three score years and ten, but at four score years and ten he would walk not less than six miles for that purpose. On one of his pastor's last visits, Mr. H. regretted that he was unable to be with us on the last occasion we met at the Lord's table. During the time of health he had committed to memory various texts of Scripture, and some very precious hymns, which cheered him in the time of solitude and sickness.

'Jesus, lover of my soul.'

'Rock of ages cleft for me.'

'O for an overcoming faith  
To cheer my dying hour.'

These, with some others, seemed to be favourites with him. His end was calm. Having closed his eyes in sleep, he passed away into the other world.

His death was improved by his pastor from Phil. i. 23, *Having a desire to depart and be with Christ, which is far better.*

## Correspondence.

### KAGOSIMA.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Shall the sword devour for ever? Shall the civilization and Christianity of England do nothing better for the world than to aggrandize our power to hector and destroy? Shall the time never come, when

— 'Where Britain's power  
Is felt, mankind may feel her mercy too.'

Shall the deeds of a nation calling itself Christian continue in every part of the globe to be such as to neutralize the influence of the religion it professes?

Here is the horrible old story again repeated. Through our greed, our haughty manners among uncivilized or half civilized popula-

tions, we excite resentments, pick quarrels, and instead of forgiving seventy times seven, we avenge ourselves sevenfold, or in the spirit of Lamech, that son of the Destroyer, seventy and sevenfold.

When you read the official despatches from the commanders of our fleet in Japan, did you not say with God-fearing Jacob—*Cursed be their anger, for it was fierce, and their wrath, for it was cruel?*

Well may these poor heathens rue the day, when half-compelled, they departed from the wisdom of their ancestors, and admitted strangers (Christian strangers) to their ports.

Christianity no doubt would be to them an unspeakable blessing; but not such a Christianity as can employ, or justify, or connive at, such deeds as we have been doing, or such vengeance as we have been taking.

A city of perhaps 180,000 people bombarded by us, and in two days utterly destroyed; poor heathens murdered in multitudes by British Christians; and that for a crime which had been already paid for to the whole extent our Government demanded! How can we after this pretend to denounce the cruelties of

Pizarro in Peru, of Alva in the Netherlands, of Pelissier in Algeria, or of Mouravieff in miserable Poland?

Oh Sir, let the religious people among us do what they can, and with more consistency than Pilate, to wash their hands of this blood. Let *your* voice potent at least in our denomination, be exerted to rouse our churches to a loud protest against this wickedness. Urge every congregation to send a memorial either to Her Majesty, or to the Foreign Office, protesting against this horrible abuse of our armaments, and imploring that instructions of a totally different character may be issued to those in command.

If Christians in England can justify, or by their silence seem to consent to such atrocities, we may give up Christianity as a useless thing, and our hope of its being a blessing to mankind may be extinguished in despair.

Perhaps, dear Sir, you could in your next, point out some method better than I have above suggested for giving effectual utterance to Christian sentiment on this sad occasion. Do so, and oblige yours always fraternally,

T. W. MATHEWS.

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## Intelligence.

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### CONFERENCE.

THE NORTH DERBYSHIRE CONFERENCE met at Crich, on Monday, August 3rd, 1863. Brother Bembridge, of Ripley, presided.

1.—The Belper friends desired the advice of the Conference, their state and prospects being very low and gloomy. They were recommended to follow out the provisions of the Trust Deed, relative to the disposal of the chapel, &c.

2.—The Crich friends asked for advice respecting a sum of money

they had collected for a specific purpose; but subsequent events rendered it inexpedient to appropriate it to that purpose. Resolved, 'That they be recommended to make it known, in any way they please, that the said money is returnable to parties applying for it; and that any sums not applied for may be appropriated to the general fund of the Crich church.'

3.—The Ripley friends announced their withdrawal from this Conference, and their intention to offer themselves to the Midland Confer-

ence. Resolved, 'That we cordially thank our Ripley friends for all the courtesy and kindness they have shewn us. We regret the step they have now taken, while we hope and pray that they may be more happy and useful in their new Connexion.'

4.—Resolved, 'That it be recommended to the churches composing this Conference to consider whether it would not be better, all things considered, to amalgamate with the Midland Conference. The replies to be sent to the next Conference.'

5.—The Secretary having removed to Kegworth, Leicestershire, proposed to resign his office. Resolved, 'To thank brother Yates for his services, and request him to hold office till next Conference.'

6.—The next Conference to be at Smalley, on Good Friday, 1864 (D.V).

7.—A revival meeting was held at Crich in the evening.

The attendance was as good as it usually is at the August Conference.

THOMAS YATES, *Secretary*.

#### BAPTISMS.

LENTON.—On the first Lord's-day in August, five friends put on Christ, and were added to our fellowship. On the first Lord's-day in October, five others were baptized and received into the church. One who had long gone astray was restored.

W. R., L.

LOUTH, *Walker-gate*.—On Lord's-day, August 16th, one aged brother put on Christ by baptism; on September 27th, five others, three of whom were aged disciples; and on October 30th, two others. These were all received into the church at the Lord's table on November 1st, in the presence of an unusually large number of communicants.

NAZE BOTTOM, near *Hebden Bridge*.

—On Lord's-day, October 4th, four females were baptized by our friend, the Rev. J. Sutcliffe, in the dam of a factory near the chapel. A great number of people witnessed the ceremony from the surrounding hill sides. Afterwards, Mr. Sutcliffe preached a sermon on bap-

tism, from Acts viii. and latter part of 36th verse, and in the afternoon received the candidates into the church.

BIRMINGHAM.—On Lord's-day evening, October 25th, eight persons were immersed, and on the 1st of November were received into church fellowship. Three of this number were from our school. J. S. C.

COVENTRY.—On Lord's-day, November 1st, the Rev. H. Cross baptized eleven friends in the name of the Sacred Three. They were all received into the church in the evening of the same day.

J. K.

NOTTINGHAM, *Stoney-street*.—On Lord's-day, November 1st, we baptized nine persons, and on the afternoon of the same day they were cordially welcomed to the church at the Lord's table. One of them continues to worship amongst the Reformed Methodists, amongst whom he found peace. B. Y.

BURNLEY-LANE.—On Lord's-day, November 1st, five persons were baptized. W. P.

LEICESTER, *Friar-lane*.—On Lord's-day, November 1, thirteen friends were baptized. Amongst the number were a husband and wife, and daughter. E. H.

#### MISCELLANEOUS.

LOUTH, *New Baptist Chapel*.—On Thursday afternoon, October 29th, the members and friends of the General Baptist church, in Walker-gate, met on their new and very eligible site in East-gate, to lay the foundation-stone of a commodious chapel, school-room, separate classrooms, &c. The open air service was conducted in the presence of a large concourse of spectators. After singing, the Rev. H. Richardson (Wesleyan), read and prayed. In the unavoidable absence of John Crossley, Esq., who should have laid the stone, this service was pressed upon Mrs. W. Newman (daughter of the late Rev. James Kiddail, the former pastor and founder of the church). A most

munificent donation was placed upon the stone after laying it. The pastor of the church read a copy of a document which was deposited in the stone, from which the following is extracted: 'The General Baptist church, for which this building is erected, being a branch of the General Baptist church at Maltby and Alford, was formed in January, 1849, by the late Rev. James Kiddall, who for twelve years was its devoted and unpaid pastor. He fell asleep in Jesus, April 14th, 1862, and was succeeded in the pastorate by Rev. Thomas Horsfield. Up to this period a chapel in Walker-gate has been rented. The church now consists of 89 members, whose names are here subjoined. . . . . From the formation of the church in 1849, seventy members have left the church as follows: twenty-two have died in the faith; fifteen have been dismissed to other churches; eleven removed to distant places; sixteen excluded; and six withdrawn.' An opportunity was now given for offerings on the stone, which amounted to the noble sum of £116 15s. Rev. W. Underwood, President of the Chilwell College, Nottingham, then delivered a very appropriate address; and Rev. J. Taylor, of Alford, concluded the service with prayer. A public tea meeting was held in the town hall, at five o'clock. Christian friends from the various congregations gathered in large numbers. Amongst the tea makers were ladies from every Nonconformist church in the town, and on the platform representatives from the same churches. About 350 sat down to tea. After tea, the pastor of the church presided. Prayer was offered by Rev. Thomas Burton, minister of Asterby and Donnington; and addresses full of good wishes for the prosperity of pastor and people were delivered by Revs. W. Orton, R. Cheeseman, W. Herbert, H. Richardson, and J. B. Sharpley, Esq., J.P. The introduction of Nonconformity into Louth one hundred years ago—the progress and present state of Non-

conformist churches in the town—the desirability of closer union and more fraternal feeling and action were topics ably handled by the various speakers. At this period of the meeting Mr. W. Newman gave a brief sketch of the Walker-gate church from its commencement. Rev. W. Underwood, of Nottingham, spoke at some length in an instructive and effective manner; and R. D. Newman, Esq., of Leeds, in apologizing for the absence of John Crossley, Esq., gave a most interesting and graphic sketch of the Christian labours, untiring zeal and diligence, and princely benevolence of that noble-minded man whose absence all regretted.

THE LONDON CONFERENCE. — On November 11, 1863, a meeting was held in the vestry of Præd-street chapel, Paddington, to consider the desirability of re-establishing the London Conference, which has held no sittings for many years. There were present Dr. Burns, J. Batey, J. Clifford, T. Goadby, J. Harcourt, and Mr. Quinny, deacon from Commercial-road. The following resolutions were adopted: 1. That we endeavour to re-establish the London Conference of General Baptist churches of the New Connexion, including all the churches of the district. 2. That we hold a meeting for this purpose on the afternoon of December 23, 1863, in Præd-street chapel, at three o'clock, and that a Home Missionary meeting be held in the same place in the evening, at seven o'clock. 3. That brother Batey be requested to write to all the ministers of the district, and invite their co-operation and attendance. It is hoped that all the churches will cordially unite and send representatives.

J. B. L.

SHORE.—*Fraternal intercourse among General Baptist ministers and churches. A good example.* Some fifteen months ago a General Baptist ministers' meeting was established in the western section of the Yorkshire district. It includes the ministers of the churches at Burnley, Shore,

Todmorden Vale, Arch View, Lineholme, Todmorden, and Birchcliffe, is held monthly at each place in rotation, has been well attended, and has been found both pleasant and profitable. The objects are, the promotion of a fraternal feeling among ministers and churches, and the suggestion and discussion of plans of usefulness. One of the results has been the interchange of pulpits among the ministers, and we believe a manifest increase of Christian esteem and love. Among several of the churches it has also been agreed to hold an occasional united ordinance service. The first of these was held at the Lineholme chapel, on Lord's-day evening, October 11th, 1863. In compliance with an invitation from the church at Lineholme, members of the Baptist churches at Shore, Todmorden Vale, Arch View, and Todmorden, met together. Rev. W. Salter presided, and was assisted by Rev. R. Ingham, and Rev. T. Gill. The attendance was large, and the addresses and other proceedings most appropriate and impressive. The Master of the feast was there, and the scene and circumstances will be long remembered with unfeigned delight. T. G.

AN ECCENTRIC CLERGYMAN—THE REV. JOSHUA BROOKES, OF MANCHESTER.—'Jotty Bruks,' as he was usually called, may be regarded as a perpetual cracker, always ready to go off when touched or jostled in the slightest degree. He was no respecter of persons, but warred equally and indifferently with the passing chimney-sweep, the huckstress, the mother who came too late to be churched, and with his superiors, the warden and fellows. The last-mentioned parties, on one occasion, for some trivial misbehaviour, expelled him from the chapter-house, until he should make an apology. This he sturdily refused to do; but would put on his surplice in an adjoining chapel, and then, standing close outside the chapter-house door, in the south aisle of the choir, would exclaim to

those who were passing on to attend Divine service: 'They won't let me in. They say I can't behave myself.' At another time, he was seen, in the middle of the service, to box the ears of a chorister-boy, for coming late. Sometimes, while officiating, he would leave the choir during the musical portion of the service, go down to the side-aisles, and chat with any loungee till the time came for his clerical functions being required in person. Once, when surprise was expressed at this unseemly procedure, he only replied: 'Oh! I frequently come out while they're singing *Tu Daum*.' Talking in this strain to a very aged gentleman, and often making use of the expression, 'We old men,' Mr. Johnson (in the dialect then almost universal in Manchester) turned upon him with the question: 'Why, how owd art ta?' 'I'm sixty-foive,' said Jotty. 'Sixty-foive,' rejoined his aged interlocutor; 'why 't'as a lad; here's a penny for thee. Goo buy thysel' a penny-poye (pie).' So Jotty returned to the reading-desk, to read the morning lesson, a penny richer. A child was once brought to him to be christened, whose parents desired to give it the name of Bonaparte. This designation he not only refused to bestow, but entered his refusal to do so in the register of baptisms. In the matter of marriages his conduct was peremptory and arbitrary. He so frightened a young wife, a parishioner of his, who had been married at Eccles, by telling her of consequent danger to the rights of her children, that, to make all right and sure, she was remarried by Joshua himself at the Collegiate Church. Once, when marrying a number of couples, it was found, on joining hands, that there was one woman without any bridegroom. In this dilemma, instead of declining this luckless bride, Joshua required one of the men present to act as bridegroom both to her and his own partner. The lady interested objected to so summary a mode of getting over the difficulty, Joshua

replied: 'I can't stand talking to thee; prayers' (that is, the daily morning service) "will be in directly; thou must go and find him after." After the ceremony, the defaulter was found drunk in the 'Ring of Bells' public-house adjoining the church. The churchyard was surrounded by a low parapet wall, with a sharp-ridged coping, to walk along which required nice balancing of the body, and was one of the favourite 'craddies' (feats) of the neighbouring boys. The practice greatly annoyed Joshua; and one day, whilst reading the burial service at the graveside, his eye caught a chimney-sweep walking the wall. This caused the eccentric chaplain, by abruptly giving an order to the beadle, to make the following interpolation in the solemn words of the funeral service: 'And I heard a voice from heaven, saying'—'Knock that black rascal off the wall!' This *contretemps* was made the subject of a caricature by a well-known character of the day, 'Jack Batty,' who, on a prosecution for libel being instituted, left Manchester. After a long absence he returned, and on his entreatings Joshua to pardon him, he was readily forgiven. Another freak of this queer parson was to leave a funeral in which he was officiating, cross the churchyard to the adjacent Half-street, and enter a confectioner's shop, kept by a widow, named Clowes, where he demanded a supply of horehound lozenges for his throat. Having obtained these, which were never refused, though he never paid for them, he would composedly return to the grave, and resume the interrupted service. In his verbal encounters, he sometimes met with his match. One day, 'Jemmy Watson,' better known by his soubriquet of 'Doctor,' having provoked Joshua by a pun at his expense, the chaplain exclaimed: 'Thou'rt a blackguard, Jemmy?' The Doctor retorted: 'If I be not a blackguard, Josse, I'm next to one.' On another oc-

casion, he said to Watson: 'This churchyard, the cemetery of the Collegiate Church, must be enclosed; and we shall want a lot of railing.' The Doctor archly replied: 'That can't be, Josse; there's railing enough in the church daily.' In his last illness the parish clerk came to see him. Joshua had lost the sight of one eye, and the clerk venturing to say that he thought the other eye was also gone, the dying man (who had remained silent and motionless for hours), with a flash of old fire, shouted twice: 'Thou'rt a liar, Bob!' A few days afterwards both eyes were closed in death. He died unmarried, in the sixty-eighth year of his age, and was buried at the south-west end and corner of the Collegiate Church. Poor Joshua! a very 'Ishmael' all his life, he found rest and peace at last. A man of many foibles and failings, he was free from the grosser vices, and in all the private relations of life he was exemplary.—*Chambers's Book of Days.*

LAST HOURS OF ARCHBISHOP WHATELY.—The following is an extract from a letter in *The Christian Observer*:—"His (the archbishop's) last illness showed his principles; then he spoke plainly. To one who, observing his sufferings, asked him if he suffered much pain, he said, "Some time ago I should have thought it great pain, but now I am enabled to bear it." His intellect was unclouded by illness; he could think and speak. Some one said to him, "You are dying, as you have lived, great to the last;" the reply was, "I am dying, as I have lived, in the faith of Jesus." Another said, "What a blessing that your glorious intellect is unimpaired;" he answered, "Do not call intellect glorious; there is nothing glorious out of Christ." Another said, "The great fortitude of your character now supports you." "No, it is not my fortitude that supports me, but my faith in Christ." With such a witness on his lips and in his acts, Archbishop Whately passed away.'

CLERICAL BIGOTRY IN THE NINETEENTH CENTURY.—It can scarcely be believed in these enlightened days, that a clergyman could be found who would refuse to read the burial service over the body of a person who had been in the habit of attending the church, and the Sabbath-school connected with it, just because the rites of baptism had not been performed. Yet such was the case recently. A daughter of a respectable farmer died at Newton Ferrers, and the body was taken to Yealampton churchyard for interment, when, to the surprise of the friends, the minister stated that he had received instructions from a brother clergyman residing near him that he was not to read the burial service over the body for the reason stated above. The friends remonstrated with him, but to no purpose, so the body was lowered into the grave and covered over without the service being read.

THE WORCESTERSHIRE MAGISTRATES AND A BAPTIST SCHOOLMASTER.—At the last Worcestershire Quarter Sessions, the Rev. G. R. Gray, of Inkberrow, called the attention of the bench to the astounding fact that the schoolmaster in the county gaol was a Baptist, and that after attending the Church service at the gaol on a Sunday morning, he actually went to a Baptist chapel in the evening! 'At one part of the day he expressed his belief in one Holy Catholic Church, and one baptism for the remission of sins, and at another the reverse. He (Mr. Gray) had always thought the three leading officers of the gaol—the governor, the chaplain, and the schoolmaster—should be members of the Church of England.' Other magistrates having concurred with Mr. Gray in regarding the appointment as most heinous, Lord Lyttelton also, though he did not know what to say about turning out the young man after he had held the place three years, yet 'must express his surprise that such an appointment had been made. He understood that in all public and Govern-

ment establishments, where the officials are paid by the State from funds compulsorily levied, those officials should be members of the Established Church. He had no hesitation in saying that the proceedings of this young man were not what an officer of such an establishment ought to do.' Mr. Henry Hudson, who was, perhaps, the only Dissenter on the bench, remarked that this was the first time he had ever heard that a gaol was a strictly Church-of-England community. The only complaint against the schoolmaster really was, that he read the prayers of the English Church. There was no imputation whatever on his ability or character, and he was sorry that in the nineteenth century such a question should have been brought before them. The Earl of Dudley, the chairman, here put a stop to the discussion as irregular. The magistrates had, he said, at the time made the best possible appointment. The subject then dropped; but the unfortunate schoolmaster has since been called upon to send in his resignation. Had the bench consisted of laymen only, however high their Churchmanship, they could not have been guilty of such a contemptible piece of bigotry and meanness; but the clerical magistrates lead their fellows through the dirtiest sloughs and deepest puddles they can find.

ANOTHER CASE OF REMARRIAGE.—In *The Chronicle* of the 15th of August last, the following appeared in the list of marriages:—'On the 9th inst., at the Wesleyan chapel, Leigh, by the Rev. William Moore, Mr. Thomas Bramhall, of Pennington, to Miss Agnes Farrington, Westleigh.' The young woman had for some time previous to her marriage resided with her parents near St. Paul's Church, Westleigh, at which place she was a Sunday-schooler, her parents attending that church. Owing, however, to some family differences, she left her home, and went to reside in Jones's-row, Pennington, during which period she attended the Baptist Union

Sunday-school, at the Town Hall, and continued to attend her class there after her marriage. A short time ago the couple removed to Westleigh, and have been residing near to the young woman's parents. They have been induced to attend church again, and upon the curate (the Rev. A. Wood) making inquiries as to where she had attended during her absence from Westleigh, was informed of all the circumstances, including her marriage at the Wesleyan chapel. These proceedings appear to have met with the censure of the curate, who denounced it 'as no better than a heathen marriage,' and told the young couple they were not lawfully married. He has induced them to be re-married, promising that he would exact no fees, and that he would give them their 'marriage lines.' The second ceremony was performed at the parish church, by the Rev. A. Wood, and in the presence of the young woman's parents.

'AUTHORISED' COMMENTARY ON THE BIBLE.—The *Guardian* says, we are happy to see that the objections brought against certain portions of the Bible are about to be met by leading theologians of the Church of England in a very practical way. If a false and unfair system of interpretation has been applied to the text of Scripture, the best way of confuting it is to apply a true and legitimate one. The honour of originating the plan is due to the Speaker of the House of Commons, who consulted several of the bishops on the subject, and the Archbishop of York, at his instance, undertook to organize a plan for producing a commentary which should 'put the reader in full possession of whatever information may be requisite to enable him to understand the Word of God, and supply him with satisfactory answers to objections resting upon misrepresentation of its contents.' The plan has received the sanction of the Primate. A committee—consisting of the Archbishop of York, the Bishops of London,

Lichfield, Llandaff, Gloucester and Bristol, Lord Lyttelton, the Speaker, Mr. Walpole, Drs. Jacobson and Jeremie,—takes the general supervision of the work. The Rev. F. C. Cook, preacher at Lincoln's-inn, will be the general editor, and will advise with the Archbishop of York and the Regius Professors of Divinity at Oxford and Cambridge upon any questions which may arise. The work will be divided into eight sections, the first of which will consist of the Pentateuch, a difficult subject, and will be edited by Professor Harold Brown, the Revs. R. C. Pascoe, T. F. Thrupp, T. E. Espin, and W. Dewhurst contributing. The historical books will be consigned to the Rev. G. Rawlinson, editor, and the Revs. T. E. Espin and Lord Arthur Hervey, contributors. The Rev. F. C. Cook will edit, and the Revs. E. H. Plumptre, W. T. Bullock, and T. Kingsbury will annotate, the poetical books. The four Great Prophets will be undertaken by Dr. M'Caul as editor, and by the Revs. R. Payne Smith and H. Rose as contributors. The Bishop of St. David's and the Rev. R. Gandell will edit the twelve Minor Prophets, and the Revs. E. Huxtable, W. Drake, and F. Meyrick will contribute. The Gospels and Acts will form the sixth section; the first three Gospels will be edited by Professor Mansel, the Gospel of St. John by the Dean of Canterbury, and the Acts by Dr. Jacobson. The editorship of St. Paul's Epistles is appropriately assigned to Bp. Ellicott and Dr. Jeremie, with Dr. Gifford, Professor T. Evans, Rev. J. Waite, and Professor J. Lightfoot as contributors. To the Archbishop elect of Dublin and the Master of Balliol is assigned the rest of the sacred canon. This really promises to be a work second only in importance to the 'LXX.,' or the English version made by the order of King James. Perhaps it will be quoted as 'the XXX.' The names of the editors and contributors, while they ensure orthodoxy, give promise that the comment thus put forth almost

with the sanction of the Church of England as a body will not be the utterance of any narrow school or section of it.

'WARILY' DIPPING.—A Welsh newspaper of the 13th inst., gives an account of the consecration of Pontlottyn new church, in the parish of Gelligaer, and the county of Glamorgan; and in a very elaborate description of the beautiful edifice, we have the following:—'Under the

font there is a baptistry provided for the immersion of adults by the side of the font proper. It is approached by steps and lined with Goodwin's tiles; a large white cross of tiles is laid on the floor of the baptistry, going the whole length and width of it. The baptistry is a new feature in our churches, and has excited much comment in the neighbourhood, where the Baptist body are very numerous.'

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## Notes of the Month.

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### ECCLESIASTICAL.

PALMERSTON has been most aptly styled 'the bishop maker.' Ten English bishops, five Irish, eight deans, and four archbishops owe their appointments to the unclerical premier. Our rumour as to the archbishopric of Dublin turns out to be correct. Dean Trench is the successor of archbishop Whately. Canon Stanley succeeds to the deanery of Westminster — 'the snuggest thing,' says a church organ, 'in the English church!' How oddly it would sound to read a similar description of the election of Epaphroditus as the minister of the apostolic church at Philippi! The bishop of Oxford has made a marvellous discovery for so acute a man, and announced it, with appropriate wailing, in his recent triennial charge. It is this—that the three hindrances of the clergy are, bad cottages, beer houses, and dissent! 'The presence,' says Dr. Wilberforce, 'of separatists in the parishes weakens the efforts of the clergy, and disturbs the minds of the flock. What we want is more distinctive church teaching!' Exactly. But instead of defeating dissenters

with such weapons, they would only swell their ranks.—The English church is getting ashamed of its attempt to 'silence' Colenso by 'authority;' and is now going to do what she should have done at first—answer him. Many eminent scholars have given in their names to a scheme which, popularizing the ripest learning of the day, shall be an 'authorized defence of the Old and New Testament Scriptures. This is good, as far as it goes. But all the scholarship does not happen to be found within the pale of the Establishment, and in a work of this kind it would have been graceful and wise to say the least, to recognize and profit thereby.—The church organs have been chuckling over what they are pleased to call the restoration to the church of a 'popular Baptist minister.' The recalcitrant dissenter, it appears, however, is a Mr. Bailey, one of the students of Spurgeon's college, who has recently been settled over an obscure Baptist chapel in Hull. His 'recantation' does not give much evidence of principle. We wish the Church joy of their gain. The dissenters have lost nothing.—The

Baptists of East Lancashire have lately held an important meeting at Accrington, which was very numerously attended. Its purpose was to promote practical union among the Baptists in that district. Similar meetings in other parts of the country would be an admirable preparation for what we hope yet to see a united Baptist Congregational Union. Such a body might be held for common purposes, without any destruction of existing organizations, and would put the strength of the Baptist body more fairly before the British public.—Our brethren in Courland are still suffering from the intolerance and bigotry of the Russian clergy backed by the government officials. Some are now in prison for conscience' sake, and a virtual prohibition of all meetings among Baptists for religious worship exists. Their condition is every whit as much deserving of the sympathy and help of the Evangelical Alliance as the condition of the now liberated Spanish prisoners.—Mr. Landels, after mature deliberation, has decided not to go to Australia.—The celebrated Scotch preacher, Dr. Guthrie, we exceedingly regret to hear is ill, and fears are expressed that the end of his public life is at hand. He is old, and needs rest.

#### GENERAL.

THE shocking murders in a London cab of a woman and her two children by her husband has created a profound impression throughout the country. During the interval which elapsed between the commission of the crime and the detection of the

murderer public curiosity was excited to an unusual degree. The murderer has been tracked out—but, before he was apprehended had anticipated his certain fate by taking poison.—The Crawley court-martial, now being held at Aldershot, bids fair to occupy a large share of public attention. The gravity of the charges against the prisoner, his high station, the distance of the scene of the supposed crime, the number of witnesses which have been summoned from India—to say nothing of the vast expence which the whole proceedings will necessarily involve—give the affair unusual importance.—The municipal elections are over. A good average of dissenters again occupy the honourable position of mayor. — The annual banquet to the ministers at the Mansion House led to the annual display of a style of eloquence indispensable to official life—the power of saying with vigour and tact what everybody knows without in the least saying what everybody wants to know. There was no word about the Congress, about Japan, or about the steam rams at Liverpool. In reference to the destruction of Kagosima Mr. Cobden has spoken sharply in a recent letter to the mayor of Rochdale. We learnt also that this affair will form the subject of a searching enquiry at the next session. Meanwhile we beg to call the special attention of our readers to a letter from an esteemed brother which will be found in another part of the present Magazine.—The French oracle has spoken. Europe waited with uneasy suspense for the Emperor's speech. His idea of righting every political difficulty by

a Congress has not the merit of being original. The members of the Peace Society were loud in their advocacy of a similar plan a dozen years ago. The emperor, however small may be the chances of any such Congress, which the *Times* in a grandiloquent mood describes as an Amphictyonic Council — has gained two things by his proposal, — a new toy for the French people to play with, and time. The empress Eugenie, it is said on good authority, is a most devout Catholic, and by her predilections and whims gives her imperial husband no small trouble. He hates the priests: she sides with them. He would withdraw his troops from Rome if he dare, and writes sharp notes to the Pope. She sells her jewels, and collects money intended for other purposes, — and sends the result to Pius the Ninth. The empress is already fading, and her once peerless beauty has to be dressed like a damaged wax bust in a hairdresser's window. — The inhumanities in Poland grow daily more revolting.

A poor woman, *enciente*, has recently been whipt unmercifully. Her offence was ridiculous: — being found, contrary to law, in the streets after dark without a lantern. She was walking home one night through the streets of Warsaw with her husband. They met a friend. She passed on while the two chatted together, and, having no lantern, was suddenly pounced upon by a soldier, carried to the guard-house, notwithstanding the protestations of her husband, and was then most barbarously whipt. — The new king of Greece has reached Athens. His frankness and suavity have won him much favour. He 'frames' well, and may yet lift the Greeks to an honourable position among the nations. — America still drags on her fratricidal war. At the present moment the Federals have gained some few advantages. But the termination of the war, which Mr. Secretary Seward has prophesied any time these two years was about to end speedily, is apparently no nearer its termination.

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## Marriages and Deaths.

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### MARRIAGE.

November 4, at the General Baptist chapel, Burnley-lane, by Rev. O. Hargreaves, Mr. J. Dean, contractor, to Mrs. Jane Robertshaw, widow of the late Rev. W. Robertshaw.

### DEATHS.

August 1, at Thorpe-in-the-Glebes, Leicestershire, in the 81st year of his age, Mr. Thomas Miller, who for

many years was an esteemed member of the General Baptist church at Leake and Wymeswold.

October 7, at Costock, Nottinghamshire, aged 61 years, Mr. Henry Follows, deeply regretted by a wide circle of friends.

November 10, at Quorndon, aged 75 years, Richard Cross, Esq., formerly of Thorpe-in-the-Glebes, who for many years was a valuable deacon of the General Baptist church at Leake and Wymeswold.

# Missionary Observer.

## THE MISSION DEBT.

It will be remembered that a strong desire was expressed at the Annual Association, held at Nottingham, in June, that the remainder of the Mission Debt, amounting to £1,400, should be paid off by DECEMBER at latest. At present we have only received £229 3s. 5d. on this account, as may be seen by the monthly lists of donations, published in the Observer. We trust that there is a large amount to come in during the present month from the cards taken by ladies throughout the Connexion, and from other donations.

We would remind our lady friends that the sums already acknowledged must be increased to twelve hundred pounds before we can claim the promised donation for the last two hundred pounds of the debt. Let there be a long pull, a strong pull, and a pull altogether, that so the last trace of the debt that has caused so much anxiety and discomfort to the friends of the Mission, may disappear with the end of the year 1863!!

## SACRAMENTAL COLLECTIONS FOR THE WIDOWS AND OR- PHANS OF MISSIONARIES.

We beg to remind the members of our churches of the resolution of the Committee, inviting them to augment their usual contribution at one of the Sacramental Collections during the year, and if possible on the *first Sabbath* of the year; the amount in excess of the collection on ordinary occasions to be appropriated to the fund for making provision for the Widows and Orphans of Missionaries.

No public reference was made to this subject last year on account of the efforts that were being made at the time for the relief of the Lan-

cashire distress. Several churches, however, made their Sacramental collection as usual. It is hoped that a larger number will find it convenient to remember this important object on the first Sabbath of the new year.

## LETTER FROM THE REV. J. BUCKLEY.

*Cuttack, August 10, 1863.*

WE have recently had a most anxious and trying time on account of the prevalence of small pox in our school, and in the christian village near us. It has prevailed more or less for four months, but has now happily passed away. There have been thirty-eight cases, seven of which have been in the school. One case only has had a fatal termination, and considering that several of the cases have been of an extremely malignant kind, and that most of those who have suffered from this terrible disease have been children, this appears somewhat remarkable; but we have learnt by painful experience that when the disease has passed away its effects remain, and these are often as bad, sometimes worse, than the disease itself. The natives are, I think, well acquainted with the mode of treatment that should be adopted in this disease, and judging from the observations made during these four anxious months, I should say that those who are inoculated for it have it in a much milder form. We do all we can to promote vaccination, but the prejudice of the natives against it is very strong, and I am sorry to say that facts undeniably prove that even when it appears to be successful it is no preventive against small pox, nor against its assuming a malignant form. In this country, too, either owing to the heat of the climate, or to the vaccine matter not being

good, it does not take effect at all in a large number of cases. The cold weather is the best time to give it the trial. In May, when the small pox was raging, we had eleven of the children vaccinated, but it did not take proper effect in a single instance. I noticed in the papers that this frightful disease was prevailing in London at the same time as here. I desire to acknowledge the goodness of our heavenly Father in mercifully preserving us at this time of anxiety and peril. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." For three weeks a dear little child (Henrietta), who has narrowly escaped with her life, was in the house; and the anxiety by night and by day, and the heart-piercing cries of the little sufferer cannot soon be forgotten. She is still unable to walk, though entirely recovered in other respects from the effects of the disease.

ORISSA IN THE INTERNATIONAL EXHIBITION OF 1862.

A CATALOGUE has recently been published by the Local Committee of Cuttack of the specimens of local produce and manufacture sent to the Exhibition, from which much interesting information may be obtained, not elsewhere to be met with, of the natural productions and capabilities of the province, especially of the tributary estates. It extends to thirty-one pages, and is admirably classified and arranged. It may be interesting to know that the arrowroot sent was grown by one of our native christians at Khunditta. The Committee observe, "This arrowroot is of excellent quality, and the process of manufacture is as simple as may be. The tubers are taken up in the cold season, washed, put into a large wooden mortar, and mashed. The mash is then taken out and well washed in cold water; the water drained off and put to stand in large flat vessels, when it deposits a large proportion of the

arrowroot flour, which is then washed in cold water and dried in the sun. It is sold among the European residents of Cuttack, the price being a little under sixpence per English pound. The wild arrowroot is a plant growing abundantly in the jungles of the district."

On cotton the Committee remark, "The first sample of the raw material and the thread, which are Nos. 90 A. and 92 A., were presented to the Committee of Cuttack by the Rev. George Taylor, of Piplee, a missionary in connection with the General Baptist Society, who has for some time persevered in an experiment, on a small scale, to grow this useful staple, with the view of affording to the colony of native christians under his charge some more lucrative employment than the growing of rice. His plants are reared from American New Orleans seed; and yield, as calculated on his data, at the rate of three hundred pounds per English acre, at an outlay of about twenty-one shillings the acre, on a light sandy soil, the plants requiring manure and irrigation only in the hot months, or from March to June."

Mr. Taylor's specimens were so well approved by the Judges that a medal has been awarded him.

The catalogue was, I believe, prepared by our estimable friend, Mr. Lacey, and is creditable in a high degree to his ability and research.

THE CHAPLAIN OF CUTTACK V. THE MISSIONARIES.

A YEAR and a half ago I gave your readers some particulars of the dying experience of the late chaplain of this station. His successor is a man of very different spirit as a correspondence in the *Freeman* a few months ago would show. In one of his recent sermons, alluding to our weekly tea meeting, he described us as "a canting, ranting set, who meet at each other's houses for religious exercises and tea, and wind up with scandal and backbiting." And in the same sermon he said,

"They rant and rave about hell as if they had been there themselves!" It will be seen from this that the "woe" pronounced on those of whom "all men speak well" is not likely to fall upon us. I need not say that these vulgar effusions of priestly intolerance and impotent malice will be treated with the compassion and contempt they deserve. We are disciples of Him "who, when he was reviled, reviled not again."

A few months ago a tablet in memory of Mr. Lacey was placed in the chapel at Cuttack. The inscription is appropriate. It is as follows:

IN  
AFFECTIONATE REMEMBRANCE  
OF CHARLES LACEY,  
GENERAL BAPTIST MISSIONARY IN ORISSA,  
WHO DIED AT CUTTACK,  
ON THE 8TH OF JANUARY, 1852,  
AGED 52 YEARS.

His acquaintance with the language, religion, and habits of the people was intimate, his love for their souls intense, and his efforts to promote their spiritual welfare through a period of more than twenty-eight years were untiring. He was permitted to achieve a large amount of success, and died in the peace and hope of that gospel which he laboured so abundantly to proclaim.

## DHEKANAL CAR FESTIVAL.

THE following native brethren attended the car festival at Dhekanal, on the 18th of June, viz: Jagoo, Thoma, and Ram Das. It being the rainy season, the journey was attended with difficulties and privations, but these sink into nothingness when we set before our eyes the future reward.

On our arrival we sent the rajah a letter that had been furnished to us by our beloved pastor Stubbins Sabib. As soon as he read it he sent for us and began freely to converse, the following are among the questions and answers that transpired.

Rajah. Well are you christians?  
Answer. Yes, we are christians.

Rajah. What caste were you before you became christians?  
Answer. We were what men call Soodras.

Rajah. Why have you been so foolish as to forsake caste and honour, and bring the honour of your forefathers into disgrace?  
Answer. If you will only impartially consider you will perceive that caste is merely an ordinance of man, and that our forefathers can neither be disgraced nor honoured by any conduct of ours in this matter. Also that we ourselves can inherit neither praise nor censure from their good or evil deeds. In God's holy book it is written, "that every man shall receive the fruit of his own works."

Rajah. I do not consider what you term God's holy book, to be altogether true, neither is it as a whole the gift of God. What it says about the creation may be true, but many other parts, especially the four gospels, are utterly false. The Hindoo Poorans are false except the Bades; the books of the Mahomedans are false except such parts as relate to Alla—God.

Answer. That the Bible is true over all Hindoo and Mahomedan writings may be proved in four ways.

1. Purity and purity alone is the characteristic of the Bible. Other shastres contain unclean, foolish, incredible, or obviously false statements.

2. The writers of the Bible were men who lived in different times, in different countries, and moved in different spheres of life, but from the beginning to the end of their writings it will be found that they all wrote about Jesus Christ, and spoke of him as the only Saviour. There is, therefore, a unity of the whole on this most momentous of all subjects, showing it to be the gift of God. It is far otherwise with all other shastres. Each writer has carved out a Saviour for himself, hence all is confusion, showing that their shastres are not the word of God, but the work of men.

3. What is written of God in the Bible is every way credible; for instance, his eternal glory, his nature, his wisdom, his love, his mercy, his forgiveness, his grace, his justice and the like; but what is written of God in other shastres is often alike unfounded and unreasonable, opposed to every principle of honesty and common sense.

4. The writers of the Bible predicted events which received their accomplishment hundreds of years afterward, and in addition to this some of the wickedest men that have ever lived have had their hearts changed by the reading and study of that blessed word. Surely here is some evidence that the Bible is God's word.

"These evidences," said the rajah, "are false. The forefathers of these sahibs wrote the Bible, and now they are endeavouring to send it into every country as the word of God. But what about Jesus Christ? What evidence do you give that he is the Saviour? Can he save others who himself died, and died by the hands of evil men? Truly this is incredible. It may be that you regard him as true as the Hindoos regard Krushna and the mussalman's Mahomet." Answer. Your highness knows that for all the people the earth contains there is but one sun, in the same way there is but one Saviour; for all, whether Hindoo, Mahometan, European, or whatever other people. Jesus Christ is pure, and those who embrace his religion become pure; but consider and see that he who himself is evil can never make another good; if Christ were sinful he could never make his followers holy. He is holy—he is worthy—and by his death has saved the vilest of men. Neither Krushna nor Mahomet died for sinners, but in and for their own sins. Had Christ been unwilling, wicked men could not have slain him; but for this cause he became incarnate that he might give himself an offering and a sacrifice for sin.

That Christ indeed is God is

evident from the miracles he performed and his own triumph over death; and well do the Scriptures declare that there is salvation in none other. Hearing this the rajah seemed rather piqued, and in a somewhat sarcastic tone said, "yes, yes, I dare say you secretly mourn that in a thoughtless hour you abandoned caste, and that in your heart you wish you could regain it. Doubtless, you are sorrowful that you have daily to work hard, especially those christians who have to cultivate the soil." To this it was replied, if christians cultivate the soil, as many do, surely this is no disgrace, for in the absence of cultivators how would the rajah obtain his revenue? God's direction to all is to be diligent in business, and at the same time fervent in spirit, serving the Lord. Here the rajah smiled and remained silent, when one of the brethren said to him, "be assured that if your highness rejects this true religion, you will find only shame and reproach at the last." "What," said the rajah, rather scornfully, "I have shame?" "Yes," said the preacher, "and not you only, but all who reject the truth of Christ." Here we took our departure and went into the festival to preach. While we were distributing books the rajah came up, and having called us to him, requested some books which were given to him. He then said, "it is not well for you to make Christ supreme and preach him in the way you do. I have read many books written by learned sahibs," he referred to Combe, &c., "also pamphlets and papers from Calcutta, and find that even the sahibs do not all believe in Jesus Christ. I believe in God, in his mercy, forgiveness, love, &c., and hold it as a crown on my head, but what you say about Jesus Christ, I cannot receive."

Many people in the festival heard well, and took books gladly, but the rajah's principal attendants took up the taunts of their master, and beyond him scoffed at religion.

The rajah is far superior to the generality of Oriya rajahs. His palace is a lofty two-storied building, and is furnished in a superb manner. In building and decoration he has imitated the elite of Europeans. Within the fort are a police and ordinary court, prison, guard, &c. In many cases the rajah sits as judge, and decides causes himself. He is very learned, especially in Sanskrit lore, and is on the whole an unassuming and affable man.

Such is the brief account these dear brethren furnished me, of their visit to a festival not frequently visited. It will serve to show with what fearlessness they make known the truth, even before the kings of the earth. I might just say the rajah invited them to another interview, on condition that they would only speak of God, and not of Christ. They refused the interview on these terms, by saying they would not go where they might not speak about the Lord. The rajah, however, was very hospitable to them, and perhaps some of their simple truths may find a lodgment in his heart. He is a deist, and to such men the *Essays and Reviews* and now *Bishop Colenso* are as the water of life. I. STUBBINS.

### CHANGES IN BENGAL.

*From the Monthly Chronicle of  
"Christian Work."*

A QUIET change is always going on amongst the staff of missionaries labouring in India: sometimes the removal or departure of labourers challenges public attention, and marks a special era in our course. At the beginning of the present year several missionaries who had been absent in England for the restoration of health returned to their labours: we thus welcomed Mr. Wenger, of the Baptist Mission in Calcutta, the able translator and editor of the Bengali and the Sanskrit Bibles; and Messrs. Stubbins and Brooks, of the Orissa Mission, the former one of its able preachers,

the latter its experienced printer. Mr. Anderson, also of the Jessore Mission, returned to his old sphere. Ten or twelve new missionaries entered the country for the first time. Nearly all proceeded to the North-West Provinces, to the Baptist and American Missions: but two joined the Free Church Mission in Calcutta, which had long been greatly weakened, but now again enjoys the service of a strong and able staff of labourers. A small number left the country, nearly (all alas!) young men who had utterly broken down in health. One missionary will speedily leave us, whose departure will be regarded with special regret. Mr. Puxley a few years ago was a cavalry officer in the English army, and served in the Crimea. Entering the ministry of the Church of England, he came out here to teach the Sontals in the the new mission founded by the Church Missionary Society. A brief career, however, among the swampy bottoms of the Bhagulpore district has given him that jungle fever which yields to nothing but a sea voyage and one's native air; and most reluctantly for a time at least he quits that interesting sphere of toil.

Our greatest losses lie nearer home. It is hard for the Calcutta missions to lose in a single year both Mr. Wylie and Dr. Duff. Twenty years ago Mr. Wylie landed in Calcutta a young barrister, to find an honourable position in the world through God's blessing on his own exertions. He at once attached himself openly to the religious residents of the city, and was a close, personal friend of the late John Macdonald. His piety made him a marked man among the barristers of the day, and the annoyance to which he was frequently subjected on account of it well illustrates the character of the men by whom he was surrounded. Escaping from this trouble, he became one of the city magistrates, and then first judge of the Court of Small Causes. The constitution and rules of this

court were of his devising; for many years he presided most ably over its decisions, and contributed in an eminent degree to secure for it public confidence. For the last three years he has been clerk and secretary of the successive Legislative Councils. While diligent in the public business of his life, he has ever been one of the most active supporters of churches and religious societies amongst us. An elder of the Free Church, secretary and then president of the Bible and Tract Societies, and secretary of the City Mission, a most energetic and practical member of the Calcutta Missionary Conference, he has long occupied a front place in our schemes of Christian agency, and by example, counsel, zeal, and liberality, has devotedly advanced their interests. All missionaries found in him a personal friend; and in times of difficulty the missionaries among the Coles and the American brethren in Burmah were sustained and animated not more by the pecuniary help he procured for them, than by his hearty words of sympathy.

He is known well in England as well as here, and during his brief visit in 1855 the few words he spoke at various meetings fell with weight and power. We shall miss him long. Who will supply his place, now painfully empty? But you will gain at home, when his health is once restored; and long may he live "to serve his generation according to the will of God." He is at present on sick leave, and may perhaps return again for a brief while to Calcutta; but we can scarcely look for him as a settled resident in this city again. The Missionary Conference took a sad farewell of him the last time he met them; and all the Christian societies of the city have given him the expression of their affection and regret on his departure.

Since Mr. Wylie went to England, Dr. Duff has also been compelled by a severe attack of illness to relinquish in Calcutta the work he has so long loved, and carried out with

energy and ability so great. He was doubting when the year began whether he would be able to bear the rainy season once more after his long service: the season came, and with it very speedily the doubt was decided. He has gone down to Singapore and Java, hoping to return for a few weeks at the close of the year. He will then visit by slow stages the Free Church Missions in India and South Africa, and so quietly return to Scotland.

So ends in India the distinguished career of this honoured servant of Christ. It has extended over a period of thirty-four years, of which twenty-three have been spent in India itself, and eleven years in his two visits to Europe and America. Dr. Duff came to India rather older than most new missionaries, and with a larger and riper mind. From the first he showed himself a broad thinker, a fluent writer, an eloquent speaker. He arrived at the right moment in the history of education,—a turning point in the course which the native mind was following; and his example, his writings, his pleadings with the government and with individuals, gave a prodigious impulse to the desire then awakening on every hand for the acquisition of the English language. The Oriental period of education, with its Sanskrit and Arabic professors, and its Persian in the courts, passed away for ever, leaving but a shadow and a name behind. The English language and literature from that time took a firm hold on the young minds of India.

On every hand the feeling of regret at Dr. Duff's departure is profound; and all the respect and regard felt for him by all classes of religious society have been called forth in increased degree. The work to which Dr. Duff was called was one of immense importance: it was one calculated to confer a long line of benefits upon the people of India, which should endure for ages. He has done it well, and we glorify God in him. May peace and rest crown his remaining days.

## INTELLIGENCE.

TARPORLEY.—The annual services on behalf of the Baptist Missionary Society, were held on Sunday, October 18th, and the public meeting on the 19th, in the public hall. Rev. H. Wilkinson preached on the Sabbath, and with the Revs. J. C. Pike, J. B. Lockwood, C. Swannell,

(Wesleyan), Mr. Aston, and Mr. Dutton, took part in the public meeting. Mr. Willis, of Ridley Hall, in the chair. The hall was well filled. The services throughout were of a very interesting character; and the handsome sum of £72 9s. 4d. was realized for the mission. R. B.

## Foreign Letters Received.

BERHAMPTON—W. Hill, Sep. 1, 3.

PIPLEE—W. Miller, Sep. 28, 30.

## Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,  
From October 20th to November 20th, 1863.

## AUDLEM.

	£	s.	d.
Public Collection	...	1	3 4
Collected by—			
Miss J. Thursfield	...	1	13 7
Miss Thompson	...	0	8 0
Miss E. Bonell	...	0	6 7
		3	11 6
Less expenses	...	0	7 6

## BARTON.

Balance of Collections	...	0	13 6
Juvenile Association for Three Orphans	..	7	10 0
		8	3 6

## BIRCHCLIFFE.

Public Collections	..	6	12 0
Collected by Miss Lister—			
Mr. James Lister	..	2	2 0
Rev. W. Gray	...	0	10 0
Mr. J. Whitham	..	0	10 0
Mr. J. Ingham	...	0	10 0
Miss Lister	...	0	5 0
Small sums	..	0	5 0
		4	2 0
Collected by Miss B. Stansfield	1	2	9
"    Mr. W. H. Farrar	1	2	4
Mr. Gray's Childrens' box	...	1	0 0
Sunday-school box	...	0	8 9
		14	7 10

## COVENTRY.

Collections and Subscriptions	7	19	6
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## HALIFAX.

Public Collections	...	11	14 0
Messrs. John Crossley & Sons	3	3 0	
Mrs. James Hodgson	...	2	2 0
Mrs. M. Bottomley	...	2	0 0
Mr. J. Ingham	...	1	0 0
Rev. C. Clark	...	0	10 6
		20	9 6

## LEICESTER—Friar-lane.

	£	s.	d.
Mrs. Case, for Orphan	...	2	10 0

## MELBOURNE.

Public Collections	...	10	15 7
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## QUORNDON AND WOODHOUSE.

## Quorndon.

Public Collections	...	5	1 9
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## Mountsorrel.

Public Collection	...	0	14 9
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## Woodhouse Eaves.

Public Collections	..	3	1 0
		8	17 6

## TARPORLEY.

Moiety of Legacy by the late Miss Aston £100, less Legacy Duty and Expenses on the whole £20 13s. 4d.	...	79	6 8
Public Collections	...	15	19 2
Rev. J. B. Lockwood	...	0	10 0
Mr. Wootton, Farndon	...	0	10 0
Mr. T. Whalley, Senr.	...	1	0 0
Mr. T. Bowers	...	1	1 0
Mr. Joseph Aston	...	3	0 0
Ditto, for Debt	...	7	0 0
Mr. R. Dutton	...	2	2 0
Mr. T. Bate, for Orphan	...	2	10 0
Mr. C. Bate,	...	2	10 0
Mrs. Smith,	...	2	10 0
Ditto, for Debt	...	1	0 0
Mr. Wm. Aston	...	1	0 0
Ditto, for Debt	...	1	0 0
Mr. Darlington	...	1	0 0
Mr. T. Walley, Junr.	...	1	0 0
Mr. Hassall, Raby	...	1	0 0
Mrs. Walley, Frankton	...	1	0 0

				£	s.	d.					£	s.	d.								
Mr. Dickenson...	...	...	1	0	0	1st Class, Boys'	...	...	0	10	0										
Mr. John Aston	...	...	2	0	0	2nd "	...	...	0	2	2½										
Ditto, for Debt	...	...	3	0	0	3rd "	...	...	0	1	6										
Mr. R. Bate	...	...	2	0	0	4th "	...	...	0	5	0										
Ditto, for Debt.	...	...	3	0	0	Collected by Scholars—															
Mr. J. Fletcher	...	...	1	0	0	Martha Jane Woodward's box	...	...	0	8	0										
Mr. Lewis	...	...	0	10	6	Elizabeth Hodgkinson's box	...	...	0	11	6										
Miss and Miss R. Lewis	...	...	0	10	6	Crissy Walley's box	...	...	0	15	5										
Mr. Richard Aston	...	...	0	10	0	Emily Aldersey's box...	...	...	1	5	0										
Mr. Jackson	...	...	0	10	0	Fanny Gill's box	...	...	1	1	0										
Mr. Sherlock	...	...	0	10	6	Celia Young's box	...	...	0	5	7½										
Miss Clifton	...	...	0	11	0									5	18	3					
Mr. Thompson, St. Helen's	...	...	0	10	0									72	19	11					
Mr. Aldersey	...	...	0	5	0									Less expenses	...	2	8	9			
Boxes—																					
The Misses Bate, Chester	...	...	1	1	0									WALSALL.							
„ Misses Aston's	...	...	2	6	6									Collections and Subscriptions			24	10	0		
Miss Sheen's	...	...	0	18	10									WIRKSWORTH AND SHOTTLÉ.							
Miss Hassall's	...	...	0	10	4									Public Collections at Wirks-			...	...	5	1	1
Stephen Walley's	...	...	0	15	4									Ditto at Shottle			...	...	1	10	4
Sunday-school, subscribed by—																					
1st Class, Girls'	...	...	0	4	0												6	11	5		
2nd „	...	...	0	3	1																
rd „	...	...	0	2	6																
th „	...	...	0	3	5																

## DONATIONS FOR MISSION DEBT.

ASHBY-DE-LA-ZOUCH.				LEICESTER— <i>Friar-lane.</i>									
Miss Eliza Orchard's card	...	...	5	0	0	Mrs. Case's card	...	...	5	0	0		
BARTON.				LONDON.									
Miss Christian's card, Thornton	...	...	5	0	0	Mr. J. Poole	...	...	10	0	0		
BERKHAMPSTEAD.				MARCH.									
Miss Hobbs's card	...	...	3	18	6	Thank Offering by a Friend	...	...	5	0	0		
Mrs. Lawton's card	...	...	2	10	0	NOTTINGHAM— <i>Mansfield-road.</i>							
				6	8	6	Mrs. F. Booker's card...	...	3	15	0		
Less expenses	...	...	0	0	9	PETERBOROUGH.							
COVENTRY.				Collected by Mrs. BARRASS and									
Mrs. R. Compton's card	...	...	3	1	0	Miss Birch	...	...	5	5	0		
LEICESTER— <i>Archdeacon-lane.</i>				QUORNDON.									
Mrs. J. Noble	...	...	5	0	0	Mrs. North's card	...	...	2	10	0		
Mrs. Stevenson & Mrs. Leigh's card	...	...	5	5	0	ROCHDALE.							
				10	5	0	G. T. Kemp, Esq., by Rev. J. C. Pike	...	...	5	0	0	
Dover-street.				WHEELOCK HEATH.									
Miss Goadby	...	...	0	10	0	Miss Pedley's card	...	...	5	0	0		
Miss Tyers's card	...	...	5	5	0	WISBECH.							
				5	15	0	Mrs. F. C. Southwell...	...	...	5	0	0	
								81				18	9

Total received on account of the Debt since Midsummer ... £229 3s. 5d.

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, and the Rev. H. Wilkinson, Secretaries, Leicester; from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

# TO THE DISSENTERS

OF THE

UNITED KINGDOM.

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FELLOW COUNTRYMEN,—

The close of the year 1862—the Bicentenary of the expulsion of two thousand Puritan divines from the pulpits of the Church of England—will suggest to you the propriety of so revising your purposes and your position, as that the lessons you have learned from the past may bear their legitimate fruit in the future. With singular unanimity and earnestness of heart, you set yourselves, last year, to the serious study and devout celebration of, perhaps, the most impressive example contained in your country's annals of simple christian fidelity to the convictions of conscience. Refusing to be deterred by ridicule, to be misled by skilful perversions of history, or to be frightened back by violent clerical reclamations, you have held communion with the sainted dead, to whose heroism during their lives England is largely indebted for her civil freedom, and you, for liberty of worship and teaching. You have made yourselves familiar with their manner of life. You have reverently scanned the spirit of their deeds and sufferings. You have tested their principles. You have seen, bewailed, and

charitably accounted for, their errors. By various methods, and in almost every place throughout the kingdom, you have held their memory up to your countrymen as worthy of admiration, and their heroic obedience to God's will, when contravened in their belief by human law, as deserving of imitation. To these ends you specially consecrated the year that is gone. It was thus that you deliberately chose to commemorate the Ejectment; and future generations will, no doubt, bear testimony that you did so wisely and well.

You scarcely need to be reminded that the duty which you voluntarily took upon yourselves at the beginning of the year does not cease with its close. What you have done is a sacred pledge given to the world of what you will do. You have called to remembrance the past, that you might better qualify yourselves to deal with the future. The singleness of intention displayed in the lives of the Two Thousand, the earnestness of spirit, the profound reverence for truth, the unwavering faith in its power and unfaltering submission to its authority, the stern resolve to follow it at all costs, and the un murmuring, cheerful, and heroic alacrity with which deeds answered to what conscience enjoined, cannot have been searched for, traced out, gazed upon, and lovingly and thankfully applauded, without leaving upon your minds a more or less distinct impress of themselves, nor without baptising your motives with their regenerative influence. Your challenge to your countrymen to unite with you in admiration of the character, the lives, the deeds, and the endurance of this noble band of confessors, is likewise an invitation to them to mark how far you practically resemble them, and in what manner, and to what extent, you embody their spirit. But, above all, the praise you have given to God, for having strengthened, upheld, and blessed them, in unhesitatingly foregoing their temporal possessions and prospects for the sake of Christ's Church, lays you under an imperative and religious obligation to 'arm yourselves likewise with the same mind.'

The vantage-ground on which you stand at the present day,

for both the guidance and the utterance of your religious faith, was won for you by the resolution of others to suffer the last extremity of earthly evil rather than put, in abeyance convictions, the assertion of which, as part of the mind of Christ, they deemed to be conducive to the purity and efficiency of His Church. To say that some of the questions which interested them are unimportant in your eyes, and that some of the opinions which they professed were erroneous, is only to admit that human judgment is fallible. It is more to the purpose to remark, that they faithfully handed down to you the whole of what they had, or thought they had, of God's truth; esteeming nothing trivial, which, in their judgment, endangered the pure administration of Christian ordinances. The controversies they took up were the controversies of the age in which they lived. The duty they discharged with unflinching conscientiousness was the duty that lay immediately before them. They believed that by 'serving their own generation according to the will of God,' they were rendering the service specially required of them. They put aside nothing, great or small, for settlement by succeeding generations on which their own convictions were clear. They would not shuffle off to coming times any of the inconvenient questions which were rife in their own. If, in some respects, you have broader, more liberal, and, as you think, more scriptural views than they, you owe that superiority, under God, to their manly contention for such views as they had. The great practical lesson enforced upon you by their example, is to use to the utmost, and at any cost, the whole measure of truth committed to you, that your children, and your children's children, may be similarly lifted by your fidelity to a position of fuller light and greater liberty than your own.

You cannot but be aware, fellow-countrymen, that this age also presents for practical solution a question touching the well-being of Christ's Church, towards which you stand in much the same relation as did the Two Thousand towards the controversies of their day—a question evolved out of their sufferings, and

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inferior in importance to none on account of which those sufferings were piously borne. Divine Providence appears to be committing to the present generation the heavy responsibility of readjusting, according to the principles and the spirit of Christ's holy gospel, the relations of civil and political authority to societies organised for the nourishment and extension of spiritual life. Your views of the basis on which that readjustment should be effected are professedly gathered from God's word. The traditional and opposite views of the subject which have prevailed for centuries, and still shape the legislation of this country, lay at the root of the errors of your Puritan forefathers, and entailed upon them the afflictions they endured. During the past year, you have, no doubt, found, both in their mistakes and in their fiery trials, confirmation of your previous conviction that the exercise of political power in the maintenance and government of a spiritual organisation is irreconcilable with the supremacy of its Divine Lord, and detrimental to its own peace, purity, and power. To this conviction you are called upon to bear a faithful testimony, as the men whose memory you have recalled did to theirs. To avow it manfully, to contend for it earnestly, to teach it conscientiously to your children and your neighbours, to honour it by the consistency of your example, to face derision, reproach, and, if need be, the disruption of friendly ties, the sacrifice of temporal advantages, and even the risk of vacating posts of usefulness and influence in its behalf, and to do all this in loving and prayerful obedience to the will of God—this is the sublime lesson enforced upon you by the history the culminating event of which you last year commemorated. In presence of the departed heroes who braved ignominy, privation, and even death, to hand down to you the truths which they possessed, you cannot hold in listlessness such as have been committed to your keeping. The voice from the past, to which you have been devoutly listening, would else rebuke you as unworthy of your heritage. This generation, no less than that of 1662, holds in trust for posterity a precious boon, and no admiration of those

who are gone can weaken the obligation of faithfulness to those who are to come.

That a great conflict of opinions on the momentous question referred to, involving also a conflict of interests of immense magnitude, rapidly approaches, and is even now at hand, and that it will test to the utmost your loyalty to your principles, must be apparent to the most careless observation. Prominent men on both sides have evinced a nervous trepidation lest they should provoke it. Statesmen have done their best to postpone it. Christian charity has been invoked to prevent it. Its approach, however, is no more to be stayed than that of the rising tide. Every movement, set afoot with whatever design, helps to clear the field for it. Every change of opinion, every effort after free inquiry, every prosecution of men for proclaiming its results, the awakening of religious sentiment and the more earnest culture of spiritual life, both in the Established Church and out of it, the growth of the population, the spread of education, all the incidents and influences of the present age—are unintentionally contributing to push under notice and into discussion the question of the proper relation and the legitimate duties of the Civil Power to the Church. Your own celebration of the Bicentenary has given the public mind a mighty impulse in this direction. Already, political parties are indicating the positions they will take up in reference to the expected struggle. Not in the United Kingdom alone, but in most of the states of Europe, and especially in Italy, the relative limits of secular and spiritual authority are coming under public consideration. The respective spheres of Cæsar and Christ are everywhere being examined with a view to a wiser demarcation of their boundaries. It is not in man's power to evade the responsibility which God has devolved upon the present age.

Fellow-countrymen! you have a high part assigned to you in the impending contest. Happily (may we not say providentially?) you have been qualifying yourselves, and bracing up your moral energies, for the duty to which you are summoned, by a

reverential and religious study of the lives, the spirit, and the conquests of men whose faith and patience it should be your ambition and your honour to reproduce. Your commemorative services will then, and only then, have accomplished their proper ends, when they shall have quickened you to bear yourselves towards the greatest question of these times in a like earnest, godly, and self-sacrificing spirit with that which shaped the conduct of the Ejected in regard to the struggles of their own day.

Should it have pleased God to bless your Bicentenary movement to the awakening in your hearts of some such desire and determination as are above adverted to, there will be no serious difference, certainly nothing like antagonism, in the means employed with a view to their realisation. There may be 'differences of administration, but the same spirit.' So long as all are conscientiously exerting themselves to bring about the same glorious object, it will matter little how various those exertions may be. By a law of Providence, as unerring as the laws of nature, all the tributary streams will, sooner or later, pour their waters into the same broad channel. Some of you will prefer, perhaps, to work individually; some, on the broadest basis of association that can be found. There will be those amongst you who will select the family circle for their sphere of teaching and influence; as there will also be others who will restrict their exertions to the church, the congregation, or the neighbourhood with which they are connected. Many will feel themselves at liberty only to deal with the religious aspects of the question; while some, even on religious grounds, will rely chiefly on political agencies. Domestic instruction and training, the pulpit, the lecture-desk, the discussion class, the public platform, the press, the parish vestry, the revising barrister's court, the election committee, the hustings, the vote, the watchfulness of the represented over the representative, the petition to Parliament — all these denote different instrumentalities, one or more of which a truly conscientious worker may turn to good account. The Committee of the 'LIBERATION

SOCIETY' will hold itself prepared, to the full extent of the means placed in its hands, to give such assistance as may be desired to every diligent labourer in this field of usefulness, whatever may be the particular mode of working adopted, and without imposing the condition of membership. Conscious of its own singleness of motive, it has unwavering faith in its own resources. 'These will be multiplied, as men who are devoutly intent upon the object it is pursuing are multiplied.

Our all-absorbing wish is, that the Dissent of 1862 may be worthy of a place beside the Nonconformity of 1662. It is in this hope we have presumed to address you. From the threshold of the New Year—the immediate successor of the Bicentenary—we venture to express our confidence that you will follow up consistently, and to its natural, logical, inevitable issue, the course of public effort upon which you have entered; and that the close of 1863 will find you a united, well-disciplined, and courageous host, prepared to promote the depoliticalisation of every section of Christ's Church by all the legitimate means which lie within your reach, on every opportune occasion which God's Providence may make for you, and at any sacrifice which loyalty to your Gracious Master, the Captain of your salvation, may demand.

On behalf of the Executive Committee of the *Society for the Liberation of Religion from State-Patronage and Control,*

WILLIAM EDWARDS, Chairman.

J. CARVELL WILLIAMS, Secretary.

2 SERJEANTS' INN, FLEET STREET,

LONDON : *January 1, 1863.*

# SOCIETY FOR THE LIBERATION OF RELIGION

FROM

## STATE-PATRONAGE AND CONTROL.

The objects of the Society are:—

The abrogation of all laws and usages which inflict disability, or confer privilege, on ecclesiastical grounds, upon any subject of the realm.

The discontinuance of all payments from the Consolidated Fund, and of all Parliamentary grants, and compulsory exactions, for religious purposes.

The application to secular uses, *after an equitable satisfaction of existing interests*, of all national property now held in trust by the United Church of England and Ireland and the Presbyterian Church of Scotland; and, concurrently with it, the liberation of those Churches from all State control.

It is expressly provided by the Society's constitution that the means which it adopts shall be moral and constitutional only.

Its general plan of action is of a threefold character—

1. It seeks, by means of meetings, lectures, and the use of the press, to diffuse information illustrative of the tendency and results of employing the power of law in aid of religion, and to create a public opinion in favour of its aims.

2. It endeavours to organise the friends of the Society in such a manner as will enable them to exert their combined influence on Parliament; and, especially, it watches the proceedings of Parliament, to seize every opportunity for gradually securing the Society's objects, as well as to prevent any new infringement of civil equality on ecclesiastical grounds.

3. It urges the duty of, and affords facilities for, acquiring and exercising electoral power, to promote the return to Parliament of those who are favourable to the Society's Parliamentary policy.

The Society is thoroughly unsectarian in character, and *does not desire to effect any alteration in the doctrines, or forms of worship, of either the Church of England or that of Scotland.*

Communications for the Society may be addressed to "The Secretary, 2 Serjeants' Inn, Fleet Street, London."