

THE GENERAL
BAPTIST MAGAZINE,
REPOSITORY,
AND
MISSIONARY OBSERVER.

VOL. V, NEW SERIES.

1858.

LONDON:
PUBLISHED BY SIMPKIN, MARSHALL, AND Co.,
STATIONERS' HALL COURT.
LOUGHBOROUGH: JOHN HENRY GRAY.

LOUGHBOROUGH:
JOHN HENRY GRAY, PRINTER,
MARKET-PLACE.

PREFACE,

THE preface to the volume of the General Baptist Magazine for 1858 should be properly a programme for that of 1859. Perhaps the most suitable will consist of a few sentences from the address published when the Magazine was put in its present position.

The Editor, while he is thankful for the promises of help, and the assurances of kindly sympathy, already received, would take the present opportunity of offering a few suggestions to those who are disposed to render assistance, as well as to the general reader. He purposes to enlarge the essay department, and invites his talented brethren to furnish papers written in a spirit of true catholicity, on any of the questions which occupy the public mind in reference to religious truth; and he faithfully promises them, that, while his guiding line shall be a strict adherence to revealed truth, and to the great and broad principles "which are most sure believed among us," he will give free play to every earnest brother who is anxious to stir up the soul to its utmost depths, either in the discovery, the elucidation, or the enforcement of the knowledge which enlightens and sanctifies the soul, and guides to the realms of eternal light and love.

As to controversy, if personalities and religious rancour be avoided, he will give a more liberal space to it than heretofore, so that his pages may be the means of arriving at healthy and just conclusions on matters of debate. He would, however, just hint, in passing, that a very wise and sagacious friend of his, now in heaven, once said:—"When you read a controversy you need not always follow the combatants to their *last* pamphlet or article, The *first* papers usually contain the full sense of each, and from these you may best judge on which side the truth lies. The replies, rejoinders, and explanations being for the most part mere logomachies and strife about words."

There may be papers forwarded which contain suggestions open to controversy. If these are inserted among the "Correspondence," instead of among the Leading Articles, as matters open to debate, there will be no violation of charity to the writers; but other friends, whose views may differ from them, will have a legitimate opportunity of controverting them. It is always understood that the endorsement of the Editor is

not necessarily given to every sentiment contained in that useful and entertaining department of the work.

He further proposes, without much enlarging the part devoted to Missionary Intelligence, to give more frequent sketches of the operations of other and larger societies than our own. His habitual correspondence with the missionaries, and his personal friendship with every one of them, give him facilities as to the obtaining from them, not their journals which belong to the Society, but sketches of their toils, travels, the scenes they witness, their reverses and successes, &c., which are most pleasing to the general reader.

These additions and alterations will render it necessary to husband well the space devoted to news from the churches. He hopes this will be increased rather than otherwise. He therefore requests from all our Churches notices of all Baptisms, Opening or Enlargement of Chapels, brief and characteristic Obituaries of excellent deceased Christians, and notices of every occurrence which has a public character, or is of general interest; but as to the first of these, the number of those added, and the date, and the preacher will be sufficient, except there be circumstances of special interest deserving of mention.

It would be a good arrangement if the minister, or the secretary, or some friend in every church were requested by his friends to attend to these communications. They would then arrive in due course, and not, as now, sometimes by duplicates, and sometimes not at all.

These suggestions, if received in the spirit in which they are given, will tend to the improvement of the work, both as to its claims on the general reader, and its value as a Denominational Organ, and very greatly encourage the Editor in the conducting of this periodical.

He now commends the work and his labours to the kindness of the churches, and commits them all to the blessing of God.

A valued friend writes: "To yourself, your situation may be attended with hazard; I therefore regard you as claiming our warmest support and consideration." Many others have freely congratulated us on improvements already manifest, and on the promise of the future.

As a printer and publisher has been obtained who will devote considerable energy and attention to the getting-up and circulation of the Magazine, we may hope that, with the help of our friends, our enterprise will not be a failure.

November, 1858.

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THE
GENERAL BAPTIST MAGAZINE,
Repository,
AND MISSIONARY OBSERVER.

VOL. 5.—NEW SERIES.

JANUARY, 1858.

No. 49.

MEMOIR OF MR. ISAAC COLLYER, OF WARTON, IN THE
COUNTY OF WARWICK.

MR. ISAAC COLLYER was born in the month of January 1809, at Church Greasley. His parents were followers of the blessed Saviour, of the General Baptist denomination, being members of the church at Austrey. The mind of their son Isaac, at an early age, was impressed with the evil of sin, and piously inclined. His parents desiring that he might have a respectable calling, bound him an apprentice to a Mr. Smith, of Austrey, carpenter and wheelwright. This opened his way for an acquaintance with the Rev. J. Barnes, then minister of the General Baptist chapel in that village, an acquaintance which became mutual, and continued without any interruption for many years.

He served his master with commendable diligence and faithfulness during the five years of his apprenticeship, and continued with him five years afterwards as a journeyman. During the former part of his apprenticeship, he was much opposed in his attending the chapel, and his adherence to the gospel. After his day's work was finished, he was a regular attendant at the prayer meeting and week-night services; but in this he was much annoyed. Hastening home as soon as these services were ended, he sometimes found the doors closed against him, so that he had to seek rest for the night amongst his religious acquaintances and friends. This annoyance ceased in the following manner:—it pleased the Almighty, who worketh all things after the counsel of his own will, to visit Mrs. Smith with affliction. She became much alarmed, and felt a deep concern for her soul. One day the master went into the shop, and thus accosted him—“Isaac, you must go and see your mistress.” His reply to the master was as follows: “May I not finish this work?” “No,” was the answer, “you must leave the work, never mind about that, go directly and stay as long as she wishes you.” He obeyed his master's mandate, had christian conversation and prayer with his mistress, which was made a blessing, and a

source of peace and consolation to her troubled mind. Subsequently all annoyance and opposition ceased, and he was permitted to enjoy his religious privileges unmolested.

Being favoured with the regular ministry of the gospel and other means of grace, he was brought to feel his guilt and deservings as a sinner against God, and his need of salvation. His spirit was troubled, but at length the manifestations of grace were given, and "his sorrow was turned into joy," his mental distress exchanged for spiritual consolation. He rejoiced in the Lord and exclaimed, "I will joy in the God of salvation; though he was angry with me his anger is turned away, and he comforteth me." Being desirous of obeying the Lord Jesus, and living to him in faith, love, and holy obedience, and finding that the scriptural way into the church is through the baptismal waters, he requested of the pastor and the church that he might profess his faith in Christ, and his love to him in that way, and be received into their christian fellowship. His desire was complied with. He was baptized when he was about twenty years of age at Austrey, and received into the church.

He afterwards settled at Warton, where he enjoyed the assistance of his sincere and estimable friend Mr. Thomas Thirlby, (then a resident in the village) whose unvarying kindness was vividly remembered by our deceased friend till the day of his death. By diligence, economy, attention, courteous demeanour towards his employers, and the blessing of heaven, he speedily became a tradesman of established reputation and credit, and obtained a good report of all men.

Soon after his union with the church, being of a warm ardent temperament, he was anxious to be useful to others, hence he devoted his energies to the Lord's-day school, was requested to engage in the meetings held for united prayer, and afterwards, by the direction and sanction both of the pastor and the church, to preach occasionally. His efforts being approved, it was thought he should be encouraged to make application to be favoured with the advantages of the Educational Institution at Loughborough, of which the late Rev. Thomas Stevenson was the efficient and revered Tutor. In accordance with the advice of his friends, an application was made, but it proved a failure. After being admitted three months upon trial, the committee judged they could not satisfactorily recommend him as an eligible candidate to the institution, consequently he returned home and entered again with assiduity upon his secular calling.

Notwithstanding this disappointment, which was most keenly felt, and which might have silenced less ardent persons, our deceased friend still continued to preach. Appleby, Polesworth, and Warton, as circumstances required, enjoyed his labours, which were acceptable, useful, and appreciated. He continued in these labours of love for many years, and at the two latter places he laboured till his physical and mental energies became too feeble for the exertion.

In the year 1835, he entered into the married state with Miss Lydia Proudman, of Measham, who was found truly an helpmeet for him, both in temporal and spiritual engagements. In his health and affliction, in his joys and his sorrows, she was an affectionate companion. She survives him with six children, the eldest of which is, unhappily, the subject of a painful affliction, and incapable of taking care of himself.

Our deceased friend was the subject of a long lingering affliction of the pulmonary kind. Several medical men were consulted; a change of air,

visiting the sea-beach, were resorted to, but all proved ineffectual. In the course of the last Autumn he became weaker, his breathing much more difficult; nature sunk rapidly, till at length, on the 10th of November, near the hour of midnight, the weary wheels of mortal life stood still.

As a christian he was one of no ordinary character.—A serious grave deportment was one of his distinguishing features. He was open and just in his dealings. He was benevolent, probably to a fault. In supporting the cause of the blessed Saviour, he was liberal and constant. His house, his hand, his heart, his purse were always open, and his time and his ministry were gratuitously given whenever called for.

As a minister, if not eloquent, he was useful. He possessed a sound judgment and clear understanding of the gospel way of salvation by faith alone in the Lord Jesus Christ. He had a happy aptness in quoting select and appropriate scripture passages to illustrate, confirm, and amplify the truths which he was treating upon. In his sermons he confined himself to the truths, doctrines, precepts, promises, and threatenings recorded in the sacred volume. He was well acquainted with our religious order and doctrine as a denomination;—a great admirer and lover of the ministry of our old ministers who are now gone to their rest.

His funeral took place on the 15th of November. His mortal remains were laid in the burying ground belonging to Warton chapel. The writer of this brief memoir, by his express desire, was requested to officiate in the funeral service. Previous to consigning the body to its last resting place, some observations were made upon the nature and excellency of the “rest which remaineth for the people of God” to a crowded congregation, and in the evening a funeral sermon was delivered from Tim. ii. 4—8, to the largest assembly, it was thought, that had ever been collected there. Many were in tears and deeply affected.

J. KNIGHT.

Wolvey, December 3rd, 1857,

OUR ACADEMY.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I have read with some degree of attention the papers of your respective correspondents on our Academical Institution, and have felt disposed to say with Elihu, “I also will show mine opinion;” but if it be not likely to contribute to the edification of your readers, I beg that it may be consigned to oblivion. The removal of our late venerable Tutor—to whose ability, fidelity, and devotedness to the interests of the Institution, for nearly fourteen years,—permit this passing tribute of affectionate esteem—has affected us in India, and, I trust, stirred us up to prayer that such arrangements may be made to supply the vacancy, as will greatly promote the efficiency of the ministry amongst us, and the prosperity of our beloved connexion. May I claim the indulgence of your readers to a few remarks.

1. *On the ministry we want.* While musing on this topic, the words of Christ have often occurred to me—“Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest.”—Matt. ix. 38,

Luke x. 2. Such are the men that are required for the service of Christ at home and abroad. It is not *indispensably* necessary that they should be profoundly learned in the classics, or eminently skilled in the sciences, or able to lecture night after night on a great variety of subjects. I would not depreciate human learning. It has no enemies but the ignorant. God has made great use of it in the advancement of his kingdom; but we have all known ministers who have been honoured by the Divine Spirit in turning many to righteousness whose scholastic attainments were of an humble order. Still, if candidates for the ministry be men of earnest piety, fervent love to souls, much self-denial, willing to impart not the gospel of God only, but their own souls also for the salvation of the people, the more learning they have the better. In the text already quoted, we are taught that the labourers are to expend their consecrated energy in the harvest of Christ. "*Labourers in his harvest.*" Many ministers amongst us have had to labour in the *school*, or the *shop*, or the *farm*; and, in my opinion, if the churches are too poor, or too penurious, sufficiently to support them, it is better thus to labour than to starve their families, or run into debt: but far—far better is it when all their energies are devoted to their work, and they only labour in the harvest of Christ. Our churches want labourers—men to labour in the study—to labour much with their own hearts—to labour in the pulpit, not only in preaching the blessed gospel for the conversion of sinners and the edification of saints, but in leading the devotions of the sanctuary in a spiritual and edifying manner, and to labour out of the pulpit in conversing with anxious inquirers, in warning the unruly, in reclaiming backsliders, attending to the discipline of the church, and in speaking words of consolation and hope in the chambers of affliction, and by the bed of death. Happy the church whose pastor can at once win the affection of a child, and secure the esteem of grey hairs,—who is able to feed the tenderest lambs and face the fiercest foes of Christ. Such an one may fitly employ the beautiful lines of Doddridge—

"Hast thou a lamb in all thy flock
I would disdain to feed?
Hast thou a foe before whose face
I fear thy cause to plead?"

Such are the men we want; and such men will secure the confidence and affection of the churches. There is much craving in the present day after intellect and originality in the pulpit; and it is not sufficiently considered that the proper place for the highest amongst us is to sit as a learner at the feet of Christ; and that the work of the minister is to teach to others what God has been pleased to reveal in his word, and that only. A constant student of the word of God will not fail to bring out of that exhaustless treasury of heavenly knowledge *new* things, as well as *old*; but the importance of putting the brethren "always in remembrance" of the principles of the gospel of Christ, "though they know them, and be established in the present truth," cannot be too earnestly enforced. There is no way like it of correcting irregularities, and promoting the edification of the flock of Christ. Good and wholesome food is, in the general, better for our bodies than dainties. An extra good dinner is proper enough on special occasions, as on one's birth-day, or wedding-day, or when visited by a few friends; but, generally, simple wholesome diet is to be preferred. The same remark applies to the provision of God's house. Occasionally an intellectual treat

in the sanctuary is richly enjoyed, provided powerful reasoning and beautiful illustrations be employed to exhibit in new and interesting forms those precious truths which are the life-blood of christianity; but church members cannot be too thankful whose regular Sabbath fare is "wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness." I feel strongly the importance of our students entering on their work with sound and enlightened views on this matter. They have not to invent any new truths, but to preach with all the earnestness and affection of which their renewed natures are capable, the truth which ever has been, and ever will be "the power of God unto salvation to every one that believeth." A thousand times better were it that their tongues should cleave to the roof of their mouths than that they should substitute any human fancies or speculations for "the sincere milk of the word." You have to *preach* the gospel, said Matthew Henry in an ordination charge, not *make* it.

2. *The ministry we want can only be obtained by prayer.* Evangelists, pastors and teachers are the gifts of our ascended Lord, and are to be thankfully accepted as evidences of his love.—Jer. iii. 15, Ephes. iv. 11-12, 1 Peter, iv. 11. A succession of pious promising students cannot be too highly valued or prayerfully sought. No President of a Theological Institution can make a young man an acceptable and efficient minister, apart from natural endowments and the inward call of the Holy Ghost; but when the Lord has given to any one these natural gifts, and there is an inward call to the work, the guidance of an experienced minister will be of invaluable service. The passage cited at the commencement of this paper—Matt. ix. 38, has been sometimes read "Pray ye therefore the Lord of the harvest that he would *thrust* forth labourers into his harvest," and the original will well bear this rendering, for the term is often used where something like violence is intended.* May it not be said of some who have been eminently wise to win souls, that the restless earnest desire they have had to engage in the work, their preference for it above all other engagements, their feeling that they could not be happy in any other path, have been the means by which the Lord has thrust them into the harvest, just as Christ was "*driven* into the wilderness," (it is the same word in Mark i. 12, as in Matt. ix. 38) not by external violence, but by a powerful and resistless impulse from the Holy Spirit? Prayer for Theological Seminaries should be much more frequently made, and in such prayers we should often ask the Lord that wise instructions may be blessed with hopeful students, whose profiting may appear to all.

3. *Our churches may, in various ways render invaluable help to the Institution.* Besides prayer, to which reference has just been made, *enlarged pecuniary aid* is highly desirable. The Academy has a powerful claim, on the score of justice, on those ministers who have enjoyed its advantages, and on the churches that they serve. And all who are anxious for the enlargement of our body, and the advancement by our means of the kingdom of Christ, must feel the importance of adequately sustaining our only Theological Seminary. It is much to be deplored that the funds placed in the hands of the committee have been so scanty, and have evinced so small an amount of interest in this important public institution.

Let a generous confidence be exercised in the officers entrusted with its

* Mark i. 12, Luke iv. 29, John xii. 31, and other places.

management. It appears to me that when a brother is appointed to an important public office, as the President of an Academy, or the Editor of a Magazine, or the Secretary of a Mission, those who appointed him should in every possible way help him in his work; and if, in the main, he be diligent and faithful, should "esteem him very highly in love for his work's sake." No one can have so earnest a desire for the efficiency of the work to which he is appointed as himself: his reputation, his happiness, his usefulness are all involved in its efficiency; and this should be considered when suggestions are offered which the proposer honestly believes to be valuable and important. Many complaints have been made during the last few years about the Academy, and serious doubts of its efficiency have been strongly expressed; but take the last fourteen years—the period during which it was under the Presidency of our venerable brother Wallis—and how stand the facts? Are not some of our most important pulpits filled, and worthily filled too, by ministers that have left the Institution since 1843? Have the Home Mission stations which some of them have occupied, decayed and become extinct under their ministry, or exhibited a vitality and increase before unknown? Have the discourses preached for the last six years before the association indicated that piety, talent, and energy were departing from us? I devoutly bless God for many of our young ministers, and pray that they may be long spared to make full proof of their ministry. I believe that we never had so large an amount of sanctified ability and earnestness in the ministry amongst us as at the present time; and I rejoice to entertain this conviction. In comparing our Academy with older and larger institutions, it should be considered that many of our students (and some who have made excellent preachers) have, before entering, had very few advantages; and that in three years the same extended course cannot be pursued as in four or five. The wisdom of disparaging our own Institutions and operations appears to me extremely doubtful. I know what was the course of study pursued at Wisbech more than twenty-six years ago; and I have conversed with ministers who were trained at Seminaries of much greater note, and I will not shrink from the honest avowal of my opinion, that while they had literary and philosophical advantages beyond ours, we had more scriptural instruction in divinity. In those things which are of the greatest importance in preparing for the efficient discharge of the ministry, I believe that our advantages were not at all inferior to others. We were also much engaged in preaching during our career as students, and I am old-fashioned enough to think that this is of some importance. The more our students rub off the stiff, formal, measured language of class room sermons by contact with warm hearted christians at prayer meetings, by preaching in villages and wherever the Lord may open a door, the better. Let us, as far as we honestly can, speak well of our own Institution; and let those on whom its greatest responsibilities rest, be cheered under other discouragements by the assured persuasion that a generous christian confidence is reposed in them.

Let brethren be willing to *sacrifice personal preferences for the good of the common cause*. Supposing that all do not feel the same complacency in the arrangements recently made, yet all desire, no doubt, the prosperity of the Academy, and it should be a small matter to sacrifice private preferences for the furtherance of an important public object. When the voice of the connexion has been fairly expressed, it should be decisive, and we should "submit ourselves one to another in the fear of God." The union of the

two directions in 1 Peter, v. 5—"Yea all of you be subject one to another, and be clothed with humility" suggests the thought, that subjection would not be so difficult as we sometimes find it, if we were attired in the lovely grace of humility.

Let discrimination be exercised in recommending students to the Committee. This is not sufficiently regarded. Many young men may be very useful in the Sabbath School, or at the prayer meeting, or as occasional preachers, that from their mediocrity of talent would never be efficient in the work of the stated ministry; and it is no kindness to such to send them to an Academical Institution. It is well to ask,—Is the piety of the candidate unquestionable and ardent? Has he a great thirst for knowledge? Is he apt at communicating knowledge as well as ready in acquiring it? Is he steady and persevering in applying to what he takes in hand? Has he a warm heart as well as a pretty ready tongue? Mistakes will occasionally be made after the greatest care has been exercised: some in fulfilling their ministry will exceed the expectations of their friends at the commencement; while the bright hopes cherished of others when leaving academic bowers will be dimmed as they pursue their course. Still let all proper care be exercised; and let every young man anxious for the ministry know, that if he do not acquire a habit of patient and close application, the labour of his preceptors will be in vain.

I have written much more than I intended, and will close by saying, with deep sentiments of respect for all parties, that, in my opinion, it would be an improvement if increased attention were paid to the study of the Hebrew language, also to the Greek of the New Testament, and the Septuagint. Also to Biblical Criticism and interpretation, guarding, of course, against the notion (than which a more dangerous one has never been broached) that the readers of the bible may regard as much or as little as they please as being divinely inspired. My reason for this opinion is, that as the young men have to go and preach what is in the book, they ought to know and understand it to the fullest extent practicable.

Praying that the blessing of heaven may follow the decisions of the last association, and that our School for the Prophets may be increasingly prosperous,

Believe me, yours faithfully,

Cuttack, August 25, 1857.

J BUCKLEY.

AN OLD COTTAGE.

A REVERIE.

THE other day my attention was directed to an old cottage. It stood alone in a green lane, in the outskirts of a Lincolnshire village. The walls were as white as snow. Along the garden ran a low hedge of privet. A patch of ground in front of the window was surrounded by a border of daisies, and contained a variety of flowers, amongst others I observed a scarlet verbenæ, and a rich looking crimson dahlia. On one side of the door grew a jessamine, and on the other a monthly rose, and these intertwining their branches hung down gracefully over the lintel. A stolen glance into the interior

shewed me a picture of neatness and order, and I was tempted to exclaim, "What a pleasant spot! How much comfort may be enjoyed here! What is there more attractive than 'the cottage homes of England!'" when my attention was directed to the roof, and the sight of this at once changed the current of my thoughts. I saw that the thatch was defective. The rats had made large holes in it; and portions of it had also been carried away by the wind, and no one had taken the trouble to replace them. And I could not help thinking of the coming winter, when the cold winds would blow through the openings and the rain pour into the chamber, and of the wretchedness which must be felt when a refuge and a home were most required.

Leaving the cottage behind me, I sauntered between the green hedgerows, musing on what had been seen, when the spirit of a dream gradually stole over me. A variety of objects arose before "my mind's eye," and then vanished with that singular caprice so familiar in the visions of the night. There were strange fantasies; there were combinations of events which, in waking moments, appear to be far beyond the range of possibility. There seems in the review to be no means of accounting for the visions that flitted before me, and yet I cannot but perceive a mingling of the object so recently seen with trains of thought that had previously been indulged, though, as you will presently perceive, without any regard to propriety or order.

First, I seemed to be in the market-place of a certain town. One shop, or rather "establishment," drew me towards it. It was that of a grocer. There was everything to invite attention. The painting was fresh. The immense plate of brass, on which the name and the imposing term "company" were engraved, was as bright as burnished gold. The enamelled chests of tea formed an imposing array in the plate-glass window, and the samples of sugar were tastefully arranged and marked considerably below the market price. Every person employed was in a bustle, and even the shop boy seemed to say in his consequential air, "see, *we* are carrying all before us." I was just beginning to think "what a liberal firm this must be! It is not every company that will sell for less than it can buy! The resources here must be ample, and the ruling spirit one of pure philanthropy!" But presently a change passed over the scene, and there appeared singular characters among that which was so dazzling. Some seconds passed away before I could decipher them, but they were something like the following—"Borrowed capital," "Nothing to risk;" and I fancied too there was the word "swindler," and then suddenly the pleasant scene vanished, and there arose before me "the old cottage."

I seemed then to be in New York. How the Atlantic had been crossed I never knew. However, there I was, elbowing my way through the crowd in "Broadway." I had not often witnessed a more animated scene. Store after store was passed, and every one exhibiting some new wonder. If the bills were to be believed, every dealer surpassed his neighbour, either in cheapness or in the excellence of his articles, or in the infinite variety of his wares. There was no lack of money. Goods were changing hands with amazing rapidity. The most costly articles of furniture and dress were dispatched every hour to some of the city mansions, or to the palace-like buildings which so thickly studded the suburbs. All things were on a gigantic scale, and every boy "guessed there was nothing like it in the old country." I was just about to exclaim "What a wealthy people!" "No nation can surely go a-head like this!" when there was a whisper about

"high pressure," and "fictitious capital," and "dreadful panic in the money market," and the brightness faded, and the scene changed, and there stood before me again the old cottage with the defective roof.

I appeared next to be in India. Whether I had reached it by the Cape of Good Hope, or by the Overland, I never knew. There, however, I was. All my previous views of oriental magnificence were more than realized. I thought within myself "Here are all the elements of a great empire. Here is a vast and fertile territory. The mass of the subjects are mild and gentle Hindoos. An ample revenue is collected without any warlike demonstration. Merchants are amassing such fortunes that they count their wealth by millions. An immense army of sepoys are clothed in European costume, and so paid and petted that they will never find in their heart to lift a finger against their rulers. There never existed such an empire! That of the great Mogul was mean in comparison! It surely must bid defiance to every rival power, and be as firm as the everlasting hills! I do not wonder it is called 'the brightest jewel in Victoria's crown!'" But just then there was a confused jumbling of ideas in my brain, and I can just remember the phrases "Idolatry patronized," "Christian teaching discountenanced," "Mutiny," "Delhi," "Cawnpore," &c., when the whole scene, like the previous ones, vanished, and there arose again the image of the old cottage.

A totally different class of objects now passed in succession before me, which, though less dazzling, were certainly not less important than those which had preceded.

I saw a youth. His appearance was such that every one who looked upon him loved him. That very day he was to leave his home. He was the son of fond parents. No one was ever more tenderly nurtured. There had been no cost spared in his education, and few youths of his age were more amiable and accomplished than he. He intended at some future time to serve the God of his father. His conscience had many times been aroused under the ministry, and one who watched him anxiously said that a tear sometimes moistened his eye, and he was "not far from the kingdom of God." The last morning in the home of his childhood had now arrived, and his father prayed that "the angel which redeemed him from all evil would bless the lad," and the mother breathed the earnest "Amen." Oh! how earnestly did they wish, while the sound of farewell was dying away, that their dear boy had placed himself under the care of Jesus. But, alas, he lacked the one thing, and I looked into the future and thought of home influence left behind, and a thousand temptations such as he had never dreamed of, alluring him into forbidden paths, and I wondered how this lovely vessel would endure the storm, when the whole scene slowly disappeared, and the old cottage again came into view.

I then saw a member of the church of Christ. He was a man in the prime of life. The moment he appeared my heart was drawn towards him. I had visited him on his proposal for baptism and fellowship. The very words he had uttered during our interview, vividly recurred to me. He had said he was so unworthy that he was ashamed to offer himself to the church. He had lived so long without God and without Christ, he felt himself the chief of sinners; he trusted in the sacrifice of Jesus; he felt deeply his obligation to the Saviour; he loved him more than houses and land and brother and sister, and even life itself, and as he could not follow Jesus like Peter and James and John, he would consecrate himself, and all

he should ever possess to the service of the church, and with much earnestness he added "A poor offering in return for all the love of Jesus." Some years had passed away since this pleasant interview, and his unexpected appearance delighted me. He was as intelligent as ever. He was conducting a flourishing business. His position in the church was retained, and he had been called to an honourable office. I was just going to say "What a valuable member. That man is an ornament to a church. The pastor must be greatly cheered who has such a fellow helper. But before a word escaped my lips there was a mysterious whispering from some one who was invisible. "Alas! he has greatly changed, he is not the same man he was when you first knew him. He has forgotten all his vows. He cares very little for the welfare of the church. He casts but a paltry sum into the treasury, though his property is accumulating. He is unwilling to undertake any service which involves the smallest sacrifice. He grumbles far more than he prays, and he makes no effort to improve, although his conscience tells him he is not doing his Master's will." My heart was so affected that I turned to wipe away a tear that was rolling down my cheek, when the whispering ceased, and in the place of this church member I saw again the old cottage.

I next entered into a place of worship to listen to a popular minister. My attention was powerfully arrested, there was so much in him to admire. His voice was clear, his articulation distinct, his accent faultless, his logic sound, his rhetoric all that could be desired, and his manner was pleasing and earnest. It did not surprise me that the audience sat with apparent delight, and that while he discoursed on the verities of the gospel some were melted into tears, and others trembled under his searching appeals. Oh! how I did envy that man. I never doubted that he had "the testimony of a good conscience," and could almost hear the words addressed to him "well done, good and faithful servant," and see him "shining as a star for ever and ever." Suddenly however, I heard strange voices which made me shudder. There was much said that could not be understood, but I caught the sounds "his own vineyard he has not kept." "Having preached to others he himself may be a castaway." "He has his reward." And the sanctuary vanished, and the clouds grew dark, and the lightnings flashed, and the earth was enveloped in flame, and the heavens were passing away. And I heard a shrill and piercing cry from many,—“have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?” And a reply came forth from the cloud, tender as the voice of a weeping mother, but awful as the rolling thunder, "I never knew you, depart from me ye that work iniquity." I saw no more. The approach of a traveller broke the mysterious and awful spell. The spirit of the dream left me. I determined to say to my friends "prepare for coming evils, never be satisfied with anything showy unless it be also secure. That you may be stimulated to prepare for the day of trial remember "An Old Cottage."

Louth.

W. O.



TRIUMPHS OF THE GOSPEL IN GERMANY AND THE ADJACENT COUNTRIES.

AN APPEAL BY THE REV. J. G. ONCKEN.

BRITISH Christians, accustomed to regard Germany as the "land of the Reformation," and to pronounce with reverence the names of Luther and his noble band of coadjutors, are generally but very slightly acquainted with the true state of the country, at the present time, in a religious point of view. No man can have a greater respect and admiration for the great reformers than I have, or can look back with more gratitude to our glorious Reformation. But great and glorious as it was, it did not go far enough: the Reformation stopped too soon; and the Reformers, instead of *leaving open* to their successors the course of enquiry and investigation which they had commenced, *stereotyped* for future generations their own views of truth; and *Luther's Catechism* and the *Augsburg Confession of Faith* have been, from that day to this, the creed to which every orthodox German must subscribe, and from which none can differ without entailing on themselves the charge of heresy and schism, and the certain risk of severe and relentless persecution. The path of progress was closed and a retrograde movement rapidly set in. By degrees the followers of the reformers ceased to study the word of God for themselves, with a sincere desire and determination, in humble dependance on His Holy Spirit, to follow in all things its dictates; and soon the great doctrine of man's utter depravity, and the only way of salvation, by faith in the Son of God, which had been so clearly set forth by the reformers, became obscured. The letter of the Protestant faith was preserved, but its spirit was gone. Man's reason called in question the truth of God; and at the close of the eighteenth and the beginning of the nineteenth centuries, the whole country was sunk in the deepest rationalism and scepticism; scarcely a voice was heard from the pulpits of the land giving a faithful testimony of the divinity of Christ, the efficacy of His blood and righteousness, the personality of the Holy Spirit, and everlasting punishment.

The Bible has never obtained in Germany its position as the only unerring guide in matters of religion; it has never become a family book, a book for the people. Its place has been supplied by the works of the Reformers and other fallible men; in the schools, *Luther's Catechism* has been the standard book, and even in the religious families, devotional works have always held that position which should be given only to the word of God. These works contain much real evangelical truth, but are all more or less impregnated with the errors retained in the Lutheran Church. In the *Catechism*, the doctrines of baptismal regeneration, consubstantiation, the duty of confession, and the power of the clergy in virtue of their office to forgive sins in God's stead, and as Christ's representatives on earth, are clearly taught; the second commandment is obliterated from the Decalogue, and the fourth given as corrupted by the Church of Rome.

In the midst of this darkness, superstition, and terror, I was brought up. I was baptized in infancy in the Lutheran Church, and my religious education was confided to the care of two pastors, both of whom were not only utterly irreligious, but immoral men, and habitual drunkards; I received

from them the usual preparatory instruction, and was confirmed and admitted as a communicant at the Lord's table. But God had purposes of mercy towards me, and He led me in His providence to England, the land of the Bible and of religious liberty; there I first heard the gospel, and in the streets of your great metropolis I sought the Lord with tears till I found, by simple faith in the Saviour, the peace of God which passeth all understanding. Then my most ardent desire was that God, in His great mercy, would open a way for me to return to my native land, and preach to my beloved fellow-countrymen *the unsearchable riches of Christ*. This was granted to me in 1823, when I was sent out, as a missionary to Hamburg, by the *Continental Society*, of which Rev. Isaac Saunders, Rector of Blackfriars, was the Secretary.

The beginning was very feeble and insignificant, but the blessing of Him who despiseth not the day of small things was with it. At the first meeting, held in my own room, ten persons came out of curiosity to hear the "new English religion;" and to them, after reading Isaiah lv, I spoke from verse 1, on the blessings offered in the Gospel, and the freedom of them. With a trembling hand the seed was scattered by the warm-hearted but inexperienced youth; but it was watered by the divine blessing; and, out of that little company, one poor sinner was savingly converted to God. The number of my hearers rapidly increased, one after another was pricked to the heart, and led to ask the only question which is of any vital importance to perishing sinners: "*What must I do to be saved?*"

But, as Luther says, "wherever the gospel comes it creates a sensation." No sooner did it become known in Hamburg that "conventicle meetings" were held, than the fact was told to the clergy; and they immediately called in the aid of the civil authorities to put us down. Then commenced a system of espionage, annoyance, and persecution; of threats, fines, confiscations, imprisonment, and banishment, which lasted for twenty years. But the work was of God, and man could not stay it. I soon had forty places in the city at which I was welcomed to preach the glad tidings of salvation; and, by constantly changing the place of my meeting, I generally succeeded in avoiding my enemies. Notwithstanding all their efforts, the work has gone on, and the Lord has crowned it with success: millions have heard the word of life, the people sitting in darkness have seen the light of truth, and many thousands have believed to the saving of their souls.

In the year 1829, having become convinced, from the study of the scriptures, (for I was entirely unacquainted with the sentiments of the Baptists), of the truth of believers' baptism, and the nature of a christian church, I relinquished my connection with the Continental Society, and became an agent of the Edinburgh Bible Society. Being then at liberty to carry out my own views, I and a few of the converts who had also seen the same truth, only waited for some one who, having himself followed the Lord in His ordinances, should be qualified to baptize us, and form us into a church. But for this we had to wait five long years, though we applied both to England and America. During these years we had ample time to count the cost of the step we were about to take—a step so unheard of in Germany, and so dangerous, that we only expected to be destroyed whenever the fact should become known.

In 1834 a little company of seven trembling believers, in the dead hour of night, were rowed across our beautiful Elbe, to an obscure part of the shore, and there buried with Christ in baptism by Professor Sears, of Boston,

United States. The next day we were formed into a church, of which I was appointed the elder; and God made that infant church His peculiar care. Just at this time the only man in our senate who feared God was put at the head of the police, and the Lord inclined his heart to honour and protect us, as christians, although he did not agree with us as baptists. While he remained in this office, although we were constantly annoyed by the government, at the instigation of the clergy, yet we were not subjected to any severe measures; and when, after three or four years, he was succeeded by another, under whom the persecution began with great severity, we had already increased very largely in numbers, and grown in knowledge and grace, so that we were better prepared to stand the trials which soon came upon us. I had previously purchased my citizenship, and therefore could not be banished; but I was immediately thrown into prison, our meetings were broken up, heavy fines imposed, and goods confiscated; but, by the grace of God, all our members were enabled to stand firm; and many others, seeing their faith and love and holy boldness, were led to cast in their lot with us. The church was scattered, and could no longer meet in one place; but they met in twelve little companies, at each other's houses, and generally succeeded in eluding the vigilance of the *gens d'armes*. When the term of my imprisonment had expired, the church again met at my private house, with locked doors, for fear, not of the Jews, but of the christians. Our baptisms all took place under the cover of the night; and on my missionary tours, which were often very extensive, I was banished successively from almost every state in Germany. I could never travel, as an honest man, by daylight; but was compelled to journey on foot in the darkness, to hold services, examine candidates, administer the ordinances, and form churches in the dead of night, and take care to be over the frontiers before break of day, for fear of the pursuers.

In the year 1842, when my house had become too small for our meetings, we ventured to hire a large old warehouse, in an obscure part of the town, belonging to the Jews, from whom we had nothing to fear; and, just at the time when we were looking forward, with trembling anxiety, to entering it, the Lord interposed by a fiery judgment, and made our way plain before us. The great fire, in which one third of the city perished, broke out; and after raging for three days, left the city a heap of ruins, and thousands of the miserable inhabitants houseless and helpless. We instantly offered the government the use of our warehouse for the reception of the sufferers, and the offer was thankfully accepted. Eighty persons were sheltered for six months, and we appointed one of our deacons to take the oversight of this strange family. He watched with assiduous care over their temporal and spiritual welfare, and we afterwards received the thanks of the senate, with the gratifying intimation that our *protégées* had been better behaved, and given less trouble to the authorities, than any of the assemblies of the destitute throughout the city. During these six months we had held our meetings regularly in one floor of the warehouse, and now no opposition was made to our continuing them. The persecutions in Hamburg virtually ceased, although in other parts of Germany they were continued with undiminished rigour. Thus this awful calamity to the city proved to us, as a church, one of the greatest blessings God has ever sent us, and amongst the sufferers there was *only one* of our members.

The revolutions of 1848-9 were also made to work for our good; new fields were thrown open to us in every direction. I went immediately to

Austria and Hungary, and preached Christ among the benighted Romanists both at Vienna and Pesth. We circulated Bibles and tracts in these countries to the utmost of our ability, and the last great day only will disclose what good has been effected. I hired at Vienna a part of an old monastery, where our converts continued to assemble until 1851, when, letters between them and the brethren at Pesth having been intercepted by the police, they were surprised one Lord's-day, and men, women, and children were arrested and cast into prison. At the political re-action Austria and Hungary were again closed against us, and all we can do at present, is to pray constantly for our brethren and sisters there, that the Lord may keep them faithful under the very trying circumstances in which they are placed, and that He will be pleased speedily to remove the hindrances to the general diffusion of the Gospel in these countries.

During the revolutions, the Lord watched over all our churches in a very remarkable manner, inasmuch as not one of our 5,000 members took part in the overthrow of the governments; though *we*, above all others, on account of the severe persecutions to which we had been subjected, could but hail with joy an increase of civil and religious liberty. Thus a permanent impression in our favour was produced on the governments of Germany; and one of our senators, who twenty years before had said to me, "While I can move my little finger, it shall be lifted up to crush you," now said, "Mr. Oncken, your conduct, and that of all your members, during the revolutions, has been so noble, we *must* acknowledge you, and, henceforth, anything I can do to serve you I shall be happy to do;" and he has remained our friend ever since.

One great object of my life has been to obtain the introduction into the schools and families of Germany of the word of God, divested of the books of the Apocrypha, which are always included in the Bibles printed by the continental societies. To a large extent this has been accomplished: we circulate annually between 70,000 and 90,000 copies of the scriptures; and, since the establishment of the dépôt at Hamburg, 600,000 copies of the Scriptures, and 8,000,000 good evangelical tracts have been issued from it.

Our preaching stations are about 500, and we have about seventy churches, with between 6,000 and 7,000 members, all of whom have been immersed on a profession of their faith in the Lord Jesus Christ, and *every one of whom is in some way or other a missionary* to the perishing sinners around; for the duty of active, personal exertion for the extension of Christ's kingdom, is a principle constantly impressed on the hearts of the converts, and prayerfully carried out in all these churches. Of the twenty thousand converts who, since the commencement of the mission, have joined our communities, about twenty-five per cent. have been Roman Catholics, and a few children of Abraham. Eighty brethren now devote their whole time to the work, as missionaries or colporteurs, in Germany, Denmark, Sweden, Holland, Switzerland, and France; and it is for the help of these beloved brethren that I now appeal to all who love the Lord in Great Britain. A greater number of brethren aid us in preaching the gospel, without receiving any pecuniary aid; for we hold it as most in accordance with the New Testament, that all the talents of the Church should be called into exercise, for the edification of the body of Christ,—the Church, or for the conversion of sinners.

Of the seventy churches only *eight* were provided with chapels; five others

have purchased houses or warehouses, which have been fitted up as places of worship; while, at one village, a coach lace manufactory is used for the purpose, and at another, a threshing floor has been converted into a meeting-house. But, in most cases, private houses are used; a plan which must necessarily be attended with much inconvenience, being neither comfortable nor healthy. We should preach to double the number of persons every Sabbath at our 500 stations had we better accommodation; it has therefore been suggested that a fund of £2,000 be raised for assisting in the erection of plain chapels at places where they are most needed; and Joseph Gurney, Esq., has very kindly offered to be one of twenty in attaining the object by a donation of £100. Sir Morton and Lady Peto, and C. B. Robinson, Esq., of Leicester have also had the kindness to give their names; and I earnestly trust that Mr Gurney's most liberal challenge will be willingly responded to.

New doors are opening to us on every hand. The spirit of persecution, though still raging in some parts of the mission field, is gradually yielding to the conviction that our members rank amongst the most loyal subjects of the different states. From all parts the cry meets us, "Come over and help us." We have no expensive machinery, no secretaries' or collectors' salaries to pay; our missionaries and colporteurs receive only from £35 to £50 annually, and they are a noble band of devoted men, ready to spend and be spent in the service of the Lord. But we have *not one* rich man amongst us; and, though our members give to the utmost of their ability, it is impossible for us to sustain the mission, constantly extending over so vast a field. Will not some churches and wealthy brethren in England undertake the support of one or more of these brethren? The journals with which they would then be regularly supplied, would tend to keep up the interest felt in their labours, and would be an ample reward to those who feel it to be their highest privilege to be "*fellow workers with God*," and His honoured instruments for the conversion of sinners, the ingathering of His elect, and the building up of His Church. One dear brother in London supports six of our colporteurs; a lady supports one of our missionaries in Pomerania; another brother at Aberdeen, one in Frankfort; and the churches in Glasgow and Edinburgh support three. Twenty are sustained by our mission churches at home, and the others have hitherto been supported by the American Baptist Missionary Union; but, owing to the failure of the funds of the Union, twenty-four of these brethren have, since Oct. 1, 1856, been thrown entirely on my hands. Our churches have made extraordinary efforts at this crisis, but we need help from our fellow-Christians in other countries; and my earnest desire is to obtain the sum of £1,000, in *ANNUAL subscriptions*, that they may still be retained in their important spheres of labour, and that I may not be reduced to the heart-breaking necessity of dismissing them; for the salaries being only barely sufficient for their maintenance, they must, if these be withdrawn, resume their respective worldly callings, and will then only be able to devote their leisure hours, instead of their whole time to missionary labours.

Brethren, I commend the cause to your earnest prayers and generous assistance!

Selections.

CHRISTIAN FIDELITY.—At the critical moment in the battle of Waterloo, when everything depended on the steadiness of the soldiery, courier after courier kept dashing into the presence of the Duke of Wellington, announcing that unless the troops at an important point were immediately relieved or withdrawn, they must soon yield before the impetuous onsets of the French. By all of these the Duke sent back the self-same spirit stirring message—"Stand firm!" "But we shall all perish!" remonstrated the officer. "Stand firm!" again answered the iron-hearted chieftain. "You'll find us there!" rejoined the other, as he fiercely galloped away. The result proved the truth of his reply, for every man of that doomed brigade fell bravely fighting at his post. What an example is this for the Christian contending under the blood stained banner of the Cross! Shall the worldling maintain his position at all hazards for mere earthly considerations, and the follower of the Blessed Saviour dare nothing for the boon of eternal life! God forbid! His pathway should be lighted up by the flames of Divine love, and in the strength of Christ he should press manfully on from conquering unto conquest. If he will only continue to act thus, he will eventually achieve a glorious victory over his last foe, and be able to shout the "harvest home" in that upper and better kingdom, and where the sound of weeping never comes, and where the weary are at rest.

THE GOSPEL MINISTRY IN POWER.—It is living fellowship with a living Saviour, which, transforming us into His image, fits us for being able and successful ministers of the Gospel. Without this, nothing else will avail. Neither orthodoxy, nor learning, nor eloquence, nor power of argument, nor zeal, nor fervour will accomplish ought without this. It is this that gives power to our words, persuasiveness to our arguments; making them either as the balm of Gilead to the wounded spirit, or as "sharp arrows of the mighty" to the conscience of the stout-hearted rebel. From them that walk with Him in holy, happy intercourse, a virtue seems to go forth—a blessed fragrance seems to compass them wheresoever they go. Nearness to Him, intimacy with Him, assimilation to His character—these are the elements of a ministry of power. When we can tell our people, "We beheld His glory, and therefore we speak of it; it is not from report we speak, but we have seen the King in his beauty"—how lofty the position we occupy! . . . Our power in drawing men to Christ, springs chiefly from the fulness of our personal joy in Him, and the nearness of our personal communion with Him. The countenance that reflects most of Christ, and shines most with His love and grace, is most fitted to attract the gaze of a careless giddy world, and win their restless souls from a creature-love and creature-beauty. A minister of power must be the fruit of a holy, peaceful, loving intimacy with the Lord.

MAN'S WAYS AND GOD'S WAYS.—A man is circumscribed in all his ways by the providence of God, just as he is in a ship; for although the man may walk freely upon the decks, or pass up and down in the little continent, yet he must be carried whither the ship bears him. A man hath no thing free but his will, and that indeed is guided by laws and reasons; and although by this he walks freely, yet the Divine Providence is in the ship, and God is the pilot, and the contingencies of the world are sometimes like the fierce winds, which carry the whole event of things whither God pleases.—*J. Taylor.*

Review.

MISSIONARY TRAVELS AND RESEARCHES IN SOUTH AFRICA. By DAVID LIVINGSTONE, LL.D., D.C.L., &c., &c. *With portrait, maps by Arrowsmith, and numerous illustrations.* 8vo. cloth, pp. 687. Price £1 1s. 0d. London: John Murray, Albermarle Street.

LIVINGSTONE is the Columbus of South Africa, and has nobly earned his fame. He has thrown open to the eyes of the civilized world vast tracts of country hitherto unknown. He has discovered lakes, rivers, and mountain ranges, where men once thought there was nought but "antres vast and deserts idle." He has painted the habits and customs of numerous tribes of men, whose very names sound strangely on our ears. He has contributed to the already extensive data of ethnology some new and important facts. He has widened our acquaintance with animal, insect, and vegetable life. A teacher, whose story has all the fascination of romance for his civilized brethren, he will yet prove to the swarthy tribes who swarm in the centre of Africa the pioneer of commerce, of civilization, and of christianity. All honour to the lofty heroism of the dauntless man, who braved fevers with a martyr's patience; kept his presence of mind in perils of waters, of alligators, and of beasts of prey; endured calmly the dilatory and tetchy habits of a savage people; rescued himself and his little band from robbers, and from deceitful natives; and contentedly battled on, spite of bad fare and worse shelter, until the grand purposes for which he struggled were successfully achieved.

David Livingstone was born of Scotch parents, in humble life, then living on the Clyde, near Glasgow. At ten he was a "piercer" in the Blantyre Works, in which establishment his father was a clerk. With part of his first week's wages he bought a Latin Grammar, and at an evening school held from eight to ten, began to grow familiar with Virgil and Horace. His reading now was chiefly books of travels and scientific treatises. Having become a sincere christian, he was fired with the ambition of passing his life among the Chinese as a medical missionary, and at once set about qualifying himself for the work. Botany and geology attracted his attention, and were pursued with no small success. His summer savings enabled him to attend the medical and Greek classes in the University of Glasgow, and the well-known divinity class of the late Dr. Wardlaw. His aim was to go out to China at his own cost; but he was persuaded to accept the offer of the London Missionary Society. He had passed as a licentiate of the Faculty of Physicians and Surgeons, and would have gone at once to his work, but the opium war changed his plans. Africa presented many attractions, and after some further theological training in England, he set sail for Cape Town in 1840. From that time to 1856 his life has been passed in unwearied labours, a mere glance at which is all that we shall be able to give.

Starting from Algoa Bay, he went first to Kuruman or Lattakoo, Mr. Moffat's station, and from thence, proceeding north, stationed himself in the beautiful valley of Mabotsa, belonging to the tribe called Bakwains, with Sechele as their chief. From the first he was struck with the intelligence of this chief, and by the marked manner in which they were both drawn together. This remarkable man not only embraced christianity, but expounds its doctrines to his people; although at first he thus reasoned with the missionary: "Do you imagine that these people will ever believe by your merely talking to them? I can make them do nothing except by thrashing them: and if you like, I shall call my head men, and with our litupa (whips of rhinoceros-hide) we will soon make them all believe together!" An interesting sketch of his life is given by Dr. Livingstone, of which this is a portion:—

"On the first occasion on which I ever attempted to hold a public religious service, he remarked that it was the custom of his nation, when any new subject was brought before them, to put questions on it; and he begged me to allow him to do the same in this case. On expressing my entire willingness to answer his questions, he enquired if

my forefathers knew of a future judgment. I replied in the affirmative, and began to describe the scene of the great white throne, and him who shall sit on it, before whose face the heaven and the earth shall flee away, &c. He said, 'You startle me—these words make all my bones to shake—I have no more strength in me: but my forefathers were living at the same time as yours were, and how is it that they did not send them word about those terrible things sooner? They all passed away into darkness without knowing whither they were going.' I got out of the difficulty by explaining the geographical barriers in the North, and the gradual spread of knowledge from the South, to which we first had access by means of ships. . . . Mr. Oswell gave him his first lesson in figures, and he acquired the alphabet on the first day of my residence at Chouane. He was by no means an ordinary specimen of his people, for I never went into the town but I was pressed to hear him read some chapters of the Bible. Isaiah was a great favorite with him: and he was wont to use the same phrase nearly which the professor of Greek at Glasgow, Sir D. K. Sandford, once used respecting the apostle Paul, when reading his speeches in the Acts, 'He was a fine fellow, that Paul!' 'He was a fine man, that Isaiah, he knew how to speak.'

The Mabotsa valley proving deficient in water, Dr. Livingstone shifted forty miles farther north, to the stream Kolobeng, and the tribe of Bakwains speedily followed. His first house here was the third built by his own hands. The following extract will give our readers a fair picture of the

MODE OF SPENDING THE DAY AT KOLOBENG.

"We rose early, because however hot the day may have been, the evening, night, and morning at Kolobeng were deliciously cool: cool is not the word where you have neither an increase of cold or heat to desire, and where you can sit out till midnight with no fear of coughs or rheumatism. After family worship and breakfast between six and seven, we went to keep school for all who would attend; men, women, and children, being all invited. School over at eleven o'clock, while the missionary's wife was occupied in domestic matters, the missionary himself had some manual labour, as a smith, carpenter, or gardener, according to whatever was needed for ourselves or for the people; if for the latter, they worked for us in the garden, or at some other employment; skilled labour was thus exchanged for the unskilled. After dinner and an hour's rest, the wife attended her infant school, which the young, who were left by their parents entirely to their own caprice, liked amazingly, and generally mustered a hundred strong; or she varied that with a sewing school, having classes of girls to learn the art; this, too, was equally well relished. During the day every operation must be superintended, and both husband and wife must labour till the sun declines. After sunset the husband went into the town to converse with any one willing to do so; sometimes on general subjects, at other times on religion. On three nights of the week, as soon as the milking of the cows was over and it had become dark, we had a public religious service, and one of instruction on secular subjects, aided by pictures and specimens. These services were diversified by attending on the sick and prescribing for them, giving food, and otherwise assisting the poor and wretched. We tried to gain their affections by attending to the wants of the body. The smallest acts of friendship, an obliging word and civil look, are, as St. Xavier thought, no despicable part of the missionary armour. Nor ought the good opinion of the most abject to be uncared for, when politeness may secure it. Their good word in the aggregate forms a reputation which may well be employed in procuring favour for the gospel. Show kindness to the reckless opponents of christianity on the bed of sickness and pain, and they never can become your personal enemies. Here, if anywhere, love begets love."

The Boers, who are not to be confounded with the Cape Colonists, prove a source of great uneasiness to the independent tribes, and seek to check the progress of missions. While on a visit to Kuruman, this half-cast people attacked the mission station, carried off many cattle, smashed all Dr. Livingstone's medicine bottles, tore leaves out of his books, and left his house a perfect wreck. The conduct and temper of the devoted missionary under this trial is beyond all praise. The Boers wished to keep the interior of Africa unknown to Europeans, and Livingstone was determined to open it. Christian heroism carried the day against selfishness and violence. Very soon after this razzia, Dr. Livingstone started still further north, skirting in his progress the desert of Kalahari, and on the 1st of August, 1849, discovered the lake Ngami (pronounced *Ingami*). The desert of Kalahari in the years of much rain is covered with water-melons, and in the dry season large

tuberous roots, full of moisture, and in taste not unlike the turnip, lie concealed about two feet under the ground. A second journey, two years afterwards, brought him up to the Zambesi, a river that in different parts of its course is known as the Leeambye, Luambesi, Ambezi, and Ojimbese.

In 1852, having sent his family to England, Dr. Livingstone commenced his longest journey, from Cape Town to St. Paul de Loanda, on the western coast; and then, having retraced his steps as far as Linyanti, from thence proceeded to Kilimane, a Portuguese settlement on one of the mouths of the Zambesi, on the eastern coast. This occupied him four years, namely, from 1852 to 1856. Nothing can be more romantic than the incidents of this journey; which we fain would follow, even to its minutest detail. A broad outline must content us. Dr. Livingstone left Cape Town accompanied by two christian Bechuanas from Kuruman, two Bakwain men, and two young girls returning home to Kolobeng. They set out in a heavy lumbering Cape waggon, drawn by ten oxen, leading a sort of continuous pic-nic life, and made directly for Kuruman. Here they were compelled to remain longer than they wished, because of the disturbances of the Boers. On the 20th of November they set off for the town of Sechele, called, from the part of the range on which it is situated, Litubaruba.

"Near the village there exists a cave named Lepelole; it is an interesting evidence of the former existence of a gushing fountain. No one dared to enter the Lohabeng, or cave, for it was the common belief that it was the habitation of the Deity. As we never had a holiday from January to December, and our Sundays were the periods of our greatest exertions in teaching, I projected an excursion into the cave on a week-day, to see the God of the Bakwains. The old men said that every one who went in remained there for ever, adding, 'If the teacher is so mad as to kill himself, let him do so alone; we shall not be to blame!' The declaration of Sechele, that he would follow where I led, produced the greatest consternation. It is curious that in all their pretended dreams or visions of their god, he has always a crooked leg, like the Egyptian Than. Supposing that those who were reported to have perished in this cave had fallen over some precipice, we went well provided with lights, ladders, lines, &c.; but it turned out to be only an open cave, with an entrance about ten feet square, which contracts into two water-worn branches, ending in round orifices, through which the water once flowed. The only inhabitants it seems ever to have had were baboons."

On reaching the town of Linyanti, the whole population, some 7,000 people, turned out to welcome them. The enterprising missionary remained some little time with Sekeletu, the chief of the Makololo, of which tribe Linyanti was the principal town, if that name can be applied to a collection of frail sheds. A picho, or council, was held about his journey to St. Paul de Loanda, which it was agreed to encourage. Hear Dr. Livingstone's account of his outfit:—

"I had three muskets for my people, a rifle and double-barrelled smooth bore for myself; and, having seen such great abundance of game in my visit to the river Leeba (a tributary of the Zambesi) I imagined that I could easily supply the wants of my party. Wishing also to avoid the discouragement which would be actually felt on meeting any obstacles if my companions were obliged to carry heavy loads, I took only a few biscuits, a few pounds of tea and sugar, and about twenty of coffee, which, as the Arabs find, though used without either milk or sugar, is a most refreshing beverage after fatigue or exposure to the sun. We carried one small tin canister, about fifteen inches square, filled with spare shirts, trousers, and shoes, to be used when we reached civilized life, and others in a bag, which were expected to wear out on the way; another of the same size for medicines; and a third for books, my stock being a Nautical Almanac, Thompson's Logarithm Tables, and a Bible; a fourth contained a magic lantern, which we found of much use. The sextant and artificial horizon, thermometer and compasses, were carried apart. My ammunition was distributed in portions through the whole luggage, so that if accident should befall one part, we could still have others to fall back upon. Our chief hopes for food were upon that, but in case of failure I took about 20 lbs. of beads, worth 40s., which still remained of the stock I bought at the Cape; a small gipsy tent, just sufficient to sleep in; a sheepskin mantle as a blanket, and a horse-rug as a bed."

Sekeletu, accompanied by his principal men, went with Dr. Livingstone and his twenty-seven native companions, to see them embark on the Chobe. This river swarms with hippopotami. Its banks are high, and covered with magnificent

trees. Reaching the point where the Chobo unites with the Lccambye, they begin to ascend this noble stream. New trees and birds are observed along the banks, and the beauty of the country increases. The natives of Balonda, on the banks of the Leeba, are at first suspicious, but at length become friendly. The white man's hair was considered by the natives here a great curiosity, and some of them went so far as to say, "This white man must be of the sort that lives in the sea;" and his men, notwithstanding his injunctions, would afterwards persist in telling the Balonda that they were led by a genuine merman, and that his hair was made straight by the sea-water!

Here were found female chiefs. The country, now they were proceeding west, was rich and fertile; here spacious lawns, with a green turf like an English park, and there a dense forest of trees, mostly evergreens. A beautiful picture is presented to us of the Barotsa valley. When they neared the Chiboque, the whole party were alarmed. The slave-traders passing through this territory, the chiefs have learnt to exact a toll on all travellers, and instead of offering food with politeness, like the Balonda, clamoured, "A man, an ox, a gun, or a tusk!" By a little tact Dr. Livingstone managed to satisfy their greed without losing any of his men. From the Chiboque he passes to Cassange, where he meets with great kindness from a Portuguese gentlemen, Captain Neves, and at length reaches St. Paul de Loanda. His health recruited, his tent replaced by a new one through the kindness of some English sailors, his men loaded with presents, and his mind filled with gratitude to the chief men of Loanda for their great kindness, he starts back for Limyanti, only taking care, by a little detour to the north, to avoid the stingy Chiboque, and after many fresh perils and hardships reaches the town of Sekeletu, as poor as when he set out. The Makololo immediately set on foot a trading party to Loanda, which Livingstone afterwards heard proved successful.

Not, however, having succeeded in opening a carriage-way to the west, and remembering the great unhealthiness of the chief part of the route, he now thought of opening one from the east. In November, 1854, he set out from Limyanti for Kilimane, furnished by Sekeletu with a hundred men, and every requisite. It is on this journey that the Victoria Falls on the Zambesi are discovered, or as the natives call them, Mosioatunya (smoke does sound there).

"After twenty minutes sail from Kalai, we came in sight, for the first time, of the columns of vapour, appropriately called 'smoke,' rising at a distance of five or six miles, exactly as when large tracts of grass are burnt in Africa. Five columns now arose, and bending in the direction of the wind, they seem placed against a low ridge covered with trees; the tops of the columns at this distance appear to mingle with the clouds. The whole scene was extremely beautiful: the banks and islands dotted over the river are adorned with sylvan vegetation, of great variety of colour and form. At the period of our visit several trees were spangled over with blossoms. Trees have each their own physiognomy. There, towering over all, stands the great burly boabab, each of whose enormous arms would form the trunk of a large tree, besides groups of graceful palms, which with their feathery-shaped leaves depicted on the sky, lend their beauty to the scene. As a hieroglyphic they always mean 'far from home,' for one can never get over their foreign air in a picture or landscape. The silvery mohonono, which in the tropics is in form like the cedar of Lebanon, stands in pleasing contrast with the dark colour of the motsouri, whose cypress form is dotted over, at present, with its scarlet fruit. Some trees resemble the great spreading oak, others assume the character of our own elms and chesnuts; but no one can imagine the beauty of the view from anything witnessed in England. The only want felt, is that of mountains in the back ground. The falls are bounded on three sides by ridges, 300 or 400 feet in height, which are covered with the forest, with the red soil appearing among the trees. . . . The entire falls are simply a crack made in a hard basaltic rock from the right to the left bank of the Zambesi, and then prolonged from the left bank away through thirty or forty miles of hills. If one imagines the Thames filled with low tree-covered hills immediately beyond the tunnel, extending as far as Gravesend; the bed of black basaltic rock, instead of London mud; and a fissure made therein from one end of the tunnel to the other, down through the key-stones of the arch, and prolonged from the left end of the tunnel through thirty miles of hills; the pathway being 100 feet down to the bed of the river, instead of what it is, with the lips of the fissure from 80 to 100 feet apart; thence fancy the Thames leaping bodily into the gulf; and forced there to change its direction, and flow from the right

to the left bank; and then rush boiling and roaring through the hills—he may have some idea of what takes place at this, the most wonderful sight I had witnessed in Africa.”

The whole party had good health all the way to Tete, where the Portuguese commandant, Major Sicard, showed great kindness to Dr. Livingstone and his men. He hastened down to Kilimane, taking with him Sekebu, his faithful and invaluable guide, and leaving the rest of his men under the care of the commandant. The strain on this native's mind at the sight of an English ship, and his contact with civilized men, completely upset him, and at night he eluded his keepers, jumped overboard, and was lost. The *Frolic* took Dr. Livingstone to Mauritius, and in December 1856 he once more landed in old England.

Throughout the whole of his journeys Dr. Livingstone carefully noted the animals, insects, fishes, and trees. He laughs at the tales about the roar of the lion, and strips the king of the forest of more than half his fancied glory. His face, he tells us, is long and pointed like a dog's, his cowardice both by day and on moonlit nights unquestionable. His roar resembles the cry of the ostrich, the two being only distinguished by the time when they are heard, the ostrich crying by day, and the lion roaring at night. The buffalo is declared to be far more formidable than the lion, a toss from his horns being sufficient to kill the strongest lion. A singular bird is mostly perched on the withers of this formidable beast, and gives warning of danger by flying off and making a peculiar noise. More than once our traveller was cheated of his prey by the pertinacious guardianship of this sharp-sighted bird. Another, called by the natives “kala,” acts as a guardian spirit to the rhinoceros. Indeed, so common is this latter, that when the Bechuanas wish to express their dependance upon another, they address him as ‘my rhinoceros,’ as if they were birds.

The palm is given to the elephant over the beasts of the forest. Vast herds of zebras, lechwes, a new kind of striped antelope, gnus, and buffaloes, are seen grazing on the fertile valleys; while some rivers are infested with hundreds of alligators and hippopotami. Of the birds and the fishes, the Zambesi furnishes the greatest variety and the largest numbers. Flocks of three hundred flamingoes, of geese, of cranes, or demoiselle, and plovers, snipes, curlews, and herons without number. The most troublesome insect is called

THE TSETSE.

“The tsetse (*glossina morsitans*) is not much larger than the common house-fly, and is nearly of the same brown colour as the common honey-bee; the after part of the body has three or four yellow bars across it; the wings project beyond this part considerably, and it is remarkably alert, avoiding most dexterously all attempts to capture it by the hand, at common temperatures; in the cool of the mornings and the evenings it is less agile. Its peculiar buzz when once heard can never be forgotten by the traveller whose means of locomotion are domestic animals; for it is well known that the bite of this poisonous insect is certain death to the ox, horse, and dog. . . . A most remarkable feature in the bite of the tsetse is its perfect harmlessness in man and wild animals, and even calves, so long as they continue to suck the cows. . . . The poison does not seem to be injected by the sting, or by ova placed beneath the skin, for, when one is allowed to feed freely on the hand, it is seen to insert the middle prong of three portions, into which the proboscis divide, somewhat deeply into the true skin; it then draws it out a little way, and it assumes a crimson colour as the mandibles come into brisk operation. The previously shrunken belly swells out, and, if left undisturbed, the fly quietly departs when it is full. A slight itching irritation follows, but not more than in the bite of the mosquito. In the ox this bite produces no more immediate effects than in man. It does not startle him as the gad-fly does; but a few days afterwards the following symptoms supervene: the eye and nose begin to run, the coat stares as if the animal were cold, a swelling appears under the jaw, and sometimes at the navel; and, though the animal continues to graze, emaciation commences, accompanied with a peculiar flaccidity of the muscles, and this proceeds unchecked, until, perhaps months afterwards, purging comes on, and the animal, no longer able to graze, perishes in a state of extreme exhaustion. Those which are in good condition often perish soon after the bite is inflicted, with staggering and blindness, as if the brain were affected by it. Sudden changes of temperature, produced by falls of rain, seem to hasten the progress of the complaint; but in general the emaciation goes on uninterruptedly for months, and do what we will, the

poor animals perish miserably. . . . The mule, ass, and goat enjoy the same immunity from the tsetse as man and the game."

The following is a description of birds heard while passing between the Zambesi and a range of hills beyond Nyampungo:—

BIRDS NEAR NYAMPUNGO.

"Here the chorus, or body of song, was not much smaller in volume than it is in England. It was not so harmonious, and sounded always as if the birds were singing in a foreign tongue. Some resemble the lark, and indeed there are several of that family; two have notes not unlike that of the thrush. One brought the chaffinch to my mind, and another the robin; but their songs are intermixed with several curious abrupt notes unlike anything English. One utters deliberately, 'peek, pak, pok;' another has a single note, like a note on a violin string. The mokwa reza gives forth a screaming set of notes like our blackbird when disturbed, then concludes with what the natives say is 'pula, pula, (rain, rain,) but more like 'weep, weep, weep.' Then we have the loud cry of the francolins, the 'pumpuru, pumpuru,' of turtle-doves, and the 'chicken, chicken, chik, churr, churr,' of the honey guide. Occasionally, near the villages we have a kind of mocking bird, imitating the calls of domestic fowls. These African birds are not wanting in song, they have only lacked poets to sing their praises, which ours have had from the time of Aristophanes downwards. Ours have both a classic and a modern interest to enhance their fame. In hot dry weather, or at midday, when the sun is fierce, all are still; let, however, a good shower fall, and all burst forth at once into merry lays and loving courtship. The early mornings and the cool of evenings are their favourite times for singing. There are comparatively few with gaudy plumage, being totally unlike, in this respect, the birds of the Brazils. The majority have decidedly a sober dress, though collectors having generally selected the gaudiest as the most valuable, have conveyed the idea that the birds of the tropics for the most part possess gorgeous plumage."

We have said scarcely anything about the many strange customs that prevail in some parts through which the great traveller passed; of the Makololo polka; of the mode of salutation in Londa, by sprinkling ashes or pipeclay on the chest and upper front of the arm, all the while drumming their ribs with their elbows; or that in Batonga, where they throw themselves on their backs on the ground, and, rolling from side to side, slap the outside of their thighs, and uttering the words, 'kina, bomba;' of the curious mode of wearing the hair in Bashinje, by making it grow out like a great sugar-loaf behind; or in Londa, where they twist it on to a small hoop that goes round the face; or at Bashukulompo, where they make it form a sugar-loaf at the top of the head; of the Bakoba, or quakers of Africa, a tribe that won't fight, but will run away; of the ideas of female beauty, in one place filing the teeth to a point, in another knocking the front teeth out, and in a third pushing a shell through the upper lip; of the female water suckers, through whose mouths all the water used in times of drought passes; of the love the Balonda have for a grand funeral, and their notion of one; and of the Bakwains making locusts, caterpillars, and frogs part of their food. All this, and much more as startling, will be found in this prolific book.

But we must hasten to say a word or two on the effect of missionary labours among the people. Of the Bakwains, Dr. Livingstone says: "In our relations with this people we were simply strangers, exercising no authority or controul whatever. Our influence depended entirely upon persuasion; and, having taught them by kind conversation as well as by public instruction, I expected them to do what their own sense of right and wrong dictated. We never wished them to do right merely because it would be pleasing to us, nor thought ourselves to blame when they did wrong, although we were quite aware of the absurd idea to that effect. We saw that our teaching did good to the general mind of the people by bringing new and better motives into play. Five instances are positively known to me in which by our influence on public opinion war was prevented; and where, in individual cases, we failed, the people did no worse than they did before we came into the country." In another place Dr. Livingstone says, speaking of the christian populations, both Griquas and Bichuanas: "I expected a higher degree of christian simplicity and purity than exists either among them or among ourselves. I was not anxious for a deeper insight in detecting shams

than others, but I expected character, such as we imagine the primitive disciples had,—and was disappointed. When, however, I passed on to the true heathen in the countries beyond the sphere of missionary influence, and could compare the people there with the christian natives, I came to the conclusion that, if the question were examined in the most rigidly severe scientific way, the change effected by the missionary movement would be unquestionably great." "There is," he says further, "no necessity for beginning to tell even the most degraded of these people (Bakwains) of the existence of a God, or of a future state, the facts being universally admitted." And again, "Some begin to pray in secret as soon as they hear of the white man's God, with but little idea of what they are about; and no doubt are heard by Him, who like a father, pitieth his children. Others waking by night, recollect what has been said about the future world so clearly, that they tell next day what a fright they got by it, and resolve not to listen to the teaching again; and not a few keep to the determination not to believe, as certain villagers in the south, who put all their cocks to death because they crowed the words, 'Tlang to rapeleng,' 'come to prayers!'" and once more, "In connection with the low state of the Batoka, I was led to think on the people at Kuruman, who were equally degraded and equally depraved. There a man scorned to shed a tear. It would have been 'tlolo,' or 'transgression.' Weeping, such as Dr. Kane describes among the Esquimaux, is therefore quite unknown in that country. But I have witnessed instances like this: Baba, a mighty hunter—the interpreter who accompanied Captain Harris, and who was ultimately killed by a rhinoceros—sat listening to the gospel in the church at Kuruman, and the gracious words of Christ, made to touch his heart, evidently by the Holy Spirit, melted him into tears: I have seen him and others sink down to the ground weeping. When Baba was lying mangled by the furious beast which tore him off his horse, he shed no tear, but quietly prayed as long as he was conscious." Everywhere the people cry "Give us sleep" or quiet, and hence the prospect of peace which the gospel holds out to them is eagerly caught at, for all are heartily tired of their perpetual warfare. They are now often scared in their sleep by images of men standing over them with an uplifted spear. Dr. Livingstone thinks however, that the most effective way of preparing the natives for the reception of the gospel, of destroying the traffic in slaves, and of aiding them in their efforts towards civilization, will be by opening up a trade with the coast. He has, therefore, relinquished his connection with the London Missionary Society; and, after a visit to his faithful majesty Don Pedro V., to whom he will go with letters from the English Government, will return to Tete, where his devoted men, meanwhile liberally supported by the King of Portugal, are anxiously waiting his arrival. He will then endeavour to form trading stations on the Zambesi beyond the Portuguese territory, to which the native population will bring their ivory, bees wax, cotton, and other articles of trade, and receive in exchange English goods. These various depots will thus become centres of commerce, and it may be, of civilization, and of christian influence. May he live, not only to complete this noble project, but to see with growing admiration its happy fruits among the people for whom he has toiled so steadily and so long.

THE CHRISTIAN ALMANACK. THE SCRIPTURE POCKET BOOK. THE YOUNG PEOPLE'S POCKET BOOK. *Religious Tract Society.*

OUR December Magazine was already "made up" when these Almanacs were received, or they would have been noticed last month. They are well known to most of our readers, and are as highly esteemed. It is something to know that our favourite Almanack is not dead. No neater pocket Almanack is published than the second described in our heading.

Correspondence.

BRITISH CHRISTIANS ON INDIAN AFFAIRS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—It is a question, I think, deserving far more serious consideration than it has yet received, whether the Christian public (as we distinctively call the stricter professors of religion) have taken a right course with regard to the present crisis of our empire in India. So far as they have hitherto made themselves heard, have they pronounced a righteous judgment? Have they delivered a faithful testimony?

It was not to be expected that Christian men would be prepared to justify the successive acts by which the Continent of India has been placed under British control. But while condemning many of these acts in detail, they have generally agreed in saying that the entire result of them ought to be retained—that British dominion must at any cost be re-established in India.

At the commencement of the mutiny, the missionaries and their friends on the spot fled at once for protection, with the rest of their countrymen, to the armed defences of the Company; and to their correspondents in England they have continued warmly to urge the adoption of most vigorous measures for the restoration of British supremacy. The wild and wanton barbarities committed by the insurgents have been denounced with just and indignant severity; but the certainty that similar cruelties are involved in the proceedings they recommend appears to be lightly regarded in the comparison.

At home, since the first news of the outbreak was received, the universal demand has been that fresh troops shall be sent out to effect the re-conquest of the country; and ministers of religion of nearly all denominations, with their congregations, and public societies, and organs of the press—newspapers, reviews, and magazines, have eagerly contributed to swell the cry. By a large and influential portion of the community a war of extermination has been proclaimed, in speech and writing, against the mutinous Sepoys in general, and the hapless inhabitants of Delhi in particular, in a spirit of barbaric vindictiveness which has called forth the rebuke of the civilised world. With a few exceptions, it is true, religious men have not been conspicuous in recommending naked retaliation. Many of them, however, have come but little short of requiring the same thing in other words. “Justice,” and “retributive justice” have been favorite phrases with these. Mr. Spurgeon only gave utterance to a commonly prevailing sentiment, when on the fast-day he represented our army as going forth, not to oppose an enemy in common modes of warfare, but as God’s ministers of justice to execute his sentence on convicted murderers and rebels.

In justification of this general tone of professing Christians, it is alleged that the success of our arms in India has been permitted by Providence for the advantage of that country; that God has in fact committed it into our hands in order that through us the people may be converted to Christianity. The Bishop of Oxford and Mr. Gladstone only repeated to an admiring audience at Chester what had been proclaimed from a thousand pulpits before, and what has been reiterated by writers and speakers of all classes every day since, that God has put India into our hands as a sacred trust, that we may make known his truth throughout the land. This is an exclusively religious aspect of the question; and as such it is liable to several fatal objections.

In the first place, it assumes the principle, which Paul rejects, that it is lawful to do evil that good may come. War is on all hands admitted to be a great evil. It is openly justified in the present case by the benefits it is said to be adapted to produce.

Secondly, it proceeds on a false interpretation of providential facts. We know, indeed, that the Divine Being has represented himself as employing kings and rulers for the accomplishment of his purposes, even when they have been

acting in direct violation of his commands, and solely with a view to their own selfish and ambitious ends. In this way the wrath of man has been made to praise Him. But no instance can be adduced in which enlightened men have been authorised by God to consider themselves as working out his designs when they have been acting in disregard of his own precepts. The two things are contradictory. The case is impossible.

The argument supposes that God's Will in providence requires conduct on the part of men, which by His Word He expressly condemns. No Christian will pretend that there is any Divine authority for him, as an English citizen, to assist in maintaining a war of aggression in a foreign land, or in upholding English government anywhere but at home. Those who contend for the lawfulness of bearing arms are constrained to limit it to cases of self-defence against an invading foe. But to speak of the war in India as on our part defensive, is so utterly absurd and extravagant, as to call down on those who adopt such a style of language the ridicule and contempt of mankind.

That the national crimes of Britain, as well as her national virtues, and the virtues and crimes of all nations besides, will be in the future, as they have been in the past, overruled by the Supreme Disposer for ultimate good, no devout man will question. But to presume beforehand in what particular way that ultimate good shall be secured, is to claim the attributes and arrogate the functions of the Deity. And to proceed upon such presumption to send forth murderous expeditions against our fellow-creatures, alleging Divine sanction for what the Divine law has clearly forbidden, is most daring impiety.

Thirdly, the good anticipated as the result of the policy under review, is of a kind we are not entitled to expect from it. God's empire in the hearts of men cannot, in the nature of things, be established by outward force. In no age of the world has He authorized the employment of it for this purpose. Especially did Christ disclaim it in connexion with the furtherance of His kingdom. That He could have resorted to it in His own day, if He had thought it right or wise to do so, no Christian can for a moment doubt. That He expressly disavowed it, and that His disciples after His death achieved their splendid successes in direct defiance of it, are the strongest possible prohibitions of it to his followers to the end of time.

To this it may be added, that wherever physical force has been employed in professed support of true religion, it has always failed. No instance of its success can be pointed out. Paganism and Mahometanism may be propagated by the sword. Man-invented forms of Christianity may be established by it. But the pure truth of the Gospel—never.

On the whole, I conclude that the great body of British Christians, and their missionaries in India, are disastrously wrong in the position they have taken on this question. The identification of missionary enterprise with the success of British arms, which is virtually assumed on all sides, I cannot but regard as a fatal mistake. It is directly exposing us to the curse pronounced on him who "trusts in man, and makes flesh his arm." A more excellent way is surely open to us. Let the East India Company, and all other companies and governments whatsoever, be ignored as far as possible in this work. Let missionaries go to India, as they have gone to other parts of the world, without seeking the favour of the ruling powers, far less their patronage and support. Let them stand perfectly distinct from all state authority, or the semblance of it, and make it their one business to deliver the grand message entrusted to them by their Master, and they may rely with confidence on His blessing for success. On any other plan they may be flattered and recommended by men of rank, and wealth, and influence, but as to their special work, disappointment and failure will most surely attend them.

I am, dear Sir, yours truly,

JOHN LIGGINS.

London, November 9th, 1857.

[We have inserted the above article out of respect to our correspondent, though we regard his reasoning as defective. That the whole question has grave difficulties will be

fully admitted ; but all the world, and all posterity, both in India and Europe, would condemn England if she surrendered India to the merciless hands of Nena Sahib and the mutinous Sepoys. The position recommended in the latter part of our friend's remarks, is, in fact, that taken by Christian Missionaries. They began in India in opposition to the will of the governing authorities, and they owe little to their favour ; as it is notorious that the Government has for the most part ignored Christianity in its proceedings, while it has too often pandered to the superstitions, both of idolaters and Mohammedans.—Ed.

THE PRESENT COMMERCIAL PANIC.

To the Editor of the General Baptist Magazine.

DEAR SIR,—During the past few weeks what a change has come over the commercial aspect of affairs in this country and America.

In the early part of October it appeared as though England was to enjoy a continuation of unceasing prosperity, at any rate during the life-time of the present generation ; but the cloud which now hangs over the business men of this country, and the perilous position in which some are placed, have no doubt been permitted, nay, I may say, designed by an all-wise providence, to show up and lay bare the acts and conduct of the commercial community. We have been amazed to see young men without capital, except what they borrowed at a high rate of interest, start up all at once, commence business, drive all before them, leaving far behind, men of experience and capital : we asked ourselves a few questions, and were almost ready to conclude that we had spent our time and used our energies and capital for little purpose after all the care, attention, industry, and perseverance of many long years : nay, we have been taunted that we don't understand our business, and have been almost persuaded to imagine there was some truth in the statement, but true enough, these are the times when the secrets of these men are brought to light, and we discover that these go-a-head gentlemen have been riding in other people's (basket) carriages, drinking their neighbours' wine, and wearing other men's clothes ; they appeared *what they were not*.

The present crisis teaches the following lessons :—Never to commence business without capital. Never be persuaded to purchase beyond what we have a clear prospect of paying for. Never to be guarantee for another unless we are prepared to pay the amount ourselves. Never to accept a bill, unless we have available property of the same value to meet it.

It is truly awful to contemplate the circumstances which have come to light during the present panic. Professors of christianity writing their names across blank bill stamps, which have afterwards been filled up to the amount of thousands of pounds, while the acceptor has not been worth as many pence. Now can we for a moment conceive that the Supreme Being who minutely observes all our actions, will allow such practices to be continued without His interference ? I think not. For the safety and well-being of His creature man, He will never suffer such frauds to be continued. Such parties may be properly classed with the Robsons and Redpaths, and richly deserve to be banished from their country, and the society of honest men. It is a deception, and the whole of the money these bills represent is only their value in waste paper.

The present crisis is truly a corrector, and will, no doubt, be of great service. It is a regulator, and will bring the "right men in the right place" for a time. Should we be permitted to live a short time longer, there is no doubt we shall see the legitimate trader reap the due reward of his capital and labour probably for several years to come ; after that, the same scenes will most likely come over again.

When every thing seems prosperous is the time when Christian men, in particular, should reflect, and take a review of their position and engagements. It is then we are in the greatest danger. It is precisely the same in business as with a romantic traveller, but rather difficult to reap the same amount of enjoyment. When the traveller ascends a beautiful hill he expects to see a splendid valley beyond ; but with many, business men in our day, when mounted on the

hill of prosperity, although still pushing forward, fancy they will always continue on this beautiful eminence, forgetting to look for the valley beyond, and consequently fall headlong down some fearful precipice.

In conclusion I will just quote a remark made to me by a wealthy money lender during the panic of 1847: he said, mark this, "If any man attempts to obtain more than five per cent. for his money, as a money lender, he is sure to realize less in the long run."

A TRADESMAN.

DISSENTERS' MARRIAGES A CENTURY AGO.

To the Editor of the General Baptist Magazine.

DEAR SIR,—As none of "your antiquarian correspondents appear to have favoured the readers of the Magazine with an opinion on the usages of marriages a century ago," I send you the annexed, which will probably "throw some light upon the conjecture attended (to your correspondent) with considerable difficulty."

"Whereas, by an Act of Parliament made and passed in the fifth and sixth years of the reign of His Majesty King William, and Queen Mary, entitled, an Act for granting to their Majesties several duties upon vellum, parchment, and paper, for carrying on the war with vigour against France, it was, amongst other things, enacted that a duty or imposition, of five shillings, shall be rated, levied, and paid for every piece of paper, or parchment, upon which any Licence, or Certificate of Marriage should be written or engrossed, and that no person be married at any place without a License first had and obtained, except the Banns shall be published and certified according to law." This act continued to be the law until the year 1807, when, by an act passed, 48, G. 3, Cap. 149, it was enacted, "That for every skin or piece of parchment, or sheet of paper, upon which any License of Marriage shall be engrossed or written, shall be paid a stamp duty of ten shillings; and if it be a special license, a stamp of four pounds." Since then various alterations, from time to time, have been made in the Marriage Laws."

Castle Donington, December, 1857.

J. B.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I am not an "Antiquarian," but as no one has replied to the inquiries of Mr. Orton, respecting the document, a copy of which is inserted in the Magazine for November, p. 432, I send you the following extracts, which will, I think, furnish your correspondent with the light he requires. In the article, "Marriage," in both the "Penny," and "National Cyclopædia," we are told, "In England, marriage by mere assent of parties, until the passing of the Marriage Act, in 1753, constituted a binding engagement: though if application were made to the ecclesiastical courts for letters of administration, &c., under a title derived through such irregular marriage, those courts sometimes showed their resentment of the irregularity by refusing their assistance, more especially where the non-compliance with the usual formalities could be traced to disaffection to the Established Church."

In the "History of the General Baptists," vol. i. p. 449, &c., reference is made to the Marriages of Dissenters; a copy of a certificate, in precisely the same terms as the one furnished you by Mr. Orton, is given, and it is added by the historian, "Marriages thus solemnized were valid, not only in the court of conscience, but in the courts of law, as it was several times determined when the enemies of the Baptists instituted actions to set them aside. Indeed, dissenters in general enjoyed this privilege till 1753, when the famous Marriage Act was passed," &c. From these extracts it is plain that the document put into the hands of W. O. is a contract which the civil courts of that day would recognise, and not a mere "family memento."

I am, dear Sir, yours truly,
A. G. B.

December 7th, 1857.

Intelligence.

LAYING THE FOUNDATION STONE OF THE NEW BAPTIST CHAPEL, ILKESTON.

ON Monday November 23rd, the public inauguration of the building of a new chapel in connexion with the General Baptist interest of this town took place. Although there was rain early in the morning, and the sky looked very unpropitious at intervals, the weather was beautifully fine in the afternoon, and the ceremony of laying the foundation-stone took place during a most magnificent sunset. A very numerous crowd assembled around the site of the proposed building which is situated in Queen Street, in which assembly we noticed ministers and members of nearly all the Dissenting churches, with some representatives of the Established Church, and some of the leading inhabitants of Ilkeston. At half-past three o'clock, Mr. T. R. Stevenson, Baptist Minister, commenced the proceedings by giving out the hymn beginning:—

“Arise, O King of grace, arise;”

three verses of which were sung. The Rev. E. S. Heron, Congregational Minister, then implored the divine blessing upon the erection of the building, and its future uses. W. H. Booker, Esq. of Nottingham, the architect, then came forward, and read the following copy of a document, which was placed in a cavity under the stone:—

“The Foundation Stone
of this Chapel was laid by ROBERT PEGG, Esquire,
of Derby, Alderman;
on the 23rd day of November, in the year of our Lord 1857,
being the twentieth year of the reign of H. M. Queen Victoria.

W. Booker, Architect. Jedediah Wigley, Builder.
Minister,

The Rev. Thomas Roberts Stevenson.

Deacons,	
James Orchard,	James Hithersay,
George Small West,	William Meakin,
Number of Members, 180.”	

Mr. Wigley, the builder, then presented the trowel to Mr. Alderman Pegg, who laid the stone after the usual method, and commenced the delivery of an address characterised by adaptation to the occasion, and earnestness of feeling. Appropriate reference was made to the pre-eminent claim of places of worship upon public and especially Christian sympathies, their relative importance as agents of morality in society, and instruments for diffusing divine truth; and remarks were offered relative to the entirely voluntary principle upon which the new chapel would be erected, and its affairs conducted. The Rev. H. Hunter, of Nottingham, followed, and in the course of his address adverted to the beneficial influence of religious services upon this country, and the elevating effect of religious instrumentalities upon our nation. Mr. Hunter alluded to an excursion which he had recently made to Prussia and Denmark, and the impression produced on his mind regarding the moral and spiritual advantages and advancement of England. The singing of the doxology and the pronouncing of the benediction closed this interesting service.

Shortly after the conclusion of the above ceremony, tea was provided in the Baptist Chapel, South Street. A very large number was present, exceeding indeed the most sanguine hopes of the committee. After tea a public meeting was held, when the chapel was filled in every part. During intervals, a selection of sacred music was sung by the choir under the leadership of Mr. G. S. West. Addresses were delivered by the Revds. H. Hunter, E. S. Heron, T. Fletcher, (Primitive Methodist,) and G. Haywood, (Wesleyan Reform,) also, Messrs. Booker, (the

Architect,) W. H. Stevenson of Nottingham; and J. Bailey of this town. The chairman also read a letter from the Rev. T. H. Hill, Wesleyan minister, who was unable to attend on account of indisposition. The speeches were listened to with great attention and frequently applauded, and were characterised by great variety, intelligence, and good feeling. Most certainly the whole proceedings connected with the laying of the foundation-stone passed off with great *éclat*.—*Local paper*.

OPENING OF A NEW BAPTIST CHAPEL AT EPWORTH.

THE old Baptist chapel at Epworth, which has been in existence for near a century, has been for a long time ill adapted for the performance of public worship, and the congregation assembling there have long felt the desirability of a more suitable and comfortable building. Application was made to a few friends, and from the promises of support given a new building was determined upon, and the foundation-stone was laid on the 8th of August last. The new building is a very neat structure, and is an ornament to that part of the town where it is erected. It is built without galleries, and is capable of seating about 200 people—sufficiently large for the existing wants of the congregation. The contractors, Messrs. Benjamin Johnson and Henry Kesley, of Epworth, have executed their work to the entire satisfaction of the committee, and the work is highly creditable to them. A bazaar for the sale of useful and ornamental works was held in a room in the occupation of Mr. Fletcher, in the Market-place, on Wednesday and Thursday, the 25th and 26th ult., and the proceeds, amounting to £25 15s. 4½d., were applied to the building fund. The ladies who presided at the different stalls were Mrs. Etty, of Batley; Misses Ashwell, Chamberlain, and Tonge, of Epworth.—On Sunday morning, the 29th ult., the Rev. Dr. Burns, of London, preached in the new chapel, from Matthew xvii., 4, "Lord, it is good for us to be here," upon which he founded a very forcible and eloquent discourse. The Rev. W. Sharman, of Crowle, preached in the afternoon; the congregation was good, and the sermon was highly appropriate for the occasion. To give the public an opportunity of hearing the learned doctor, the trustees and superintendent minister of the Wesleyan chapel kindly granted the use of their place of worship for the evening service, which was filled with a numerous congregation. It was estimated that between 700 and 800 people assembled. Dr. Burns took his text from Romans i., and part of the 16th verse, "For I am not ashamed of the Gospel of Christ, &c." The collections at the various services amounted to £14 16s. 5d.—In connexion with the opening services a public tea-meeting was held on Monday, the 30th ult., in a large room occupied by Mr. Harrison, coach builder, when about 250 people sat down to tea, which had been gratuitously provided by several members and friends of the Baptist Society at Epworth and Crowle. The ladies who presided at the different trays were Mrs. Ashmell, Miss Ashmell, Mrs. Harrison, Miss Harrison, Mrs. Etty, Misses Ann and Susannah Gibson, Mrs. T. Goodall, Mrs. Leggott, Miss Chamberlain, and Miss Tonge. Mr. Cutts, organist, at the Wesleyan chapel, presided at an harmonium, which was placed near the platform. After tea a public meeting was held, which was presided over by Mr. Thomas Sharman, of Spalding, father of the Rev. W. Sharman, pastor of the Baptist chapels at Epworth and Crowle. The chairman addressed the meeting in an affectionate and rather humorous speech, which was well received. The Rev. W. Sharman followed, giving a history of the Baptist church at Epworth, Crowle and Butterwick. Mr. Merrils, of Epworth, then briefly addressed the meeting. The Rev. Mr. Moore (New Connexion) spoke at some length, principally on the advantages of Christian unity and fellowship. The Rev. Mr. Ashberry, Baptist minister, of Sheffield, delivered a lengthened and eloquent address, and was frequently applauded by his hearers. Votes of thanks were given to the ladies, the organist, to Mr. Harrison for the use of the room, to the chairman, and to the Wesleyans for the kind manner in which they granted the use of their chapel; after which the Doxology was sung and the meeting separated.—*Doncaster Chronicle*.

CONFERENCES.

THE Lincolnshire Conference was held at Wisbeach, on Thursday, Dec. 3rd, 1857.

In the *morning* the Secretary read and prayed, and brother J. H. Wood preached from Ephes. i, 22.

Brother T. W. Matthews preached in the *evening*.

In the *afternoon*, after prayer by brother Jones, the Reports from the Churches were read, from which we learned that twelve had been baptized since the last Conference, and that thirty remained candidates for baptism.

The friends at *Whittlesea* having again applied for advice, were recommended to obtain the best ministerial supplies they can during the next three months.

A case having been brought forward in reference to *Stowbridge*, it was resolved—

That we advise the Trustees of the chapel at *Stowbridge*, to let the chapel under present circumstances.

A long and earnest conversation was held as to the present state of the Home Mission Funds in this district, and gratitude was expressed that some improvement had recently taken place; still it was thought that very much more ought to be raised, so as to render our operations in future, more extended and effective.

The next Conference is appointed to be held at *Holbeach*, on Wednesday, March 24th, 1858.

Brother Stevenson to preach in the morning.

N.B.—As *Thursday* is market day at *Holbeach*, Wednesday is chosen as more suitable for the Conference.

THOMAS BARRASS,
Secretary.

ANNIVERSARIES.

CHATTERIS MISSIONARY SERVICES.—On Lord's-day, November 22nd, 1857, three sermons, in aid of our Foreign Mission were preached here by the Rev. W. Miller, and on Monday, the 23rd, a tea-meeting—the trays kindly given by our female friends—produced between two and three pounds. In the evening we had a very excellent Missionary Meeting, the upper part of the chapel adorned with pictorial representations of Indian scenery, native preachers, &c.; the lower part of the chapel, vestry, aisles, door-ways, and windows, crowded with deeply-interested hearers, listening to the warm-hearted, eloquent addresses of Mr. J. Wherry, the Revs. W. Best, B. A. Ramsey, T. Watts, Wisbeach, W. Miller, &c. The collections a little in advance of last year. J. LYON.

GOSBERTON.—On Sunday, November 29, two sermons were preached by John Noble, Esq., of Boston, on behalf of the Home Mission. Collections, £2 12s. 6d. T. G. L.

MISCELLANEOUS.

BURNLEY.—*Organization of a new church*.—On Sunday evening last, December 6th, an interesting service was held in connexion with the ministry of the Rev. J. Batey, late minister of *Ænon* Chapel. On the above occasion, the Rev. J. Maden, of Gambleside, preached an excellent sermon from 1 Cor. xv. 58. At the close of the public service the sacrament of the Lord's-supper was administered to the newly-formed church; Mr. Maden addressed the communicants, and gave them the right hand of fellowship, and Mr. Batey distributed the bread and wine. Mr. John Maden, son of the preceeding, concluded the impressive service with prayer. The church numbers sixty members, and is General Baptist and Congregational in its doctrines and discipline. It is remarkable that this is the third Baptist church that has worshipped in the same room, the first two having now chapels in the town.—*Burnley Advertiser*, December 12, 1857.

RECOGNITION SERVICE.—On Tuesday, December 1st, a public tea meeting was held, in connexion with the settlement of the Rev. J. Lawton, as pastor of the church at Great Berkhamstead. After tea a large congregation assembled in the chapel. Mr. W. Andrews, of Chesham, presided, and having made a few appropriate remarks, called upon the Rev. E. Davis, formerly of the General Baptist College, at Leicester, to pray. Mr. King, one of the deacons of the church, detailed the circumstances which led to the choice of Mr. Lawton, and stated that the invitation given to him was completely unanimous and cordial. The newly-settled pastor gave his reasons for leaving his former sphere of labour and accepting the call of the friends at Berkhamstead; and the Rev. W. Hodge, the venerable Independent minister of the town, invoked the Divine blessing on the union thus publicly recognised. Addresses of affectionate congratulation to the church, and of hearty welcome to the pastor, which contained also many touching references to the late pastor, were delivered by the Revs. B. P. Pratten, of Boxmoor, W. Emery, of Hemel-Hempstead, J. L. Stanion, of London, W. Payne and J. Preston, of Chesham.

DOVER STREET, LEICESTER.—There is good reason to believe that the cause at this place will soon assume a more pleasing aspect. The Rev. J. Malcolm, formerly of Aberdeen, and recently of Maze Pond Chapel, London, has accepted a very cordial and unanimous invitation to become the pastor, and entered upon his labours on the 20th ult. During the time we have been without a pastor, the pulpit has been well and cheerfully supplied by various ministers, chiefly of our own denomination, and the good feeling which has been displayed, and the interest manifested in the welfare of the church, has been very encouraging. The congregations, though comparatively small, have on the whole been as good as could reasonably be expected, all things considered; and better than some had supposed, prior to paying us a visit. A considerable pecuniary effort has been necessary in order to realise our wishes; this has been made, and most cheerfully responded to by the church and congregation. All appear to be of one mind in reference to the step which has been taken, not a single objection having been urged against it. May the great Head of the Church bless the union thus formed, and cause it to be productive of great and lasting good.—G.

BAPTISMS.

LOUTH.—On Sunday evening, Oct 24th, a sermon was preached by the pastor on "the conversion of Lydia." The devotional part of the service was conducted by Mr. Barton, and the ordinance of baptism administered to three persons.

PORTSEA.—On Wednesday evening, December 2nd, we had a baptism of four candidates, one of whom was the Rev. Jonas Kiddale, an independent minister of nearly twenty years standing, and for the last four years, or more, the pastor of the ancient and flourishing Congregational church in the town of Havant. Mr. K. according to the testimony of his brethren, is a "sound theologian," and the state of his church and congregation testify that he is a successful preacher. His sermon at our baptism was very solemn and affecting, and was listened to with intense interest by a very large and respectable congregation. Mr. K. still retains his pastorate at Havant, and the people there are much attached to his ministry. He would, however, be glad to avail himself of any suitable opening in our own, or the other section of the Baptist denomination. E. H. B.

BIRMINGHAM.—On Lord's-day, December, 6th, the ordinance of baptism was administered to eight persons, six of whom were from our Sabbath Schools. On the following Sabbath, seven other friends were baptized at Sutton. For many years the ordinance has not been administered at the latter place; those joining the church from this branch have been baptized at Birmingham, but on this occasion it was considered advisable to administer the ordinance there, and it is hoped the transactions of that day will not soon be forgotten. J. S. C.

TARPORLEY.—On Lord's-day, November 1st, three persons (viz: one male and two females, the former a scholar in our Sabbath School) were baptized by

brother Aston, after a sermon by Mr. Smith, founded on Acts viii. 36. In the afternoon the newly baptized were received into fellowship, and sat down with us at the Lord's table. May we have many more additions from the school.

MELBOURNE.—On Lord's-day, December 13th, seven persons were baptized by our pastor, and in the afternoon were received into the church. Five of these friends were connected with the Sabbath School. Our cause has been for some time in a very interesting state. We have been favoured with signal evidences of the divine blessing; more especially since our revival services in August last. A spirit of earnest zeal for the salvation of souls and dependance on God for success, has characterized the members, and pleasing success has been the result. Last Sabbath evening two hundred at least remained for prayer after service. Our pastor has adopted the plan of curtailing the public service in the evening to something like an hour and a quarter, which has been attended with the best effect in inducing many to remain at the social meeting, which is generally concluded soon after eight. From experience we can recommend this plan. We have also on the Lord's-day a prayer meeting at five o'clock, in different parts of the town, and on Monday evening at eight; on Tuesday evening a cottage prayer meeting, on Thursday evening at Newton, and on Saturday evening a prayer meeting at half-past seven. All these means are numerous attended, and a great number of persons appear under deep concern for the salvation of their souls. To God be all the praise. J. E.

HOLBEACH.—On Lord's-day, November 1st, two candidates were baptized and received into the church. J. C. H.

BURNLEY, *Ebenezer Chapel*.—On Lord's-day, September 26th, after a sermon by brother Hargreaves, our respected minister had the pleasure of baptizing seven candidates; and on Lord's-day morning, December 13th, after a sermon by our minister, he baptized five more.

KIRKBY AND KIRKBY WOODHOUSE.—On Lord's-day morning, September 6, after an appropriate discourse on the subject of believers' baptism, Mr. Plowright baptized three young disciples in the name of the Sacred Three. May these thus planted in the Lord's house flourish abundantly in the courts of our God.

A. B. K.

Notes of the Month.

ECCLESIASTICAL.

December 21. OUR *Episcopal* neighbours are in various ways engaging attention. The Bishop of London has been preaching to crowds of operatives in Bethnal Green. The Abbey of Westminster is to be lighted with gas for Sunday evening services. The *Record* rejoices that on the committee for the Exeter Hall services there are some churchmen. The Earl of Shaftsbury has introduced a short Bill to enable Bishops and others to break in on the parochial system. It will not pass. The Bishop of Exeter refuses to consecrate a burial ground near Exeter because it is not walled out from the dissenters' ground. A petition for a revision of the liturgy is being signed in the diocese of Lincoln. The intrusion of scripture readers into their parishes has been protested against by several clergymen in the West of England. The better part of the church are preparing for a more effectual evangelization of India; they will erect and endow a church at Cawnpore.

Popery is like a serpent, it has great vitality. £10,000 have been subscribed for a new college at Sydney, in Australia. Ultramontaniam is fighting with desperation to regain its ascendancy in Belgium. In Mexico its power seems on

the decline, its wealth is on the eve of confiscation. It has had several agents killed in India, its sympathy sends the survivors a few portable altars!

Dr. Livingstone ceases to be an agent of the *Independent* body. He is now under the wing of Government, for the purpose of opening central Africa to commerce and christianity. We hope his new honours will not lead him to forget his old friends. The London mission are about to establish two new stations in the line of Livingstone's tour.

Our *Scottish* friends are awake. The *Free Church* is bestirring itself about extending its missions in India; the *Kirk* is remonstrating with "the Council of Education" for admitting Popish errors into their lesson books. The *Episcopal* body are subscribing for the erection of Bishops' residences, and one of the Bishops has been preaching transubstantiation! It is curious that the Episcopacy of Scotland should be so kin to Popery.

The Anti-State-Aid to Religion Bill has been rejected by the Legislative council in Australia, which will begin another battle on the part of its advocates.

The Divorce Bill in England comes into operation on January 11, 1858.

GENERAL.

PARLIAMENT has assembled, and after a short session of ten days, adjourned until February next.

This short and extra session was for the purpose of passing a bill of indemnity to shelter the Government and the Bank of England for violating the law as to the bank charter, in the issue of bank paper to relieve public credit, and to stay the panic which was convulsing the commercial world to its centre. A bill to this effect was passed through both Houses, and has received the royal assent. The panic is stayed, but the failures are not at an end. Holland, Hamburgh, St. Petersburg, as well as America and England, have presented dreadful failures. The disclosures which have been made reveal the fact that not only has there been reckless trading, but also unprincipled swindling on the part of some bank managers and others. Many who are innocent thus suffer with the guilty. It is hoped that the worst is now over; but the periodical recurrence of these panics is greatly to be deplored. 1825, 1837, 1847, 1857, have all been years of panic, but perhaps the last is the most fearful as to its wide-spread and weighty losses and responsibilities. The Queen's Speech referred to the gallantry of her troops in the East; and parliament have voted a pension of £1000 per annum to Sir Henry Havelock. The Royal speech also spoke of the peace of Europe, promised a new Reform Bill, also one for the "simplifying and amending" the laws relating to real property, and also for "consolidating and amending" several branches of criminal law. These, with the great question of India Reform, and the Reform of the Corporation of London, Lord John Russell's Jew Bill, and the ordinary business of parliament, portend that the Session of 1858 will be one of no ordinary importance. They who expect little, will however, be least likely to be disappointed.

The number of the unemployed in our great manufacturing towns is very considerable; though in many mills and works, short time only is resorted to. Bread is cheap, and the weather has hitherto been mild, which tend to lessen the suffering. The Poor Law Board also has consented to a relaxing of the regulations as to out-door relief during the present distress.

The marriage of the young Prince of Prussia with the Princess Royal will take place in a few weeks.

A recent decision of Judge Cresswell that the marriage of parties prohibited by canon law, even if celebrated in countries where it is legal, will not be recognized as valid in English courts, if the parties are British subjects, has startled a great number of persons in this country, who had gone abroad to have the ceremony performed. Legally, surely not morally, they are to be regarded as unmarried. When will popish canon law be cast out of the House of Lords? Perhaps not until the bishops are told to stay at home.

Indian news is advancing. The last letter received from Mr. Buckley is a sufficient note.

December 23. The President of the *United States* has published his annual message. Like its predecessors, it is lengthy and wordy, reasoning out a great many things. It is, however, significant. It imputes the commercial panic, which begun in the States, to the reckless issue of bank paper, and the wild speculations which were thus encouraged. A general law to control all banks in all the States is suggested. The message proposes to raise a sufficient military force to overcome and suppress the Mormon rebellion: leaves the Kansas question to the wisdom of Congress; intimates that the relations of the States with Spain are unsettled, and must not remain so; and that there is little doubt that the misunderstanding with England as to the Clayton Bulwer treaty, relative to Central America, will be amicably adjusted. It is expected the next session of the General Congress will not be the most tranquil that was ever convened. Whether the democrats and free soilers of the North will resist the power of the South and the seductions of place-hunting, remains to be seen.

Missionary Observer.

LETTER FROM REV. J. BUCKLEY.

Cuttack, November 2nd, 1857.

DEAR BROTHER,—I have now, for six months, given you from time to time my impressions of the solemn and awful events of this fearful crisis, and do not, on the whole, regret it, for though the information you would get from the papers would be more recent than I could furnish, yet I thought it might interest the supporters of the mission to read the impressions made by these events on one of their missionaries. No doubt the breathless anxiety with which the arrival of the Indian mail was for some months awaited, has, now the worst is over, in great part subsided, and the agonizing emotions called forth by the Cawnpore massacre have given place to calmer feelings; but none of us can ever forget what has taken place. It is the darkest page in the world's history. The devil seems to have done just as he liked with the actors in this terrible drama, for their treachery, perjury, and fiend-like cruelty have never been exceeded, if, indeed, they have ever been equalled. I have often seriously asked myself the question, "Why has the Lord permitted these calamities to overtake us?" And while I feel the deep mystery involved in the question, I cannot but think that, *as a people*, we have displeased the Lord, or such disasters would not have befallen us. When the judgments of God are abroad in the earth the inhabitants of the world should learn righteousness. It is easy enough to blame the government, and if the government *alone* had suffered it might have appeared that these solemn judgments had been intended for them, but in common with the officers of the state, civil and military, merchants and missionary societies have largely suffered. The Lord give us all a broken heart, for certainly we have had enough to humble us. It seems to be a principle of the Divine administration, that when God takes the rod in hand his own family should be *first* corrected. "Judgment begins at the house of God;" but the severest strokes are reserved for his open and avowed adversaries. So it will be in this case. We have been chastened. They will be consumed. The thirty thousand English soldiers that are approaching our shores (some have already arrived) have a terrible as well as a merciful mission to execute. They have to inflict merited punishment on men who have proved themselves unfit to live; to restore order where anarchy reigns, and to give tranquility and confidence to all who desire to dwell "quiet in the land," and enjoy the fruits of honest industry. "Mercy to India requires

that this rebellion be suppressed." So said a distinguished organ of the peace party, and it was well spoken: but mercy requires more. It requires that it shall be so put down that there shall be no fear of a similar outbreak for at least another generation.

When my last was despatched, on the 3rd of October, we were anxiously expecting the fall of Delhi. The welcome news reached us the following morning. It was the Sabbath, and I was preparing to go to the sanctuary to preside at a special prayer meeting, held on account of the disturbed state of the country, when I received a small scrap of paper, published on the authority of government, containing the three following sentences:—

"Delhi is entirely ours. God save the Queen. Strong columns in pursuit."

We gave thanks to our "righteous Lord," for prospering a most righteous cause. Surely we should acknowledge the hand of God in this success. Sensible men, calmly looking at the difficulties with which the government has had to contend, in this deadly struggle, will feel that it is remarkable that the rebels should be driven out of their stronghold before a single soldier of the reinforcements sent from England had arrived. Monday morning the news came of the capture or surrender of the old king, with his principal wife, Zenut ool Nissa; and at morning worship I explained and applied, for the benefit of our dear young people, a text in Ecclesiastes, "Better is a poor and wise child than an old and foolish king." It is rumoured that the old traitor had the impertinence to inquire what apartments and retinue would be assigned him! We also heard that his two sons had been shot, and their bodies exposed as a terror to others, in the same place as the murdered corpses of many of our countrymen had been exposed. It has been subsequently stated that a grandson was also shot.

At the same time we were rejoiced to hear of the relief of Lucknow, and that the relief had been most opportune, as a mine had been sprung, and in a few hours help might have been too late. Many valuable lives have been sacrificed in obtaining these important results. The death of General Nicholson, in taking Delhi, has excited great regret; and the death of General Neill, in the succour of Lucknow, produced so profound a sensation throughout India that many could scarcely rejoice at the success that had been achieved, so deep was their sorrow at the price that had been paid for it. It might, indeed, be said, "The victory that day was turned into mourning." A friend of mine, who well knew the deceased General, says that he has a widow and a large family at home: the eldest son has lately come out to this country, and was posted to the Madras Fusiliers, in connection with which his father so greatly distinguished himself, but could not have joined when his father was killed. Some who have honourably distinguished themselves in these troublous times are known to be good soldiers of Jesus Christ, as well as of the state. General Havelock, in command of the forces that relieved Lucknow, is spoken of as a decided disciple of Christ;* and the late Sir Henry Lawrence supported missionary institutions with a liberality that very few rich Christians imitate. He offered for the support of a mission in Rajpootana, 1000 rupees (£100.) a year, and a few months before his death, gave to the Church Mission, for the establishment of a native female school in Umritsur, in memory of Lady Lawrence, 16,000 rupees (£1,600). Would that all our countrymen in high places in this land were men of the same stamp. We have not been able to obtain, for some time, any reliable information from Lucknow, the enemy having cut off our communications. Unfavourable rumours are just now in circulation, to which I do not give credence. Great confidence is felt in General Wilson, who is in command of the troops at Delhi, and his general order to the soldiers before the capture of the city was attempted, has been universally approved in this country.

I fear there is considerable disaffection in the Bombay army, but the arrival of the English troops will have a good effect.

It appears that thirteen clergymen and missionaries have fallen victims to the malice of violent men in this rebellion. The following are their names:—the

* He married one of the daughters of the late Dr. Marshman.

Revs. F. Fisher, of Futtighur, M. J. Jennings, at Delhi, G. W. Coopland, of Gwalior, and E. T. R. Moncrieff, of Cawnpore, Chaplains of the Honourable Company; the Revs. A. R. Hubbard, at Delhi, W. H. Haycock, and H. Cockey, at Cawnpore, of the Society for the Propagation of the Gospel; the Rev. J. Mackay, of the Baptist Mission; the Rev. J. Macculum, of the Additional Clergy Society, at Shahjehanpore; the Rev. J. Freeman, and probably two other American Presbyterian Missionaries at Futtighur; and the Rev. Mr. Hunter, of the General Assembly's Mission, at Sealcote, who was one of the earliest victims of the rebellion. In addition to these, the name of Dr. Buch (son-in-law of Dr. Vaughan, of Manchester,) may be mentioned. He came to this country in the service of the London Mission, about eight years since, and was for a short time associated with Mr. Millers, in the Bhowanipore institution. He afterwards left the mission, and accepted service under government, in the north-west provinces, in the educational department. The loss of mission property at Agra, Allahabad, Muttra, Cawnpore, &c., is very extensive, and in many places operations are for the present necessarily suspended. I know that the friends of our own society, while devoutly thankful for our preservation, will deeply sympathize with other missions in the severe losses they have sustained. We are to remember those who are in adversity, as being ourselves also in the body. I trust that in this day of adversity to Indian missions, none will be feeble or faint-hearted. The more the devil opposes us, the more we must be determined to oppose him.

English letters and papers have reached this morning, bringing news *via* Southampton, to the 19th of September, and Marseilles the 25th; and between writing for the out-going mail, and reading what has come to hand, I am perplexed. Thanks for the affectionate and encouraging letter written by the appointment of the Midland Conference. As it is addressed to all the brethren, the Conference will, of course on its meeting, notice it. Meantime, if one may speak for all, I may safely say that next to the sweet consciousness of the presence of Christ, and the assurance that our times were in his hands, has been our comfort arising from the persuasion that many dear friends affectionately sympathized with us, and bore us on their hearts before the Lord in prayer. It has given us unspeakable consolation and hope. So many prayers offered for India, and the servants of Christ labouring in it, cannot be lost.

I cannot close without giving you a little Orissa news, that will interest many of your readers. Miss Lacey, the only surviving daughter of our late valued brother, and peculiarly dear to him, has ceased to be a spinster. She was united in marriage on the 14th ult. to F. Bond, Esq., engaged in the service of government as Executive Engineer, in the department of public works. The knot was tied by Brother Stubbins, and all the great people of the station expressed their kindly feeling towards the bride and bridegroom, by their attendance. We all wish them every blessing.

Miss Butler is enjoying a visit to our dear friends at Berhampore. The weather is now really delightful; the cold season has fairly set in, and I trust we shall be able to do something in the way of itineracy. Pray for us. Our daily prayers are offered for our dear friends in the *Agamemnon*. I do not expect their arrival before the 20th.*

Ever yours,

J. BUCKLEY.

* The vessel was spoken with September 3, two degrees south of the equator, and again on the 27th. We fully expect the next telegram (which will arrive before this is in the hands of our readers) to announce that the good ship and her cargo are in the port of Calcutta.—Ed.

LETTER FROM MRS. TAYLOR.

Piplee, near Cuttack, October the 16th, 1857.

MY DEAR MR. GOADBY.—I have long desired to address a few lines to you, but hitherto circumstances have prevented. I am persuaded that it would be

quite superfluous for me to say anything about the fearful atrocities in connexion with the mutiny, or the trying time through which we have had to pass, as you have had so much information relating thereto from other sources, so will tell you a little about ourselves and our station. After the birth of our little boy, and my husband's illness, on the 4th of April, we returned to Piplee thankful to be once more with our dear people, nor were they less pleased to have us back again. We found them all in good health, but it was quite evident they had suffered spiritually on account of the shepherd's absence. As usual at that season of the year the Pooree rout was thronged with pilgrims, and as the time of the large Car Festival drew near, the number gradually increased, until it was thought that four or five thousand daily, for several successive days, passed our house on their way to the shrine of Juggernaut: indeed during the morning and evening the rout was quite crowded with unhappy victims of debasing superstition. At times the scenes were beyond expression, grievous and appalling. Often did I return home with my heart ready to bleed, wondering what could be done for the perishing thousands around us! Many of these poor creatures were grey headed, and almost double with age, tottering on the brink of the grave. Several as they went along were obliged to be supported by the arm of a child or friend; while others went "leaning on the top of their staff;" their only apparent desire being to reach the "seat of the great god," before the lamp of life had ceased to burn. Some had travelled six or seven hundred miles, enduring the greatest privations and fatigue; and nature, weak and faint, appeared unable to sustain the self-imposed burden much longer. There were also hundreds of young girls, from about fourteen to twenty years of age, beautiful and interesting looking creatures over whom I could not refrain from weeping tears of sympathy and pity, as I watched them foot sore, and weary, dragging their poor bodies along. Often, very often, have I wished that we could have some kind of an asylum at Piplee for these poor degraded young females, whose spirits (as ours) will live for ever in happiness or misery.

One morning when going out I noticed a poor old woman, accompanied by her son and two daughters, who did not appear to be connected with the company going on before. I asked them how far they had come and whither they were going? They said they were come from Calcutta, and were going to see Juggernaut. I then asked them how long they would remain at Pooree, and what they would do while there? They replied, "We shall stay one night, and the next day go to give our nomasker to Juggernaut, and then return home." I tried to tell them, as well as I was able, that Juggernaut could do them no good: and pointed them to Jesus Christ the only Saviour; and told them to call at the bungalow as they returned, and the sahib would give them some books. A few mornings after the above conversation I was returning home, when a very respectable looking middle aged man, at the head of a company of pilgrims, came up to me, and in very good English said, "Good morning, madam; we are a company of pilgrims from Calcutta, going to Pooree." The said man and I were speedily surrounded by the people, and very thankful I felt for the opportunity of speaking to a poor benighted idolater in my own tongue. I told him Jesus Christ was the only Saviour for all nations and peoples. He said Jesus Christ was right for the English people, and Juggernaut for Hindoos. I asked what offering they would have to give the idol? "Oh!" he said, "some will give money and others clothes and jewels." I remained talking with him for some time, and he interpreted what I said to the people surrounding us. At last the pilgrim hunters—men sent out to seek up and bring in poor creatures who may be willing to visit the shrine of Juggernaut—became very anxious to go forward, and several times ordered the poor degraded women to go on, but it was no use, for not one of them would move. They appeared too anxious to see me and hear what I had to say. I asked them to come to the bungalow as they returned to see the sahib, and he would give them books, at which they appeared very pleased.

When witnessing the wretched condition of these poor ignorant creatures, we do indeed feel something as the poet felt when he exclaimed

"O for a trumpet voice,
On all the world to call!
To bid their hearts rejoice
In Him who died for all."

The heat at this time was intense; which, together with bad or insufficient food, and impure water, caused much sickness among the pilgrims. Indeed we had cholera and fever in our own neighbourhood as well; and as there is neither doctor nor hospitals within twenty miles of Piplee, the people must either apply to the Missionary for medicine, or suffer and die; consequently, we have numerous applications for medicine, and some days our house resembles an hospital more than anything else.

In Pooree the small-pox and cholera raged fearfully for some time. It was thought that not less than one hundred died daily in and about the town, and the fires for consuming the dead were not extinguished for weeks. Sometime after the mutiny broke out in the North West Provinces, our dear friends in Cuttack became very anxious about us in our isolated situation, as it was reported that some of the disbanded sepoys were prowling about Cuttack, and others were on their way to Pooree. Mr. and Mrs. Buckley very kindly invited us to go into Cuttack without delay, assuring us that so long as they had a home we should share it with them.

So on the 4th of June Mr. Taylor decided that we would go into Cuttack, fearing it would not be safe to remain longer at our station, especially as on the following Sabbath the large annual bathing festival at Pooree was to commence. Moreover, about this time the Commissioner advised that no Missionary or native preacher should attend the festivals, numbers of the disbanded sepoys being then in Pooree.

As soon as our dear people heard that we were going into Cuttack, one and another flocked around us to know why we were about to leave them, and asked who would take care of them. My husband assured them again and again that if his remaining with them would in any way be for their good or safety, he would not leave them upon any account, but he believed they would be safer without him, as generally speaking the hatred of the sepoys appeared to be principally against the Europeans, on hearing which, they then seemed rather more reconciled. When we were ready to start the bell was rung, and all that could assembled with us for prayer, but never can I describe what our feelings were during that farewell meeting, while Mr. Taylor was explaining to our beloved people, as they sat around us, what was being done in other places, and how unsafe it would be for us to remain longer with them. Sebo Patra and Mr. Taylor then in prayer committed us all to the care and keeping of our heavenly Father, who neither slumbers nor sleeps. Then amid many prayers and tears we bade our dear people farewell, leaving our home with all it contained, save a few of our best things, and Mr. Taylor's books, thinking that if we were spared to return, we might find all at the station destroyed by fire, as had been the case in many other places. Our journey into Cuttack was anything but a pleasant one, for every company of pilgrims we met we wondered whether they were disbanded sepoys, who would stop and treat us as many of our dear country men and women had been treated. So that when the first dawn of light appeared on the following morning, and we knew that we were getting near to the city of refuge, our hearts did indeed rise in praise and gratitude to our Heavenly Father, who in all ages of the world has been the "dwelling place of his people."

We were most heartily congratulated by our friends in Cuttack upon our safe arrival, and during our stay received from them the greatest kindness. It was thought advisable for us not to return to Piplee before the end of August, as during that month the mohurram, a large Mohammedan festival, is celebrated, and it was believed if there were a rise in the district, it would be during the time of the festival. As you will have heard we many times felt that we knew not what a day or an hour might bring forth. The day on which the festival commenced was the Sabbath, on the morning of which we had a general prayer meeting to

supplicate the divine blessing and protection, and at the close of the service the ordinance of Baptism was administered; in the afternoon the ordinance of the Lord's Supper was administered, and the young man who had been baptized in the morning, was admitted into the church, and in the evening we had English service, but a very small congregation, and of those who were present it could not be said we had no anxiety respecting our safety, nor was that the only time that fear was experienced by us in the house of prayer. The Lord has however been better to us than all our fears, and on the 4th of September we again returned to our much-loved people and station in peace and safety, feeling that no place or people in India were half so dear to us. As we came through the Piplee bazaar our hearts were rejoiced to see how apparently pleased even the poor heathen were to see us back again. For some time before we reached the chapel we heard Paul's powerful voice uplifted in prayer as he was then conducting the Friday afternoon service, at the close of which the dear people came to see us, and to give their nomasker. We indeed felt that the Lord had dealt most graciously with us, and that our obligations to love and serve him, were infinitely increased.

Since our return I am thankful to say that we have had much less fear than might have been expected, yet at times we have not been altogether free from it, but we hope when more European regiments arrive in the country, and Delhi has been completely destroyed, that our confidence may again be restored. We understand that re-enforcements for the *Missions*, as well as for the army, left England on the 11th of August. May the "God of the seas" give the wind and the waves charge concerning them, and in due time bring them to the "desired haven." We are looking forward with considerable delight to the time when we shall see their faces in Orissa.

I am thankful to say my dear husband and self are tolerably well, as also is our sweet little boy, whom we call George Buckley.

With kind regards to your family, in which Mr. Taylor unites.

Yours affectionately,

REBECCA TAYLOR.

DEATH OF DEENA BUNDOO, A NATIVE PREACHER AT BERHAMPORE.

Mrs. Wilkinson writes:—"Before our overland letters are closed this month, there is one item of painful intelligence to add, viz: the death of our native brother Deena Bundoo. He departed this life early this morning, after a somewhat protracted illness, though dysentery appeared to be the immediate cause of his death. He was about sixty years of age. He had been a christian nearly seventeen years, and was one of our earliest converts at Ganjam. For some time before his death, he appeared to be much engaged in prayer. At one time when spoken to by a relative regarding the adjustment of some unimportant worldly property, he replied, 'I have done with all these things now, and my great concern is how I may pass the river of death.' On Sunday, when Mr. Wilkinson had prayed with him, he said he expected soon to die, but added, his hopes were bright, and it pleased God that his end should be peace. His prayers were answered; in crossing the river of death, he had not to buffet with the waves as some have had; his end was so calm that the bystanders scarcely knew when the spirit took its flight.

Not being able to attend the funeral to the grave, I went this afternoon to the house to say a few words of comfort. The weeping female relatives, according to the custom here, did not attend the funeral. When I entered, the widow hung upon my neck and wept in the bitterness of her soul, exclaiming "mother! my husband! my husband!" I tried to comfort her, and reminded her how the good hand of God had been with them ever since his mercy visited their house, when they were heathens at Ganjam, now seventeen years ago, and when the Lord first opened her husband's heart to receive the word of life.

Thinking the family would be more composed apart from the number of weeping neighbours that were in the room, I took them into a side room, and we spoke of the goodness of God to them as a family—how much cause they had for thankfulness, and how much mercy was mingled even with this dispensation. My dear husband, who was at the grave, would, I am sure, feel much while performing the last sad offices for our departed friend. He was the first convert Mr. Wilkinson baptized at Ganjam. For a number of years he was a useful native preacher, until sickness incapacitated him for preaching and travelling. More recently he assisted me in the girls' school. We naturally felt a great regard for him; Mr. Wilkinson has been his pastor for more than seventeen years, and those are no common ties which bind missionaries to their converts when the Lord permits them to be together for a number of years, and not only themselves, but in due time their children also enter the church. Mr. Wilkinson has had the pleasure to baptize the two eldest sons of our departed friend; his daughter Mary was, I believe, baptized by yourself at Piplee. Both the sons are estimable young men; one is quite talented: he has lately received a scholarship at the Zillah School here. We hope he may soon be a candidate for the ministry of the gospel in this country.

Yours,

A. WILKINSON.

To Rev. W. Miller.

Foreign Letters Received.

BERHAMPORE—W. Hill, Oct. 3rd, 17th.
H. Wilkinson, Oct. 2nd.

BERHAMPORE—Mrs. Wilkinson, Oct. 17th.
PIPLEE—G. Taylor, Oct. 17th.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From November 18th to December 18th, 1857.

Ashby and Packington.

ASHBY.

	£.	s.	d.
Public Collections ...	8	3	3
Missionary Cards.			
Annie Mi dred Barrs ...	0	12	0
Fanny Goadby ...	0	8	6
Mary Widdowson ...	0	18	2
Thomas Orchard ...	0	7	0
Thomas Elliott ...	0	14	4
Walter Buck ...	0	9	4

PACKINGTON.

Public Collections ...	6	0	10½
Jane Thomson's box ...	1	0	0
Charlotte Thirlby's do. ...	1	1	0
Clara Jane Thirlby's do. ...	1	3	2
Elizabeth Jane Fox's do. ...	0	12	0
Sarah Ann Smith's do. ...	0	17	3
Mrs Taylor's do. ...	0	3	0
The late Mrs Everard ...	0	5	0

22 14 10½

Less expenses ... 0 12 0

Chatteris.

	£.	s.	d.
No particulars ...	11	8	6

London.

Liverpool Street Post Mark.
"A Thank-offering for
God's great love in
the conversion of my
son. W. C." ... 1 0 0

Measham.

Donation by the late
Mr Boss ... 10 0 0

Retford.

No particulars ... 21 10 10

Todmorden Vale.

Public Collection ... 1 13 0

RECEIVED FOR THE SPECIAL FUND.

Amount previously acknowledged ... 858 7 11

Ashby.

Collected by Mrs W. Orchard.

Mr J. Goadby ...	0	10	0
Mr Elliott ...	0	10	0
Mr J. Orchard ...	0	10	0
Mr G. Orchard ...	0	7	6
Mr W. Orchard ...	0	5	0
Mr T. Orchard ...	0	5	0
Mrs Darage ...	0	5	0
Mr Evans ...	0	5	0
Small sums ...	0	10	6

3 8 0

Loughborough.

WOODGATE.

No particulars ... 2 8 0

Subscriptions and donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Derby, Treasurer; by the Rev. J. C. Pike, Quorndon, Leicestershire, Secretary; and by the Rev. W. Miller, engaged, during his sojourn in England, as Travelling Agent to the Society.

THE
GENERAL BAPTIST MAGAZINE,
Repository,
AND MISSIONARY OBSERVER.

VOL. 5.—NEW SERIES. FEBRUARY, 1858.

No. 50.

DENOMINATIONAL INACTIVITY.

THE Jewish church once proposed to herself this question :—" Why do we sit still ?" A very proper question, we conceive, to be proposed to ourselves as a denomination at the present time. Were this inquiry going from church to church, and from member to member, we should view it as a hopeful sign for the future of our denomination. Still, even that would not be an infallible sign of future good. Inquiry in regard to a disease may be excited by occasional agonizing pains ; but unless such inquiry leads to prompt, wise, and energetic action for the removal of the disease, all will be in vain.

Are we then as a denomination inactive ? are we sitting still ? Let us see. By denominational inactivity we mean that we are neglecting to do that work which as a denomination we ought to do. What then is that work ? It cannot be expected that we should in a single paper specify the whole of what, as a denomination, we ought to accomplish. We will confine ourselves therefore to three departments of effort, and to simplify the question still further we will look at these three in their relation to a single church. In a crowd we are apt to forget our individuality. What a denomination as a whole ought to do, each church, of which such denomination is composed, ought to do. *Representing therefore a single church, we ask :—Are we making united—direct—earnest—and persevering efforts to subdue the world to Christ ?* Here are more than two hundred and fifty of us united together as a church—professing to understand the value of the soul—believing that unless thousands around us repent of sin and believe the gospel they will be lost for ever—that Jesus has died for every one of them—that his will is that every one of them should reach heaven—well, what are *we* doing ? What are *you* doing brother ? what are *you* doing sister to save these ? What *direct* effort are *you* making to save souls ? Where are your earnest-heartedness and perseverance in this work ?

" The world," it has been said, " is like an unweeded garden." A few little spots in the wide-wide world may be partially cleared. The rose of

Sharon and the lily of the valley may adorn and perfume some spots, but as a whole it is true still that the world is like an unweeded garden. What are we doing to turn this tangled, poisonous mass into the garden of the Lord? Fifty of you are doing literally nothing. The work of a hundred more is so small that you actually blush to call it work. All that is really done among us with heart and constancy is the work of a very—very few. Let those few cease to labour, and we all should be seated at our ease, and no part of the work which we are appointed to do would be performed.

The world is like a vast Augean stable. It is full of filth and corruption. We are expected to clean it out, and to keep it clean. What are we doing? The proportion of effort is as in the former illustration. Yet surprise is often expressed that larger plots are not inclosed from the world's wide wilderness—that the immense heap of moral corruption does not diminish—to drop the illustrations—that more souls are not subdued to Christ! The wonder should be that two-thirds of every church are sitting still—are inactive. In regard to this department of christian effort “why do we sit still?”

Let us now look at another sphere of duty. What are *we* doing to promote the spiritual improvement of those *in the church*? Brother, what are you doing? Sister, what are you doing? Is there one whose faith *you* have strengthened—whose love *you* have inflamed—into whose wounded heart *you* have poured a balm? Is there a wanderer whom you have endeavoured to reclaim? The work of instruction should not be confined to our pastor; Christ does not expect him to lay every stone in the spiritual temple. We ought to edify *one another*—to build up *each other* on our most holy faith. We profess to rejoice at the conversion of souls—but many of us do nothing to bring persons into the church, or to keep them there when they are in. We do nothing in bringing them to the birth, or to keep them alive when they are born. “Woe unto them that are at ease in Zion.” One reason why there is so little enjoyment of religion in the church, is because there is so little activity. An idle soul cannot be a healthy soul. The exercise of our powers is essential not only to their vigour, but also to their very existence. Brother A. has neglected to take part in our social prayer meetings so long, that it would be with the greatest difficulty that he could pray now. It is so long since brother B. and sister C. conversed with anxious inquirers, that they have become disqualified to engage in this very important department of christian work. Many that did run well, and who were active and zealous in every good work, have yielded to the spirit of indolence, and have become mere ciphers in the church. Instead of running, they are scarcely creeping on the road to heaven. Out of our two hundred and fifty members, how few of us ever attempt to strengthen the weak—to confirm the wavering—to heal the sick—to revive the drooping—to instruct the ignorant—to encourage the timid—and to comfort the distressed. We are sitting still, in regard to such efforts as are essential to promote the spiritual improvement of those *in the church*.

Let us now look at the third department of effort in which we should be engaged. To be at all consistent we ought to support, and do all we can to improve our denominational institutions. These are four; viz., our Home Mission—Foreign Mission—College—and Magazine. Now our denominational inactivity in regard to at least three of these is a crying

disgrace. We may be more orthodox in sentiment than any other denomination, but in practice we are quite as far before them in heterodoxy. Take for instance our Home Mission. In what direction have we lengthened the cords of our denomination during the last ten years? In what direction have we even *attempted* to lengthen them? The fact is, instead of lengthening, we have actually shortened them. Though we number as a denomination more than 18,000, yet we liberally support only two Home Mission stations. Were these to be given up, by far the majority of our members would care nothing about it, and would know nothing about it. But out of our two hundred and fifty members what are *we* doing? Brother, how much have you contributed for Home Mission purposes during the last year? Sister, how much have you?—Can you wonder then, if *you* do nothing, or next to nothing, that so little is done by the denomination? We are sitting still.

Take next our Foreign Mission. Are we actively engaged for it? Well, I think we do well for it. *We*, who are *we*? By *we*, of course I mean the church. I thought so. But don't you know that three-fourths at least of what is done by the church, is done by one-fourth of it? That is a fact in regard to our own church, and in some others the disproportion is even greater. There are many of our members who would be surprised if a good round sum were not raised for our Foreign Mission—who can attend our annual meeting—they can stamp their feet and clap their hands—and laugh—and cry—and sing

“Fly abroad thou mighty gospel”

and when they come to the plate, or the plate to them, they either pass it by, or they put on it perhaps a penny—at most a shilling—to make the gospel fly! Some object to make a donation because they do not like to let their left hand know what their right hand does. Their left hand ought to be very thankful. No doubt their humility preserves their left hand from many a blush.

Next look at what we are doing for our College. 18,000 persons have actually raised £361 10s. 8½d. during the last year for the support of our College, i.e., a sum which would amount to about five pence each. But what have *we* done for our College? We are two hundred and fifty in number, and how much would our collection amount to each? About three pence. So much for our appreciation of an educated ministry. And yet we have sent young men to enjoy the advantages of our College, and our present minister was educated at it. Were we without a minister we should certainly look either to our College, or to one who has received its advantages, as a successor to our present pastor, but with what consistency let the paltry sum of three pence each declare. But there are some of us that have strong objections to some things in connection with our College. Very likely, and I know another thing, and that is, that some of you always have objections to any object that requires money. Some of you have given too much evidence, that your strongest objection to *it*, as well as other things, is, that it requires money. But waving all objections, what is the fact in reference to our denominational activity toward our College? We are sitting still.

Look for a moment at our Magazine. What are *we* doing as a church to promote the efficiency and the circulation of our Magazine? To be consistent, a copy ought to be taken by every General Baptist family.

And yet among all our members, and the members of all our congregations only 1600* are circulated. If it be not equal in interest to what you wish it, try and improve it. You are as much bound *to do what you can* to make it interesting as the editor himself. Brother—sister, realize *your* responsibility in each sphere specified, then see how far that responsibility has been discharged,—and say whether or not we are DENOMINATIONALLY INACTIVE.

SEVEN HUNDRED YEARS AGO ; OR, ENGLAND IN FEUDAL TIMES.

A CONVERSATION AND A LECTURE.

Scene:—A snug parlour. *Time*:—A December evening. Mr. Wilson, a well-to-do tradesman, reading his newspaper ; Mrs. Wilson and her niece, Emily Mayfield, sewing ; James Wilson, the eldest son (home from college for a few days at Christmas), reading an article in the last number of "Fraser;" George and Fanny (aged thirteen and twelve respectively), playing on the fox and goose board ; Puss, purring contentedly in front of the bright fire.

Mr. Wilson—(looking up from his newspaper), "I do declare the world gets worse and worse!"

Mrs. Wilson.—"What's amiss now, my dear? What dreadful thing have you been reading?"

Mr. W.—"What just now called forth that exclamation was an account of the heartless treatment of a French governess, sent to travel all alone from London to her home in France, ill of typhus fever, unable to speak, and with only a label on her bosom to tell who she was, and the place of her destination. But I was thinking not only of that but of the many horrible things we have heard of lately,—the poisonings, the swindlings, the Waterloo-bridge affair, and the rest ; I certainly think that notwithstanding the progress of our boasted civilization, 'the march of intellect,' and so forth, society is, after all, getting more and more corrupt."

Miss Mayfield.—"But don't you think, uncle, that it may be that we know more of the sore places of society now-a-days than we used to do? And is it not possible that if we were better acquainted with the past, we should find that things are, on the whole, no worse but rather better, than they were formerly? Now it so happens that this afternoon I was reading in the 'Leisure Hour' for the present month an account of 'London a Century Ago,' and I was amazed at the picture drawn of its social state at that time. I could not have thought we had made the progress in a hundred years which it seems we have."

James Wilson—(closing his book, and joining in the conversation). "And if we could go back seven hundred years, we should find the progress made to be even still greater. For my part, I have not much faith in those "good old times." I believe that in many respects they were shocking bad times."

Mrs. Wilson.—"Gently, my boy! you young people are so full of life and hope, and the present looks so bright and sunshiny, that you think

* Only 1500 subscribers as yet (Jan. 22,) for the new year ; a number considerably insufficient for the Magazine to pay its expenses.—PUBLISHERS.

never was an age like the one you live in. Perhaps when you have been called to encounter a few of life's real troubles and crosses, and some of the buoyancy of youth has passed off, you may look rather differently on these things."

James W.—Perhaps so, mother, and it may be that I did just now express myself somewhat too strongly; nevertheless I was not speaking altogether without book. I have been lately reading and thinking a good deal about the condition of our own country some centuries ago; indeed, to tell the truth, I am preparing a lecture on the subject which I may probably give to the teachers of your Sunday-school a few weeks hence, and for this purpose have already made a good many notes and extracts from various authors, old chroniclers and modern historians."

Miss Mayfield.—"Why not give it us *now*, James? I shall not be here a few weeks hence, and it is a subject in which I should be greatly interested."

James W.—*Now?* do you mean this evening?"

Miss M.—Yes, why not? and in this parlour."

George—(looking up from the fox-and-goose board, where, as the fox, he has been almost penned up by his sister, the marshaller of the geese). "Hear, hear, hear!! that will be capital. A lecture by the Reverend James Wilson, Master-of-Arts expectant! and I propose that my respected papa take the chair. Those who approve of it, hold up their hands."

Miss M.—(smiling archly.) "Hush, Georgie, you must not talk so. You'll put your brother to the blush. Remember that merit is modest. I fear that, if you talk so, James will not give us his lecture."

Mrs. Wilson.—"I hope, in all seriousness, he will give it us. I think it will be a very nice way of spending the evening."

Mr Wilson.—"And I shall be very glad to lay aside my newspaper to listen to it."

Fanny.—"And don't you see, George, that papa is already in the chair."

George.—"And if my brother wants a larger audience we can call the servants in"

Mrs. W.—"George, my son, do try to be a little sober. Since you came home from school you have been as frolicsome and full of fun as one of pussy's kittens."

James W.—"Well, if my good brother here will, as you say, be a little sober, I have no objection to run over, in a free conversational way the heads of what I have prepared; and if he, instead of announcing my style and titles, will be kind enough to fetch my desk from upstairs, I will read to you in their appropriate places the extracts I have made; so that, though my performance will lack the unity and the finish I hope to give it before I make it public, you will at all events have the facts before you. Moreover, I shall be able to profit by the suggestions of my wise cousin here as to what to omit, and what further explanations to insert."

Miss M.—(bowing.) "Thank you for the compliment. Be sure you will not find it an empty one."

Mrs. Wilson.—"But what is to be the title of your lecture, James? How shall you announce it?"

James W.—"Seven hundred years ago; or, England in Feudal times. And I suppose I must first explain the meaning of that word 'Feudal.' Most persons associate with it vague notions of knights and castles and tournaments and such like; but few, I think, have a correct idea of its signification. It refers, in fact, to the tenure upon which land was held in

those days. The etymology, as we term it, is uncertain, but in all probability it comes from two words which signify in combination, 'an estate held on conditions, or in trust.' There are two ideas which you may always attach to the term 'feudal-system;' one is, the holding of land on condition of military service; the other, the personal relation of lord and vassal. In the feudal system of England the king was regarded as the original proprietor of all the lands of the kingdom; those who held them were his vassals and were obliged to swear *fealty* (i.e. fidelity) to him, and do him *homage*, or become his *men*. Does that give you any hint, Emily, as to the derivation of the word *homage*?"

Miss M.—"Oh yes, I see; from *homme*, the French word for *man*."

James W.—"Exactly. Well, the lands of England were divided by William the Conqueror into about 60,000 feuds, fiefs, or knight's fees; he who held an entire fee was bound in time of war to serve for forty days at his own expense; he who had half a fee, for twenty days and so on. There were besides, various other *aids*, or services, the vassal had to render to his lord, which I shall not now weary you by enumerating."

Miss Mayfield.—"When did feudal times begin?"

James W.—"That is almost as difficult a question to answer as the corresponding one, when did '*modern*' times begin? Historians do not now consider feudalism in England to have been altogether a fresh importation of the Normans. At the same time, it may be said that with the Conquest, feudalism was introduced here *as a system*. By the way, can Fanny tell us the date of the Norman conquest?"

George.—"Anno Domini, 1066."

James W.—"Quite right; but I said *Fanny*, not *George*. You shall have a sufficiently tough question in a little while, Master George. Perhaps you will not answer that so quickly. I was saying, however, that feudalism as a system was introduced into England with the conquest. From that period until the end of the long reign of poor weak Henry III., it existed in its greatest strength and purity; from the death of Henry III. and the accession of his valiant son Edward I., feudalism became more and more modified,—on the one hand through the growing influence of the crown; on the other, through the gradual rise of the towns, and what we may term an English people, and an English House of Commons; until at length, in these modern times, with the exception of some of our titles of nobility, our game laws, our laws of inheritance, and the reciprocal feeling which sometimes even yet binds together a nobleman and his tenantry, scarcely any traces of it remain. And now can our clever George tell us at what date Henry III. died, and Edward I. ascended the throne?"

(*George hesitates, thinks it was about 1300; James continues*) "Ah, I thought I should pose you! But after all, your's was not a bad guess. The true date is A.D. 1272; so that the period about which we are to talk to-night is a little more than two hundred years, that is, from A.D. 1066 to A.D. 1272. And now I know you can tell us the names of the kings who reigned during that period?"

George.—"To be sure I can. William the Conqueror, William Rufus, Henry I., Stephen, Henry II., Richard I., John, and Henry III."

James W.—"Right. And now, to proceed, I shall endeavour first of all, to give you a general idea of the external appearance of the country seven hundred years ago. Then we may notice the physical, social, and

intellectual condition of the people; and lastly, I shall point out a few religious contrasts between that time and the present."

Mr. Wilson.—"An extensive subject, James."

James.—"It is indeed; but we must confine ourselves to a few of the principal points. First of all then, let us look through the hazy dimness of the centuries and try, by the aid of imagination, to depict to ourselves England as it then lay stretched out beneath the eyes of our forefathers. Its great physical features were, of course, the same as now,—the same hills and vallies, the same brooks and rivers, and, with the exception of certain inroads which the sea has been gradually making along the eastern coast, the same general line of shore. But still there was a difference in the outward appearance of things. In the first place we are struck with the comparative scantiness of the population during the feudal age. The population of England and Wales at the present time is about 18,000,000. It was then probably about 2,000,000; that is, where there are *nine* persons now, there was only *one* then. Another feature to be noted is the different distribution of the population. In our time, as you know, England abounds in large towns. Probably one half the people are gathered together in towns, and, in many cases, in dense masses around various manufacturing and trading centres. Thus, for instance, there is London, including with its suburbs a population of two millions, or as large a number as was contained in the whole country seven centuries ago. Again, we have Manchester, with its suburbs, nearly a quarter of a million; Liverpool, Birmingham, Bristol, Plymouth, Newcastle, Leeds, Bradford, Sheffield, Nottingham, Leicester, Norwich, Brighton, Southampton, besides more than thirty other towns, every one of them containing upwards of 25,000 inhabitants. In the feudal age what we should call towns were few and small. Indeed most of our modern English towns then existed in the germ; but it was rather in the form of hamlets or villages. London itself though described by the chroniclers as a very grand and populous place was not larger than Nottingham or Leicester of the present day. Ludgate-hill, which, as my father knows very well, is close by St. Paul's, was the West end. The modern Westminster was a kind of royal village, comprising a palace, an abbey, and about fifty cottages; whilst all the way thence to Ludgate, past Charing-Cross, and along the Strand and Fleet Street, was fields and gardens. The other places of note in the kingdom, besides London, were York, Exeter, Bristol, Chester, Winchester, Gloucester, Lincoln, Lynn, Norwich, Ipswich, Dunwich and Colchester. Judging from the style of language employed by the writers of that day you would suppose that some of these, particularly York, Exeter, and Bristol, were very large places, but probably the largest of them did not contain more than 20,000 inhabitants. In the reign of Edward III., which is later than the period we are now speaking of, and when the towns of England had grown somewhat, it is known that Colchester in Essex contained only 3,000 inhabitants, that is, it was not so large as the modern Retford, or Market Harbro', or Sleaford,—indeed scarcely larger than New Basford, near to where you live, Emily,—and yet there were but nine towns in the kingdom of greater importance.

Most of the people in those days lived in villages. These, though called *towns* by the chroniclers, were usually very small, often consisting only of a manor house and ten or twelve cottages. I need scarcely say that at that time they were all either purely agricultural, or fishing villages; there

were no such manufacturing villages as Beeston, Arnold, Milford, or Sutton-in-Ashfield.

A very large portion of the country in those days consisted of *Woodland*. Thus from Nottingham right away for forty miles northward was a wooded forest. The county of Essex again was one continued forest; and there were similar forests in other parts of the kingdom. There were indeed few farms or landed estates which had not their portion of wood. The most common trees were beech and oak, and on the nuts and acorns which fell from them vast numbers of swine were fed. The fens of Lincolnshire and Cambridgeshire were then undrained. The Isle of Ely was a true island in the midst of bogs and marshes. In many other parts of the country wild moors, and heath and gorse clad hills were alone to be seen. I need scarcely say there were no railways; there were no turnpike roads such as we now see. The best roads then existing were those which had been made a thousand years before, by the legions of old Rome. These, however, though originally well-constructed, were decidedly worse for wear. Many of the highways were simple tracks across the open country for which a guide was needed by strangers. Of the state in which others were kept we may judge by the simple fact that in journeying on them it was *only* necessary to rest the cattle four days after travelling two. In short, I think, Emily, they could not have been much worse than some of the new roads and streets in the neighbourhood of your town."

Miss M.—"Fie, cousin James, how can you say so? Besides, you must know we have been mending our ways since you were over in Nottingham."

James.—"I am glad to hear it. Indeed it is high time we all did the same."

(With this hint to the reader to look to his own ways, we close our report of the conversation for the present, intending, if all be well, to resume it in next month's Magazine.)

GOWER'S DREAM AT THE CLOSE OF THE JOINT DISCUSSION ON THE MYSTICS. .

AFTER leaving the house of his friend, Gower hastened home. A blithe fire awaited him, radiating its almost animated welcome over easel, busts, and books. Assuming light study vesture, he leaned back in his arm-chair, enjoying slippered ease. He would not light his lamp, but reclining in the very mood for reverie, watched the fire—now the undisputed magician of his studio,—as it called up or dismissed, with its waving flame, the distorted shadows of familiar things on wall and ceiling. He himself was soon occupied in like manner, waywardly calling forth, linking, severing, a company of shadows out of the past.

In a half-waking, half-dreaming twilight, Gower seemed to see the dusky form of the Indian, crouched on his mat, beside a holy river, awaiting divine insensibility. There was the Yogi, gathered up in his patch of shade, like an insect rolled under a leaf; while, above, the beating sun-glare trampled over the plains, strewn with his reflected rays, as over an immeasurable threshing-floor.

Then he dreamed that he stood in a Persian garden, and before him were creeping plants, trained on wires, slanting upward to a point, and in and

out and up and down this flower-minster, hung with bells, darted those flying jewels, humming birds; the sun's rays as they slanted on their glancing coats, seemed to dash off in a spray of rainbow colours. Some pierced the nectaries of the flowers with their fine bills; others soared upward, and as they were lost in the dazzling air, roses swung their censers, and the nightingales sang an assumption-hymn for them. Yet this scene changed incessantly. Every now and then the pinnacle of flowers assumed giant size—was a needle of rock, shooting up out of a chasm of hanging vegetation; and innumerable spirits-winged souls of Sufis, were striving to reach the silent glistening peak. There was a flutter and a pulsing in the sky—as with summer lightning at night,—and the palpitation of some vast eyelid made light and darkness succeed each other with quick throbs. Now it was the pyramid of flowers, now the star-crowned point of rock. So time and space were surpassed—sporting with. Instants were ages, he thought, and cycles ran their round in a moment. The vault of heaven was now a hanging flower-cup; and presently the feather of a humming bird expanded to a sunset of far-streaming gold and purple.

A leaping flame caused these alternations in Dreamland, as it lit or left in shadow his closed eyes.

Then he stood on the desolate Campagna, where before him stretched the ruins of the Roman aqueducts. The broken arches, dotting at intervals the vast waste of withered green, drew no more water from the hills for the million-mouthed City in the horizon. Their furrowed, beaten age held in its wringles only roots of maiden-hair, and sometimes little rain-pools along the crevices,—the scornful charity of any passing shower. In a moment the wilderness grew populous with the sound of voices and the clangour of tools. A swarm of workmen, clustering about the broken links of the chain, were striving to piece them together again—to bind up the mighty artery, and set it flowing as of old. But an insatiable morass sucked down the stones they brought. Waggon full of gods, (such as moved in the old triumphs,) of statues, monstrous, bestial, many-limbed, from all the temples of the nations, were unladen, with sacrifice and augury, and the idols deposited on the treacherous quagmire, only to sink down, a drowning mass, with bowing heads and vainly-lifted arms. Then the whole undulating plain appeared to roll up in vapour, and a wind, carrying in it a sound of psalms, and driving before it a snowy foam of acacia blossoms, swept clear the field of vision. No; the old influence was to flow no more from the Olympian Houses above that blue line of hills. Great Pan was dead. The broken cisterns would hold no water.

He stood next before the mouth of a cavern, partly overhung with a drooping hair of tropical plants. At his side was a nun, who changed, as is the wont of dreams, into a variety of persons. At one time she was St. Theresa, then Christina Mirabilis, and presently Gower thought he recognized Theresa once more. He followed his conductress into the cavern, in the gloom of which a hermit rivulet was pattering along, telling his pebble beads. As they passed on, the night-birds in the black recesses of the rock shrieked and hooted at them. As he touched the dank sides of the passage, from time to time, his hand would rest on some loathly wet lump, shuffling into a cranny, or some nameless gelid shape fell asunder at his touch, opening gashes in itself where lay, in rows, seeds of great tarantula eyeballs, that ran away dissolved in venomous rheum. Bat-like things slapped down from funnel-shaped holes: polyphi felt after his face with

slimy fingers: crabs, with puffed human faces, slid under his tread: and skinny creatures, as it were featherless birds, with faces like a horse's skull, leaned over and whinnied at him. "These," said Theresa, "are the obscene hell-brood whose temptations make so terrible the entrance on the Higher Life."

The long cavern had not yet made a single winding, and he turned, as the darkness increased, to have a last look at the entrance, whence the outer sunshine still twinkled after them. He could see a green hill that faced the mouth, lying off like a bright transparency. Or was it a spot brought into the disc of his great rock telescope, from some planet of perpetual summer—one of those that play in the hair of the sun? Christina, impatient of this sinful looking back, urged him onward. A palm branch she carried grew luminous, and its plume of flame, dropping sparks, became their torch. She paused to point out to him some plants growing in a black mould. Birds had carried in thus far the seeds from which they sprang; but there had been no sunlight to give them colour, and their form was uncertain, and defectively developed. "Behold," she said, "these saintly flowers. Mark that holy pallor! The sun never stained their pureness with those gaudy hues men admire. Yon garish world can show no such perfectness: see them, they are hueless, scentless, well nigh formless!" "Sickly, blanched abortions!" cried the dreamer, so loudly that he almost awoke. "We want more life, not less—fuller, sunnier!" Christina crossed herself piously to hear abstraction thus blasphemed. And now the passage, widening, opened on the central hall of rock, that branched out into the depths of darkness every way, and was fretted with gleaming stalactites. There were amber volutes and brittle clusters of tawny bubbles; lily-bells of stone, flowers with sparry thorns and twining stream-like stems; creamy falls from slabs of enamel, motionless, yet seeming ever to drop from ledge to ledge; membranous curtains, and net-work, and trceries; tissues and lawn-like folds of delicate marble; while in the centre, reaching to the misty summit of the dome, stood a huge sheaf of pillars, like alabaster organ-pipes. A solemn music trembled or swelled, and as its rising volume shook the air, voices sang—"Weep for the sins of men!" There was a wild burst of sound; then sudden silence; and, above and around, nothing was heard but a universal trickling and running, a dripping and dropping and splashing, while the palm-torch flashed on innumerable tear-drops, hanging on every pendant point and jutting ledge, or sliding down the glistening rock.

After a while it seemed to be Theresa who spoke to him, and said, "Here in these depths is warmth, when the world above is locked in ice; and when the surface is parched, here dwells chaste coolness, safe encelled. Our fire seems numbness to a blinded world; and we are frost to its dog-day rays." With that, a spell seemed to come over her hearer. The spirit of the words became his spirit. The fate of an empire seemed as nothing in his eyes beside his next prospect of rapture, or his success in straining out another half pint of tears. In a moment he was turned to stone. He became a gargoyle high up on Strasburg cathedral, and was spouting water from his lolling tongue at the circling birds.

Gower next found himself, on a grey morning in spring, in a vine country, where men and women were toiling up the steep hills on either side of a river, carrying baskets of earth. Last winter's rain had swept away the thin soil to the bone, and they must lay a new one about their vine-sticks.

In the midst of their miserable labour, these poor people saw standing among them a majestic stranger, wrapped in a robe. Gower thought he recognized Swedenborg at once. "Stay," cried the seer, "God hath made the soil already for you. Build no other. Your own stony hearts have made the hill seem to you as iron." They heard: each seemed to take a stone out of his bosom, and hurl it down the steep; when straightway every foot sank deep into a rich and kindly earth, and a shout of joy broke forth, echoed far among the cloudy gorges.

Once more Gower thought he stood upon the shoulder of a volcano, among the clinking scoria. It was growing dark. A strange shape of fire was suddenly at his side, helmed with a flaring cresset, under the light of which the rocky projections around glowed like the burnished beaks of galleys. Over his shoulder hung a mantle of azure flame, fringed with sparks, and tasselled with brushes of fire. On his breast was what seemed a hauberk of some emerald incandescence, that brightened or paled with every sinuous motion of the lithe frame, as when the wind comes and goes about an ignited tree trunk in a burning forest. The form said—"I am the Flame-King; behold a vision of my works,"—and passed his hand before the eyes of the dreamer. Gower saw columns of steam shot up from an Indian sea, with stones and mire, under a great canopy of smoke. Then all was calm: a new island had been born; and the waves licked the black fire-cub. Next he saw a burning mountain, lighting, at the dead of night, glaciers and snowy precipices—as the fire-cross of a great festival lights the shafts and arches of some dark cathedral. Avalanches fell, looking, under the glare, like sliding continents of ruby, and were shut down in their chasm-caskets with a noise of thunder. He beheld the burning of brave palaces, of captured cities, of prairies where the fire hunts alone, and the earth shakes with the tramp of a myriad hoofs flying from the destroyer.

Then he stood on the mountain side as before; but it was broad day, and beneath him lay in the sun a sky-like bay, white houses, and the parti-coloured fields under the haze, like a gay escutcheon, half hidden by a gauzy housing. Beside him, in place of the Flame-King, stood a shining one, fantastically clad in whatsoever the sunlight loves best to inform and to turn into glory. The mantle slanting from his shoulders shone like a waterfall which runs gold with sunlight; his breast mirrored a sunset; and translucent forest leaves were woven for his tunic. His cheek glowed, delicate as the finely cut camelia, held against the sun. "I am King Sun-light," he said. "Mine is the ever kindness of the summer time. I make ready harvest-home and vintage. I triumph in the green meshed tropic forests, with their fern-floors, and garland-galleried tree-tops, where stand the great trunks which, interlaced with their thick twining underwood, are set like fisher's stakes with their nets, in those aerial tides of heavy fragrance. There, I make all things green threaten to shoot faster than the encumbered river can run through the wilds of verdure. I drive winter away, as though I were his shepherd, and he leaves fragments of his fleeces in the snow-patches among the hills when I pursue him. I love no flaming ascents, no tossing meteoric splendours. I overgrow the stiff scars and fire-rents, which my Titan brother makes, with peace-breathing green. I urge thee to no glittering leap against the rapids of thy natural mortal element. With my shining in thy heart, thou shalt have peace, whether thine outward life raise or sink thee,—as he who rows in the glory-wake under a sunrise, is bright and golden, whether on the crest of the wave or

in the hollow. I put courage into the heart of the Lady in *Comus*, when alone in the haunted wood.—A quite true story, by the way," continued the phantom, with a sudden familiarity, "for those of you mortals who can receive it. Wilt thou come with me, and work humbly at what lies next thy hand, or wait to surpass humanity, or go travelling to find Michael's sword to clear thy land withal? With my shining in thy heart, every flinty obstacle shall furnish thee with new fire; and in thine affliction I will bring thee from every blasted pine an Ariel swift to do thee service: so shall thy troubles be thy ministers. Shall it be the splendour, or the inward sunshine?"

As Gower turned from the approaching Flame-King, he clasped the hand of Sunlight with such vehemence that he awoke.

It was one o'clock. He hastened to bed, and there slept soundly. I am sure he had dreamed more than enough for one night.—*Vaughan's "Hours with the Mystics."*

LUTHER.

LUTHER was, every way—physically, intellectually, and morally, a man of mark. The rudest wood-cut presents his manly form, as faithfully as the most finished picture. The square burly figure, with its Atlantean shoulders, the determined but open countenance, the massive brow—that sure indication of mental strength, the firmly set mouth are preserved in all the portraits which have come down to us. Nor is he the less to be recognised in those "word pictures" by which his mental and moral peculiarities are depicted. Bossuet's delineation, though drawn by no friendly hand, presents the same Luther as Merle D'Aubigne's mezzo-tint. He was emphatically a type and emblem of the great Teutonic race, formed, as the old wild legend goes, of the grey rock of the Hartz Mountains,—a race indomitable, and born to empire. But the loveliest vallies often lie embosomed amid the most rugged mountains, and seem all the lovelier from their stern environment. So in Luther's character they were phases of the most loving tenderness. Never was a man more hated by his enemies, or more loved and prized by his friends. There have been many revolutionists who were nothing but slime, thrown up from the bottom by the fierce current of human affairs, who must therefore be either carried away by that current, or sink into it again. Such was not Luther. He continued through life to direct the revolution which, through his instrumentality had been brought about.

Before I attempt a description of the history, character and labours of this distinguished man, it will be necessary, briefly, to advert to some of the more prominent features of the times which preceded the age in which he took so important a part.

The rise and establishment of the Papacy constitute one of the most curious and interesting chapters in the world's history. The christian church, as depicted in the New Testament, is a community of brethren, dwelling together in peace and love. They are great, indeed but not with the world's greatness, they have sublime honours, but not of the earth, they are spiritual, and therefore unseen by the carnal and worldly, they consist in virtues, and are not appreciated by the aspirant for temporal honours,

they are graces of the spirit, and do not come into the category of the attainments so eagerly sought by the votaries of ambition, of wealth, and of power. The church of Christ is expressly called by its founder, "a kingdom not of this world." It is eminently a spiritual fraternity, incapable of amalgamation with temporal powers; *having with them* no congeniality of character or objects, taking its abode *in* the soul of man, and effecting its purpose *without* the aid of temporal powers; and having primary reference to an unseen, an eternal world. In perfect accordance with this view of the subject was the kind of intercourse held by the Apostles with their brethren, the primitive believers, expressly maintaining the equality of all the faithful, and distinctly disavowing both the authority and desire, to "lord" it over their brethren. We have then upon record, in their writings and examples, the best proof, and the aptest illustration of the simplicity, the spirituality and the eminent unworldliness of the early church. Whence, and how, from such a source as this, did the widely extended and imperious power of the papacy arise? We shall endeavour to present a brief outline of its origin, progress, and consummation.

A christian church was formed at an early period in the city of Rome. The apostle Paul, having appealed to Cæsar, arrived in that city, and preached in his own hired house, for two whole years.

It is natural to suppose, and indeed the fact is obviously inferred from scripture, that the labours of the apostle were extensively blessed for the conversion of men to the faith. The pastor, or pastors of the church in Rome would naturally seek to extend their principles to the suburban districts, and their churches were gradually collected. In these, deference would be naturally paid to the parent church and its officers.

When associated efforts would be deliberated upon and prosecuted, the metropolitan pastors were consulted; this became a fixed custom; the pastor at Rome became chief among the pastors of his district. For some time this was necessarily confined to that district, and, of course, to spiritual things. Usurped power always corrupts. It did so in this instance. That which was at first courtesy became custom, custom was construed into right, the right was firmly and pertinaciously maintained, and at length, with the decline of evangelical godliness, unresistingly yielded to, until the first pastor of Rome became chief pastor of the pastors of all christian churches in the countries round about him. To this, leading men, men of ardent minds and forcible characters in distant districts became auxiliary, because it suited their purposes; in turn they became chief pastors in their respective localities, and thus arose gradually a body of men in the christian church, characterized by dispositions and objects entirely opposed to the spirit of Christ, pastors of pastors, "lords over God's heritage."

The charm that still surrounded the very name of the eternal city, powerfully aided this usurpation. Rome had been for ages the mistress of the world. All men, by a kind of instinctive impulse, looked up to her with wonder and reverence, and now, in the decline of her political greatness, and the rapid decadence of her power, there arose in her midst from amongst her drooping columns and expiring gods, another form of power, to which men willingly looked with astonishment, and gradually submitted themselves with a blind and implicit obedience. There was another cause which worked together with these, the previous acquaintance of the people, both Jews and Gentiles, with gorgeous and imposing religious ceremonies. This taste was consulted by the pastors in proportion to their departure

from the simplicity of the gospel, and they departed from that simplicity in proportion to their attempts to usurp power over their brethren. Thus there was prepared for departure from the truth a large and powerful body of men, ready to avail themselves of every occurrence to enhance their own greatness, and to extend their own power. Event after event transpired to further their designs, and subserve the attainment of their objects. The christians became too powerful a body in the empire to be any longer persecuted. Constantine the Great became the patron of the church. He employed all his influence and exerted all his power to extend and aggrandize her. The motives by which he was actuated are to this day far from being of easy solution. The impartial reader of his history will, I apprehend, hesitate much before he accord to him any great christian excellence, and will, perhaps, upon deliberate consideration, incline to the opinion that he was actuated by reasons of state policy, rather than by any deep and fixed convictions of duty. The fact, however, is the same; he made christianity the religion of the empire. The christian bishops of the day were, for the most part, ready and willing to receive the bribe of state patronage and support, and in return to exercise their influence in support and furtherance of the emperor's designs. The removal of the seat of empire to Constantinople seemed for a while to threaten the curtailment of the bishop of Rome's power. Long and furious were the contests between the Roman bishops and the eastern churches, but the genius of Rome ultimately prevailed. By a series of stratagems, its bishop virtually maintained, and at length obtained the universal recognition of his supremacy.

An edict of Theodosius II., and of Valentinian III., proclaimed him "rector of the whole church." Up to this point their power was, in profession, wholly spiritual. The pope himself, though he indirectly exercised great temporal power, was not nominally and avowedly a prince of this world. That character he assumed under the following circumstances. Early in the 8th century, when Gregory II. was pope, the Lombards severely pressed the holy see, and the pope appealed for aid to Charles Martel, then mayor of the palace in Paris, by name, but actually the governor of France. He died before he had rendered any actual assistance to the pope, but upon a subsequent application to his great son Pepin, a powerful army crossed the Alps, and the Lombards were glad to submit. Their bad faith brought Pepin a second time into Italy, and this time they were utterly vanquished. More intimate relations followed between Pepin and the Roman court, which both parties turned to their own account. The then king of France was Childeric, the last of the race of Clovis. His royalty was merely nominal, all sovereign power being exercised by Pepin, and nothing was wanted but the royal title to gratify his ambition. He had, or pretended to have, scruples as to his rank in the empire, and appealed to the pope for his decision. This was pope Zachary, who occupied the pontifical chair from the year 741 to 752. "He decided in conformity to the obvious and notorious desire of his friend and protector,—pronouncing that the nation might lawfully unite in the same person the title and authority of king, and that the unfortunate Childeric, a victim of the public safety, should be degraded, and confined in a monastery the rest of his days. An answer so agreeable was accepted by Pepin, as the opinion of a casuist, the sentence of a judge, or the oracle of a prophet. Pepin was duly crowned king of France." Charlemagne, the son of Pepin, as the result of his intercourse with the pope, and as a reward to the see of Rome for making his father

king, and rendering him all its powerful influence, gave the pope the three estates of Ravenna, Bologna and Ferrara, and thenceforth his holiness took his place among the princes of the earth. This distinction he received from the most powerful monarch of the time, for the sanction given that monarch's father in his usurpation of the throne of France. We must briefly glance at the state of the church at the close of the fifteenth and beginning of the seventeenth century, the period to which our subject refers. The long and extensive power of the Roman church can be easily accounted for, from the facts of its history, and the known characteristics of human nature. It early abandoned the integrity of christian doctrine, by renouncing justification by faith. It overawed the timid and superstitious, by vehemently maintaining that there was no salvation out of the church. It dazzled the imaginative and the high souled by connecting with itself and rendering subservient to its end the arts of music, painting and sculpture, while it made the great artists of the middle ages, zealous Catholics, by purchasing and amply rewarding the products of their genius. It secured for ages the support of the great governments of Europe, by wisely distributing its favours, now, upon one prince, now upon another, and by inducing potentates to believe in the high value of its sanction arising from the infallibility of its guidance. From what we have known in our own day, we can form no conception of its mighty potency, and we should almost hesitate to believe that it ever was so awful a power, were we not constrained to do so by the most unambiguous and indubitable attestations of history. The kings of Europe regarded their very crowns as held at the will of the bishop of Rome. Charlemagne kissed each step of St. Peter's as he ascended into the church. A recusant monarch had to stand three days, barefooted and bareheaded in the open air at the gates of the fortress of Canusian, before he was admitted into the presence of Gregory VII. What then must have been the power of this church on the minds and spirits of the common people? We have nothing like it now in the world, even in Catholic countries. We cannot fully conceive, how generally extended, and how thoroughly influential it was. Men held, not only their property and their families at his will and pleasure, but their very lives; aye, they fervently believed it had power over their welfare in the world to come; of course they wondered, they adored, they served! All they had they would give, and all they could do and suffer, they would do and suffer, to deprecate its displeasure, and to conciliate its favour.

This was true for ages with regard to the nations of Europe generally, exceptions would now and then arise, and they had been gradually accumulating before the appearance of Luther. Alexander VI., who succeeded to the pontificate in 1492, endangered the papacy by the atrocities of his own life, and the monstrous crimes of his son Cæsar Borgia, a man of unbounded ambition and untiring cruelty, who most unscrupulously prosecuted his schemes of aggrandizement at all hazards, and at all costs. The power of this man was ultimately terminated by the energy of the succeeding pope, Julius II., but by means and instruments that only reflected still further disgrace on the office he held. Julius, if not an exemplary bishop, was an able statesman and general. "He seized," says Ranke, "the most daring combinations, he risked all to obtain all, he took the field himself, and made his entry into Mirandola as a conqueror over the frozen ditches, and through the breach. The most decisive reverses could not move him to

yield, but seemed rather to call forth the resources of his bold and daring spirit."

Then came Leo X., the first pope with whom Luther came into collision. He was a scholar, and a friend of scholars and learning. A man of great and noble qualities, but not fit to meet, much less to stem the torrent that beset the popedom in his person. He was in spirit wholly a prince of this world, and was constantly entangled in political matters. The spiritual power was at this time rather known as a temporal one, and the pope esteemed rather as a temporal sovereign, than as the head of the church.

A literary spirit was also, at this period, rapidly infusing itself into schools and colleges, a spirit unfavourable to the spirit of blind and implicit obedience challenged and enjoined by the Roman church. Thus, though in the time of Leo, from 1513 onwards, the popedom seemed to shine forth in greater lustre than ever, and to have secured and established its power over the nations, principles were becoming diffused which shook it to its centre, and deprived it of some of its fairest possessions and richest conquests. "Everywhere above and beneath, a hollow noise might be heard reverberating, to harbinger the storm that was about to break forth." Germany seemed especially ripe for the task of resisting the grand imposition, and having made all things ready, Divine providence raised up the instruments that were to be employed in the mighty contest.

The historian, D'Aubigne, truthfully observes that the Reformers were taken like the apostles from stations of obscurity. Zuinglius came from a shepherd's hut on the Alps; Melancthon, the Theologian of the Reformation, from an armourer's workshop, and Luther from a miner's cottage.

Luther was born at Eisleben on the 10th of November 1483. His father, John Luther, was a plain, honest man, a keen workman, and firm even to obstinacy. He was, for his position in life, a great reader. His wife was deemed by her neighbours a model of excellent qualities. When their son was six months old, they removed to Mansfeld. Having received first from his father, all the instruction he could communicate, and having for some time attended the village school, he was, in his fourteenth year, placed in the school of the Franciscans, at Magdeburgh. Here he fared badly,—“I used,” he afterwards was accustomed to say, “to beg with my schoolfellows for what little food was required for our need.” From Magdeburgh he was removed to a similar institution at Eisenach, and here, for some time, his position was by no means bettered. Though naturally of a cheerful, buoyant disposition, his hardships and privations would often make him discouraged and sad.

One day when he was hungry, and had nothing to eat, after having been already repulsed from three doors, he ventured, as a last resort, to raise his mellow voice in a pensive air under the window of the lady Ursula, the wife of Conrad Cotta, a man in affluent circumstances, and a magistrate. This lady had often noticed the fair haired student at church, and had been pleased with the good taste and feeling with which he performed his part in the choir. Hearing his voice, she opened the window, and dropped out a few small coins. He turned his face to thank her, and she saw that his eyes were filled with tears. Her pity was moved. She invited him into the house, and gave him food to eat. Her husband approved of her kindness to the friendless student, and, becoming fond of Luther's society, invited him to be a regular inmate of his house. This excellent woman, who afterwards went by the name of the good Shunamite, lived to see her pro-

tegè in the height of his usefulness, and Luther thus early had rich experience of the truth to which he afterwards so often gave utterance,—“There is nothing on earth so sweet as the heart of a right good christian woman.”

He was now in easy circumstances, while pursuing the remainder of his studies at Eisenach. The castle of Wartburg, so memorable at a later period of his life, is on the summit of a steep mountain, just south of the city of Eisenach, and his youthful eye must often have rested on its antique towers and picturesque position, and little did he dream that it would for ages derive its chief celebrity from being associated with his name. When Luther had attained his eighteenth year, his father insisted that he should study the law, and for that purpose he went to the University of Erfurt. The circumstances of the family were now much improved, and his wants were well supplied. He afterwards said, “My dear father sustained me with all love and fidelity at the university at Erfurt, and by his sweat and hard labour helped me to be what I now am.”

He distinguished himself at once as a scholar in all the branches then taught, and read with great delight the ancient classics. An important circumstance now occurred. Happening on one occasion to be turning over a number of books in the library, a volume which he opened in its turn struck his attention; until that hour he had never seen anything resembling it; he read the title page—it was a *Latin Bible*. It excited his highest interest; he was greatly astonished to find that it contained something more than the fragments taken from the gospels and epistles by the church for public worship. He had always thought that in these was contained the whole word of God. But here he found pages, chapters, entire books of which he had never had idea before. His heart beat high as he held in his hand the entire sacred volume.

In his twentieth year he took his master's degree—the second scholar in a class of seventeen. One year after (1505), only three years from the time he entered the university, he began to deliver lectures on the physics and ethics of Aristotle, with great approbation.

Such was the external history of Martin Luther, from his birth till he became a distinguished teacher in one of the best universities of his native country. Let us now turn to his internal history,—the struggles and conflicts of his mind during this period. In Luther the religious sentiment was, by his own nature, developed with great strength. His whole character was one of gigantic power, and the devotional element was one of the most vigorous of his mental qualities. His education had been strictly religious, but of a kind fitted to inspire terror and dread, rather than confidence and love. The popular religion of the day, consisting in forms and ceremonies, asceticisms and will worship, and senseless mumblings, was far from meeting the wants of a mind like his. The ardour with which he pursued his studies, brought upon him a severe illness. He apprehended that his death might be at hand. An old priest visited him, and in administering to his consolation, employed these remarkable words:—“My dear student, be comforted; you will not die with this sickness. Our God will yet make a great man of you, and you will be a comfort to very many, for whom the Lord loveth he early lays on them the cross, and they who bear it patiently learn much thereby.” The words fell on his ear, and touched his heart as prophetic, he never forgot them.

In the year 1505, at the age of twenty-two, two occurrences took place which changed all his plans for life. One night he was informed that his most intimate friend, Alexius, had been assassinated in the streets of Erfurt. The painful event made a deep and lasting impression on his mind. Soon after, when returning from a visit to his father, he was overtaken by a violent storm; the thunder rolled above him, and the lightning fell at his side. His whole soul was moved, he at once relinquished all his bright prospects of worldly eminence, and resolved to devote himself to the service of God after the fashion of those days, by retiring to a convent. Without communicating his designs to any one, he invited his friends to meet him at his rooms. The evening was spent in cheerful conversation and music, and that very night, after taking with him only a volume of Virgil and Plautus, he went to the convent of the Augustine monks, offered himself as a brother, and was accepted. He identified himself with that body, dropped his own name and assumed that of Augustine, to the great delight of the fathers, who were not a little proud of such an accession.

This step deeply offended his father, who wrote him an angry letter, in which, Luther amusingly observes, "He thee'd and thou'd me without ceremony," he having always you'd him since he had become master of arts. All efforts at the time failed to soften or conciliate John Luther; he was inexorable, and withdrew all favour from his son. Subsequently Luther saw that his father was right, and that he had himself been in the wrong, and when he wrote his work against Monastic vows, he dedicated it with all suitable acknowledgements to his sagacious and then reconciled parent.

In the convent, the older monks would not allow him to pursue his studies in peace. He was consigned to the most menial offices. To watch the door, to sweep the halls, to ring the bell, to go round the city and beg provisions, were his most common duties, to all which he submitted without a murmur.

He, however, employed in study all the time he could command, contenting himself with little sleep, and a most abstemious diet. The more he read the more he was dissatisfied with the religion that surrounded him. His mental distress became intense, and there were few who could understand his feelings or sympathize with him.

There were moments when his anxious melancholy arose with fearful might from the mysterious abysses of his soul, waved its dusky pinions over his head, and felled him to the earth.

These mental conflicts at length gave way before the potent influence of truth; the penitent saw that the same eternal grace, whence the whole race of man is sprung, mercifully brings back erring souls to itself, and enlightens them with the fulness of its own light, that God in Christ reconciles us to himself, not imputing our trespasses unto us, and justifies us freely by faith. Staupitz, the Vicar General, was a man of enlightened judgment, and he contributed not a little towards communicating peace to Luther's mind.

"It is by such trials," he would say, "God prepares for himself the souls which he destines for important work. The vessel must be proved before it be launched into the mighty ocean. It is not in vain that God exercises thee by so many conflicts, thou wilt see that he will make use of thee as his minister in great affairs." We have thus given somewhat in detail so much of the early history of this remarkable man in this account, it will be discovered how, and by what fit and appropriate means he was prepared for the great work allotted him. It is most interesting simply as a piece

of personal history. It is still more commandingly so when regarded as an integral portion of the discipline of a mighty mind, fitting it for vast and sublime achievements, qualifying for its future efforts the spirit of a peasant boy, who was to wage war with the greatest power on earth—to give battle to that popedom which had gathered strength for ages, and now stood aloft and looked down upon Kings and Emperors—and to give it such battle as to make its representative turn pale on his throne, and the crown tremble on his brow, while HE delivered from its thralldom nations and peoples, and rescued from its iron grasp myriads of souls, never to be slaves again.

Luther was still a devoted son of the Romish Church, and diligently attended to all her burdensome requirements. He was in due time ordained priest, and through the friendship of Staupitz, was appointed professor in the university of Wittenberg, by Frederick, elector of Saxony. He was for a season employed in teaching physics and logic. Some time after he applied for the degree of Bachelor in theology, and obtained it in March 9, 1509, with the particular vocation of devoting himself to Biblical theology. Every day at one, Luther had to speak on the Bible. His lectures were unlike anything that had been heard there before. Great curiosity was excited. Even the professors of the university came to hear the youthful teacher. He was soon appointed to preach in the church of the Augustinians. He commenced his ministry in an old wooden chapel, in the middle of Wittenberg Market-place, in which the Augustinians then worshipped, while their own church was building. "Endued," says one of his adversaries, "with a mind remarkable for promptitude and vivacity, of a strong memory, and singularly happy in the use he made of his mother tongue, he yielded to none of his age in eloquence. Discoursing from the elevation of the pulpit, like a man under the influence of some strong passion, he suited his action to the word,—struck the minds of his hearers in the most extraordinary manner, and hurried them like a torrent whithersoever he would."

(To be continued.)

Selections.

RELIGION IN BUSINESS.—It is most painful to see persons making high Christian professions, put off their religion and apparently forget it when in the business of the world. We see them here and there entering into speculations and kinds of employment for a livelihood, which are not sanctioned by the moral sense of the community in which they dwell. Or, in a legitimate business, we see them resorting to underhand and dishonourable means to be successful, which honourable men, who make no claim to religion, would scorn to employ. Oh! how fearfully do such men curse religion. The cursing of an infidel is harmless impotency compared with it. He says, with a voice which no infidel can emulate, that the Christian faith is weak and has no controlling power over men, and, therefore, that it is a sham. He is a standing, working testimony against the Christian religion, making it a by-word, and a thing of contempt. If a man can be religious and still given to deception and equivocal ways in dealing, a person instinctively feels that Christianity cannot be true, cannot be what it assumes to be; that it is all cant and snivelling hypocrisy. He despises the man who makes such

pretensions, while he exhibits such actions ; and not only the man himself, but the church, which yet, without objection, receives him into its circle of fraternity. Such reception passes for indorsement, and thus the church of Jesus Christ is made to appear low in morals, loose in its principles of common integrity, and false even in its standards of virtue. What sad reproach one dishonourable transaction by a single individual may bring upon the whole church of which he is a member ! Little matter what may be the form of the inconsistency—unworthy conduct—for the purposes of money, or name, or to carry out some really good design—all and each inflict deep wounds upon the body of Christ ; the deepest which have ever been made have been made by his professed friends. It was one of the chosen who betrayed our Redeemer.

READING THE BIBLE ALOUD.—The great Dr. Mason is said to have once made the remark, that, “the best commentator of the Bible is the man who properly reads the English version.” Few of those who sat under the ministry of this distinguished man would dispute his opinion. Tradition reports his reading of the sacred volume to have been a marvel of expression, power, and effect. There was no mouthing, no affectation, no mimicry, yet such a justness of emphasis and adaptedness of tones, such a manifest comprehension of the whole meaning of the inspired words, that audiences were stirred as with the sound of a trumpet. We have heard a venerable minister often speak of the wondrous power with which Dr. Mason would utter the rugged rhymes and desparate inversions of Rouse’s Psalms ; but when he had in hand the majestic simplicity of the authorised version he read with an impressiveness which made the words seem new even to those who had been familiar with them from infancy. Why is it that there are now so few, even among the distinguished divines, who can thus by reading, give to the naked words of the Bible all the force of a judicious commentary ? Why is it that this portion of the Lord’s-day service, so important in itself, becomes so dull and inefficient in practice ?

KEEP THE SABBATH.—Be zealous on this point. Whether you live in town or country, resolve not to profane your Sabbath, or in the end you will give over caring for your soul. The steps which lead to this are regular. Begin with not honouring God’s house ; cease to honour God’s book, and by-and-bye you will give God no honour at all. Let any man lay the foundation with no Sabbath, and I am never surprised if he finishes with the top-stone of no God. It was a remarkable saying of Judge Hale, that of all persons convicted of capital crimes, while he was upon the bench, he found few who did not confess that they began their career of wickedness by neglect of the Sabbath.

THE PATCH OF SUNLIGHT.—The day had been overcast ; suddenly the sun shone out, and a little patch of sunshine brightened the corner of the carpet. Immediately Tray got up, and with a wise look trotted to the bright place and laid himself in it. “There’s true philosophy,” said George ; “only one patch of sunlight in the place, and the sagacious little dog walks out of the shadow and rolls himself round in the brightness. Let not Tray’s example be lost upon us, but wherever there shall shine one patch of sunlight, let us enjoy it.”

The haters of religion cannot hope to succeed ; they might as soon imagine to quench the orb of day, or drive back the chariot wheels of the queen of night, as to stop the progress of the religion of Christ.

Poetry.

A BROTHER'S FAREWELL.

FULL of a vision bright as olden bards
 Melodious sang, or wove by stream, or hill,
 Of golden sea-girt isle, and continent
 O'er rosy western waves, Columbus sailed.
 Old Palos' shore alive, all eyes, all voice,
 All waving hands, sent forth that earnest man
 To ride the waves, a god, and find a world.
 Thus wentest thou! No pride of earthly pomp,
 Nor thronging crowds exultant on the beach
 Rang out thy last long, *vale!* Few the forms,
 Many the hearts went ebbing to and fro
 With every restless wave that bore thee on;
 No airy dreams making the lonely deep,
 And lonelier heaven, a temple hung and roofed
 With giant things in rainbow tapestries,
 Yet solemn, full of earnest thoughts, and deeds
 That trembled to be born; as tried in soul
 As that wild man in frailest caraval,
 Thou wentest forward on thy perilous way.
 My blessings on thee, brother, fare thee well!
 Fain would I have stood on old ocean's shore
 And with warm grasp, spoke those wild burning words
 That spring to music when hearts wave-like, meet,
 Embrace, and part for ever; watched thy sail
 Lessening on ocean's rim, like waning star,
 And drowned its many tongues with lifted voice.
 How tenderly, like some blue midnight heaven,
 Clustering with loves and hopes, should I have hung
 Over the sea, with a swift winged prayer
 To Him who walks the wave and rules the wind!
 Yet mourn I not. That calm and silent glance,
 And clasping palm, ere the fierce snorting Titan
 Whirled thee hence, were eloquent and deep,
 As ever bowed a strong man to the earth,
 Or hid with loosened locks a maiden's tears.
 Short was that grasp, yet memory went a-Maying
 In the sweet past. She led me where we twain
 Made holy with our parting one weird spot.
 Again we paused where two roads met and crossed,
 And a gaunt post lifted its one lean arm,
 And drop'd our silent tears, and went our way
 Up separate hills, yet wistful looking back.
 Anon thy form peeped through the trees and crowned
 The distant hill. I raised a parting cheer,
 And on we trudged each on his weary way,—
 And *still* I held thy hand;—like parting now—
 Diverse our paths, our hearts in unison.
 Thou goest amid peril to proclaim
 A Saviour's love, and ope heaven's El Dorado
 To many a darkened heart and grovelling mind,
 Yet never shall my soul need earthly prayer
 But thine shall be linked with it; not a grace,
 Or power, or tongue of flame, or burning coal
 Be craved, but a like blessing shall be thine;
 No bliss make bright our home, nor beauty charm
 These eyes, nor blush redden this brow of mine,
 In pride for our own country, but a thought
 Shall wing the waters o'er, like a wild bird,
 To thee in exile; and the very air
 Around thee murmur with such spirit tones,
 As leafy woods give forth, when mighty winds

Go wandering 'mid their boughs; such tongues as spake
 From Horeb's burning bush, or flowed in song
 From David's golden lyre; at Pentecost
 Lit, like a crown, brave, Galilean brows;
 Gave martyrs strength, and such as wore heaven's mail,
 Fighting or dying, in all time and clime,
 A godhead, and a power supreme, alone.
 O may they lead thee on to mightier deeds,
 To do, to dare, and win; cheer thy lone heart
 When light has fled, and o'er the aching void
 Pale sorrow leans and weeps; upbear thy soul
 From doubt and darkness, danger and despair,
 As rippling waters lift the moonlight up
 And bear it gently on; nerve thy right arm
 To battle with wild Brahma, and the gods
 Vishnu and Siva, and the hideous shapes
 That fill the Indian's heaven; and hurl them down
 Crownless and conquered from their impious thrones.
 Give to thy tongue an apostolic power
 To rend their lies, Veda and Purana,
 Kindle their hearts in flame, and melt their souls
 With mercy's song and the good olden tale,
 And they shall bow the knee to Him who came
 In matchless beauty from His Father's courts,
 Brought heaven to sorrowing man, and man to heaven.

The living pray for thee, the dead are near,
 Unseen they throng around, float on the breeze,
 Or gaze from starry towers, or glide along
 O'er Himalaya's heights in moonlight beams,—
 The dead who wrestling with time, self, and death,
 Have won the golden crown; clomb the same steep
 Perilous and high, dared the same dangerous toils
 As thou, and bore their cross, bleeding but brave
 As they would help thee thine, to Calvary.
 A sweet link binds thee to that hovering band—
 Two loved in life go ever up and down
 Heavens' golden stairs, bearing in sculptured urns
 Blessings and aspirations. They shall fan
 Thy burning brow with palms in Indian noons,
 And bring thee blissful memories of home
 And parted friends, in every rustling breeze.
 Hang o'er thy nightly sleep with pictured dreams
 Of dim, blue hills, rich vales, and daisied fields;
 Lanes, leading like a dream from age to youth—
 Most beauteous track! bright rills, and summer clouds,
 Blue skies, birds, woods, old towers, and village fanes,
 Whatever makes our old land fair and holy;
 And should thy dreaming eyes o'er brim with tears
 Their gauzy robes shall lightly brush their lids,
 As baby printing feet, the early dews.

May God thy buckler be! and those great hearts
 Whose shining lives light up time's dusky vault;
 Who with Phidean power, from lifeless souls
 Brought out the beautiful, aspiring God—
 Eyes fixed on heaven, wings tremulous for flight,
 And glory radiating from his brow—
 Be thine exemplars; and no mother lone
 Questioning wind, wave, cloud, or luminous star,
 For tidings of her only, warrior son,
 Shall watch more eagerly, more tenderly,
 Or lift a louder song at his brave deeds
 And glorious name, than at thine own shall he
 Who walked youth's Eden with thee, hand in hand
 Like Eve with Adam, sorrowing left its dreams;
 And those who group around home's heavenly hearth,
 And ever tend its bright and vestal flame.

Review.

OUR HOME ISLANDS: *their Natural Features.* 18mo., cloth, pp. 318. Religious Tract Society.

MUCH useful information is collected in this volume. The British Archipelago, the subordinate inhabited islands, the seas and shores, the great geological formations, highland and lowland regions, the inland waters, the climate, general botanical features, general zoological features, and modern geological changes are made the texts for the ten several chapters of which it is composed. A few diagrams and illustrations are also given. The frontispiece shows the relative heights of the principal mountains in Great Britain, wherein Ben Macdui towers conspicuously above all his compeers. 4,390 feet seems a low elevation when compared with the peaks of the Andes or the Himalaya, and yet it is the highest point in the British Isles. If Scotland boasts of her Ben Macdui and Ben Nevis, England contains the most numerous and most important valleys. There is, chief among them, the vale of York, which extends about sixty miles from north to south, by an average breadth of sixteen miles, and includes an area of 1,000 square miles. Next stands the vale of the Severn,

"Nature's garden wide,
By the blue steeps of distant Malvern wall'd."

This is a tract of the richest soil, through which the river sweeps with great boldness, divided by some hills into upper and lower, or the vales of Gloucester and Berkeley. The latter is a fine region of grass land lining the estuary, which has a very noble appearance at high tide, and with the beech woods on the slopes of the hills, forms a beautiful picture. The vales of Exeter, Taunton, Aylesbury, Evesham, and Belvoir, are similar tracts of great fertility, rich in grass and corn. Of the valleys, some peculiarities or rather types are mentioned; for example—the valleys of denudation, or those apparently formed in soft and practicable strata by the action of water; valleys of undulation, lying between two neighbouring elevations, produced by their lifting up, without occasioning fracture, or dislocation of the strata, common in hilly districts, and clearly seen in the chalk downs; and valleys of dislocation, caused by fissures of various dimensions, some of colossal size, as in the Mendip Hills at Cheddar, and Dove-dale in the Peak. "They seem as if formed by some convulsion of nature, which rent asunder what had been before a compact mass, for the opposite sides present salient and re-entering points so corresponding to each other, that, if it were possible to bring them together, but little trace would be left of their former separation. Dovedale extends about three miles in length between high and precipitous limestone rocks, which closely approximate in some places, and then retreat. Projections from these walls form sharp pinnacles and bold bluffs. The beautifully clear river pursues its winding way at their base, now still, now murmuring, and anon dashing over the blocks and stones that have fallen from the heights into its bed. Wild flowers common to the limestone copses of hazel and mountain ash—with picturesque rocks and limpid water, combine to form a scene that at once fascinates and loses nothing by repeated examination."

A few words about the climate of England may be interesting. It is a well-ascertained fact that our climate is milder and more equable than that of continental districts under the same parallels of latitude, whether European, Asiatic, or Transatlantic. "The annual mean temperature, or the average of heat and cold throughout the year, is from ten to twenty, and even in some instances twenty-five degrees of the thermometer higher with us than at several continental sites, though the latitudes closely correspond and the elevations above the sea are not materially different. In the east of North America, at a distance from the equator the same as that of the vale of York, the soil is perpetually frozen at a certain depth, and only thaws at the surface in the summer; and in Asia this occurs in a latitude corresponding to that of the basin of the Thames." Not only is it warmer in England taking the mean temperature, but the seasons do

not differ so widely as in continental regions. The summers are not so hot, nor the winters so cold. If grapes ripen at Quebec in summer in the open air, in the winter the mercury is frozen. The chief causes of the higher mean temperature of England than the same parallels of latitude on the continent are the Gulf Stream, and the predominating winds. The Gulf Stream is an outflow of heated water from the caldron of the Gulf of Mexico, which, after rushing through the Strait of Florida, and proceeding along the coast of the United States in a narrow volume, turns eastward, and sweeps across the whole of the Atlantic, gradually expanding in breadth, slackening in speed, and diminishing in temperature. Its influence extends to the shores of Ireland, Scotland, and Norway. In addition to the increase in the temperature that this stream gives to our islands, it acts as a shield for them against the floating masses that have broken off from the vast fields of polar ice, which annually descend into the Atlantic. This stream, and the wind which helps to bring it, make our climate twenty degrees warmer than it would be if there were land between us and the Gulf of Mexico. The winds are notoriously fickle in the British Isles; but atmospheric changes are rarely very sudden or very great. We have none of those chilling blasts that rush down from the Alps in Southern Europe, nor those fearful winds whose breath is as the mouth of a furnace, known in Africa as the sirocco. Sir William Temple says that the "Merry Monarch" formed a correct estimate of the climate of his kingdom, and he was no stranger to the continent. "He said he thought that was the best climate where he could be abroad in the air with pleasure, or at least without trouble and inconvenience, the most days in the year, and the most hours in the day; and this he thought he could be in England, more than in any other country in Europe."

In the chapter on "General Botanical Features," the following summary of cryptogams is given:—

"Lichens are distributed from the loftiest summits of the Highlands to the stones by the sea-shore, and the gloomy depths of the deserted mines. These patches of variously-coloured, heathery vegetation, yellow, crimson, grey, brown, and of more sombre hues, which paint the weather-beaten rocks, the walls of old castles and churches, the trunks and branches of trees, are curious and interesting objects. The singular lichen called the *lungs of the Oak* remarkably resembles the lobulated appearance of the human lungs. Another, well known as the *old man's beard*, is so named from its general hue and aspect, drooping from the branches of the trees in thick beard-like tufts. The goblet lichen, found upon many of our heaths; the crabs'-eye lichen, common upon stones, and the hair-like lichen, clothing oak-trees with a shaggy mantle, exhibit other varieties of form. These humble plants have no inconsiderable economic value. A species known as cud-bear, (*Lecanora tartarea*) yields a purple dye, and grows abundantly on the limestone of Derbyshire and the rocks in the north of Scotland, where it is collected by the peasantry and sold to the dyers. But the importation of another lichen from the Canaries, the archil, yielding a more brilliant colour, has abridged the use and lowered the value of the native product. The archil, (*Rocella tinctoria*), from which the chemical test called litmus is prepared, occurs in the Scilly islands, which are its northerly limit, but so scantily as not to be worth gathering. The rounded spots of white powdery substance frequent upon the trunks of the ash, intensely bitter to the taste, produce oxalic acid. The lichen called Tripe de Roche, the food of the Canadian hunters, when deprived of other resources, and the Iceland moss or lichen, sold in our shops as medicine, are also British, as is the rein-deer lichen, which forms the only diet of that valuable animal during the prolonged northern winters.

"The Moss family, less susceptible of useful applications than the preceding tribe, but far more beautiful, is represented with us by upwards of 300 species, which attract attention from flourishing most when flowers have faded, trees have lost their foliage, and vegetable nature has a generally dreary aspect. (?) They differ widely in hue, from the freshest and deepest green to bright yellow, brown, red, or rose-colour, and also in size and form; but all are remarkable for beautiful symmetrical shapes, with extreme minuteness yet perfect finish in their details. The 'horse-tail,' 'ostrich-plume,' and 'crested feather' mosses are so called from their resemblance to the objects named. Though yielding no perfumes, dyes, or textile materials, and not used as food by men or animals, the feathered race, and smaller quadrupeds, as the dormouse and squirrel, are not negligent of the soft mosses in building their nests and winter habitations. . . .

"The Ferns, distinguished by a gracefulness of air and delicate symmetry of form

scarcely known to any other tribe, commonly wave their verdant fronds far from the haunts of man, among dripping rocks, or in the depths of shady woods.

'Where the copse wood is greenest,
Where the fountain glistens sheenest,
Where the morning dew lies longest,
There the Lady Fern grows strongest.'

But members of this family occupy a great variety of situations. The filmy ferns flourish within the reach of the spray of waterfalls, where they are constantly kept in a moist condition; but the little wall rue, on the other hand, establishes itself in crevices of some old castle or ruined building. The Alpine shield fern ascends the mountains, and belongs to the true Alpine flora; and the marine spleenwort takes up its abode in the wildest parts of the sea-coast. The lovely maiden-hair fern grows from the sides of moist rocks and caves; while the *bracken* or brake of the poets, is very generally distributed over the country. 'The wild buck's bells from the ferny brake.' In sheltered hollows of the Highlands, it grows in great luxuriance, often attains the height of five or six feet, and forms a convenient covert for the red-deer.'

When treating of "Modern Geological Changes," a section of the chapter is devoted to "peat-mosses," in which occurs the following, that may be novel to some who live in what our Lincolnshire friends call "the high country:" "A vast tract of low country in south Yorkshire, embracing part of north Lincolnshire, the property of the crown, was a spongy moss in the reign of Charles I., abandoned to red-deer, but soaked with water through an extensive area for a considerable portion of the year. Sir Cornelius Vermuiden, a Dutchman, purchased this desolate waste, known as Hatfield Chase, including nearly 200,000 acres, with a view of reducing it to arable and pasture ground by drainage. In the course of this operation, which was successful, though at an immense cost, evidence was obtained of the former existence of a forest on the site, which had flourished for generations. Multitudes of roots and trunks of trees of all sizes were found, and of almost every species common to our islands—oaks, pines, birch, beech, yew, willow, and ash. The roots of the greater part were standing in the soil in their natural position; and the trunks were lying by the roots to which they belonged. The smaller trees were disposed in all directions; but the larger were stretched to the north-east. The greater number were pines, some of which were more than thirty yards long, and in such condition as to be sold for masts and keels of ships. One specimen measured thirty-six yards, and was estimated to be deficient at least fifteen yards, making in the whole fifty-one yards, or 153 feet. Mr. Phillips states, that the highest tree of this kind that ever fell under his notice was a spruce fir, growing near Fountain's Abbey, which was 118 feet above the grass. Oaks were found black as ebony, capable of use, some of which were of larger dimensions than those of any tree now existing in the kingdom. One had a diameter of four yards at the base, three and a half yards in the middle, and two yards at the top, which was broken off; and the remainder of the trunk was forty yards long. Acorns, hazel-nuts, and bushels of fir-cones were met with. Many of the trees, especially the pines, bore marks of having been burned; others, of having been chopped or split, for large wooden wedges and broken axe-heads, somewhat like sacrificing axes in shape, were found sticking in them. Near a large root in the parish of Hatfield, several coins of the Roman emperors were discovered, corroded and defaced by time; and in other places, coins of Vespasian, axes, and links of chains. It is perfectly clear that the Romans destroyed in this district a grand primeval forest, partly by the axe, and partly by fire, availing themselves of a south-west wind, the strongest and most prevalent that blows in our islands, to spread the conflagration; and hence the general direction of the larger trees that were felled to the north-east. In the natural order of events, the realm of the pine and oak became a morass overgrown with aquatic vegetation, increasing in thickness in the course of centuries; and the region once sustaining timber sufficient to supply the navies of Europe remained sterile, till drainage was applied, when the vegetable soil was turned by the husbandmen into pasture and corn land."

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Obituary.

DIED November 22nd, 1857, aged 56 years, Mr. ROBERT TAYLOR, cornfactor, of Castleacre, Norfolk. The loss is a great affliction to his family and acquaintance, and the General Baptist church in that village, of which he was a member. They desire, however, to acquiesce in the divine will, especially as they feel the consolatory assurance that their friend and relative is gone to be for ever with the Lord. In his early years he was a lover of pleasure more than a lover of God; but grace, matchless grace of God, broke the snare, and set his captive soul at liberty. The contemplation of Mr. Taylor's character is instructive and edifying. He was remarkable for humility. It would be difficult to find a person more free than he was from all high thoughts and self sufficiency; he learned of him who is meek and lowly in heart, and he sat at his feet like a little child to hear his word and to know his will. He recoiled from everything that flattered the pride and consequence of man. Feeling himself a sinner, though a pardoned and accepted one, "he repented and abhorred himself as in dust and ashes." The promises of the Bible were very precious to him, they were more to be desired in his estimation than fine gold. His speech was always serious, seasoned with grace. Whatever was the topic of conversation he was not fully gratified till it took a heavenly and evangelical turn. In his views, in his prayers, in his hopes, and in his comforts, Christ was all. He daily committed his spirit into the hands of Jesus, and habitually looked to him as the only way to heaven. In April he was attacked with a confirmed asthma, which, in a few months, carried him to the house appointed for all living. Till a few sabbaths before his death, he regularly filled his seat in the house of God. Those who saw him in his last hours were reminded of holy Jacob, who, when he was dying, sat up in his bed and worshipped. Mr. Taylor's quotations of scripture were such as "Bless the Lord, O my soul, and all that is within me bless and praise his holy name."—"The Great High Priest of our profession is before yonder dazzling throne." The motion of his hand, and the direction of his eyes toward heaven, shewed that he also was a worshipper in the valley of death, and was waiting for the salvation of God. When he was told that his pastor, Mr. S. had entered his room, he said, "It is kind to come to see such an unworthy sinner as I am: but the friend of all friends, my Saviour is with me." When the possibility of his recovery was mentioned, he observed, "It is as the Lord pleases, if it be the will of God that I recover, I have no objection: but to die is gain." His dismissal was very gentle; his sorrowing relatives were standing around his dying couch, he put out his withered hand, wasted by disease, uttered the words "God bless you," and the weary wheels of life stood still. Mr. Taylor was baptized December 31st, 1843. On Lord's-day evening, December 6th, 1857, his funeral sermon was preached to an immense and over-crowded assembly, by the Rev. J. Stutterd, from Paul's epistle to Philemon, part of the 18th verse,—“Departed for a season.”

May his surviving family sorrow not concerning their departed friend as those who have no hope. May the writer of this article, and all who read it die in the Lord, that when we depart this mortal life we may rest in Christ as our hope is this our brother doth.

Castleacre, Norfolk, Dec. 22nd, 1857.

JABEZ STUTTERD.

Correspondence.

CHAPEL DEBTS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—It is scarcely possible to take up any number of your Magazine without finding therein one or more appeals for aid in diminishing or paying off Chapel Debts, which appeals frequently produce but little practical good. Setting aside the question, as to whether chapels ought to be built before the money to pay for them has been procured, on which there may be a difference of opinion, we must deal with things *as they are*; and it is well known that chapel debts *do exist* in large numbers, and with oppressive bulk. The question therefore arises, can any plan be devised to facilitate their removal? In the other section of the Baptist body this question is practically answered in the establishment of "The Baptist Building Fund," whose object is, "To assist by gift, or loan without interest, in the building, enlargement, or repair of places of worship, belonging to the Particular, or Calvinistic Baptist Denomination throughout the United Kingdom."

This Fund is not available to *our* churches.

Could not such a Fund be established in the *General Baptist Denomination*?

Would it not be possible to obtain donations and subscriptions from many individuals, and also collections from many churches for this purpose?

If a Fund could be raised simply to lend money, without interest, to be repaid in a fixed time, we think much good would accrue. How much anxiety and personal responsibility now incurred, would then be avoided—what a stimulus would be given to those who now content themselves, year after year, with barely paying the interest—how soon many debts would entirely disappear—and how much less would benevolent persons be teased, by written or verbal applications for aid than at present.

The Fund might do in *many* cases what the Messrs. Crossley, of Halifax, in a most generous spirit, are doing for our brethren in that town.

These spirited and noble minded men guaranteed the *interest* of a large debt, provided our brethren engaged to pay the *principal*, by instalments, in the space of five years; which of course, is equivalent to lending them the money without interest.

I wish we had Christian friends in this neighbourhood, as well as in other places, who would make like proposals. By thus acting, the strong may very effectually help the weak.

I admit that the present time of financial difficulty is unfavourable for the broaching of this subject, still it does seem to be one that is deserving of our serious consideration.

By inserting the foregoing letter in your next issue,

You will oblige, dear Sir,

Yours very truly,

Peterboro', Dec. 9th, 1857.

THOMAS BARRASS.

Intelligence.

CONFERENCES.

THE Yorkshire Conference was held at Tetly Street Chapel, Bradford, on December 29th, 1857. There was no service in the morning.

The Conference met for business at half-past two. Mr. B. Wood presided, and Mr. Tunnicliffe prayed. The reports of the churches were then received,

from which it appeared that thirty-five had been baptized since the last Conference, and that twenty remained as candidates. Some of the churches sent no report.

The following resolutions were passed :—

1. That the minutes of the last Conference now read be confirmed.
2. That Mr. Hardy appeal to the churches composing this Conference for increased yearly aid to our Home Mission Fund.
3. That each church respond to our Secretary's appeal at the next Conference, either by letter or representative.
4. In reference to an application from Mr. Batey, on behalf of himself and friends to be received as a distinct church into the Conference, the following resolution was unanimously adopted :—

Believing that the church worshipping in Enon chapel, Burnley, required the united and continued support of all the brethren, we much regret that anything should have taken place to divide their energies and weaken their testimony as a witness for God; and that under existing circumstances we deem a third church in Burnley undesirable, and should be glad to hear of reconciliations being effected.

5. *Case from Todmorden.* Can the Conference aid us in obtaining Trustees for our contemplated new building?

That as a Conference we are unable to render any assistance in the matter.

6. That the next Conference be held at Staley Bridge, on Tuesday, April 6th, 1858. The ministers and representatives to meet in the morning at eleven o'clock, and Mr. Hardy to preach at night.

Mr. Asten closed the sitting with prayer.

In the evening Mr. R. Ingham, of Halifax, preached from John iii., 16, and was followed by Mr. Thomas Horsefield, and Mr. Wood.

May the seed sown produce abundant fruit.—C. SPRINGTHORPE, *Secretary*.

THE MIDLAND CONFERENCE was held at Baxter Gate, Loughborough, on Tuesday, December 29th, 1857. Mr. G. Needham, of Castle Donington, preached in the morning from Psalms cxviii., 25. Mr. E. Stevenson presided over the afternoon meeting, and Mr. Hunter, of Nottingham, opened with prayer. Eighty-seven were reported as baptized since the last Conference, and eighty-eight remain as candidates.

The minutes of the previous Conference were read. *Case from Knipton.* This case had been taken to the Association, and the Association had referred it to the Midland Conference. It was unanimously resolved—That Mr. Wm. Bennett, of Sawley, Mr. Wm. Booker, of Nottingham, and Mr. Aldritch, of Grantham, be requested to act as a committee for securing the renewal of the chapel deeds at Knipton; and that the Secretary of the Conference send a copy of this resolution to each gentleman appointed.

A somewhat desultory discussion arose from some remarks by Mr. Hunter, on religious ministers coming from other denominations into our own, and the intention of the Association in appointing for such a committee of enquiry.

Mr. Malcolm, of Leicester, preached in the evening.

The next Conference will be held at Sileby, on Tuesday, April 6th. Mr. Underwood, of Nottingham to preach in the Morning.

A collection will be made at the next Conference.—JOS. J. GOADBY, *Secretary*.

THE WARWICKSHIRE CONFERENCE met at Nuneaton, on Monday, January 11th, 1858. In the morning the Rev. J. Knight, of Wolvey, preached an excellent sermon from I. Peter, i., 13; at the afternoon meeting the minister of the place, Rev. Mr. Langridge, presided. An addition of thirty-three had been made since the last Conference,—Birmingham fifteen, Coventry five, Nuneaton eight, Walsall five. A vote of thanks was presented to our venerable friend, Rev. J. Knight, for his stirring and animated discourse. Attention was called to the resolution of the last Conference respecting the Home Mission of this district. It was thought very desirable that if possible its liabilities should be discharged before the next Conference.

A case from Nuneaton being presented, it was resolved,—That we are happy to hear of the necessity for increased accommodation at Nuneaton but recommend that before any appeal be made to the public for pecuniary assistance, that the friends at Nuneaton make a spirited effort among themselves.

An application was made from Hinckley for ministerial aid, and several persons present promised to render what help they could.

The next Conference to be held at Longford, on the 2nd Monday in May. Rev. J. C. Burrows to preach, or in case of failure, our Secretary.

The Rev. W. Chapman preached in the evening.

THOMAS GOADBY, *Secretary*.

ANNIVERSARIES.

BROADSTONE, near Heptonstall Slack.—On Saturday, December 26th, our Broadstone friends had their Yearly Tea Meeting, which was very numerously attended. The friends here are united and active, and it is hoped good is doing.

NAZEBOTTOM, near Hebden Bridge.—On Christmas day our teachers at Naze-bottom had their Annual Tea Festival. Several pieces were recited by the scholars, and addresses delivered by a number of friends. The cause here is more prosperous than formerly. There were about 200 present.

NOTTINGHAM, BROAD STREET.—On Monday evening, December 27th, the Annual Meeting of our Prayer and Alms Society was held, when a very interesting report was given of its operations during the year. A great amount of good is done by this Society: various classes are brought into friendly contact, and our visitors often feel that acts of "mercy are twice blessed." The income, chiefly by one penny per week subscriptions, is between £20 and £30 a year. After tea the company was entertained with sacred music and speeches suitable for the occasion.

VALE CHAPEL, near Todmorden.—On Lord's-day, December 27th, our Chapel Anniversary Sermons were preached by the Rev. Charles Williams, of Acreington. Collections £12 10s. On New Year's day, nearly 200 took tea. A very delightful meeting followed, addressed by Rev. James Maden, of Gamble-side, and other friends. Singing and recitations also contributed to the pleasure and profit of the meeting.

BAPTISMS.

BRADFORD, FIRST CHURCH.—On Lord's-day, Dec. 6th, four were baptized and united to our Zion. May they be faithful unto death.

CASTLE DONINGTON.—On Lord's-day morning, December 6th, 1857, after a sermon by our minister, five persons were baptized, and in the evening were received into the church; we have also two candidates, and others who attend our enquirers' meetings, who are seriously disposed, whom we hope will soon become united with us.

GOSBERTON.—Lord's-day, January 3rd, was a day of rejoicing to the church. In the morning, our minister, Mr. A. Jones, baptized two dear young sisters, both scholars in our Sabbath school; and in the evening, after an impressive sermon to the young, to a very good congregation, they were received into the fellowship of the church, in the presence of a large number of spectators, many of them being young, and some of them scholars in the Sabbath school. T. G. L.

LOUGHBOROUGH, WOOD GATE.—On Lord's-day, January 3rd, six dear young friends were baptized and added to the church. May they all be faithful unto death!

LOUTH, WALKER GATE.—On the evening of Monday, the 21st ult., we baptized two females. No sermon, but a baptismal address, was delivered.—J. K.

NOTTINGHAM, BROAD STREET.—On the first Lord's-day in January, 1858, we had a baptism of four men and two young women; two of them from New Basford, two of Nottingham, and two from Day Brook. Our congregations were good, and it was remarked that the attendance at the Lord's supper was more numerous than ever before remembered; altogether it was a season of much spiritual joy. We were especially happy to see some fruits of the labours of our

young friends at Day Brook. Before our friends visited this hamlet there was neither preaching nor a Sunday school in the place.

PETERBOROUGH.—On Lord's-day, January 3rd, 1858, two candidates, husband and wife, were baptized in the General Baptist Chapel, Peterborough, and were afterwards received into the church.

PINCHBECK.—On Wednesday, December 30th, 1857, five dear friends were baptized on a profession of faith. On Lord's day afternoon, January 23rd, 1858, they were received into the church, after an affectionate and impressive address by our esteemed pastor. Truly it was a season of sweet spiritual refreshing. We trust there is a good work manifesting itself amongst us. Several in the congregation, we believe, are hopefully enquiring. May the dear Shepherd of Israel speedily lead them into his fold, and cause a yet more abundant outpouring of his spirit upon us. M. A.

TODMORDEN.—On the first Lord's-day of the New Year we had an interesting baptism of four young men and one young woman. May the year so well commenced be crowned with success throughout.

MISCELLANEOUS.

CASTLE DONINGTON.—On Christmas day we had a very encouraging Tea Meeting. About 150 sat down to tea. The trays were provided gratuitously, and the clear profit, nearly £10, was applied towards the cost of an Harmonium recently purchased, and now in use in our chapel. Appropriate addresses were delivered on the occasion by Rev. J. Underwood, tutor of our College; — Axford, Independent; — Hawthorne, Wesleyan; and G. Needham. We are now making a further effort to raise £100 towards lessening the debt on the chapel property, which we hope to realize, although the present depression in trade may prevent some of our friends from contributing so liberally as they otherwise would do.

J. P.

GRANTHAM.—Mr. H. Watts having received an unanimous invitation to become the minister of the G. B. church in this place, commenced his labours on the first Sabbath in the year. The attendance was good, and the evening sermon, from I. Cor., iv., 4. "Moreover it is required in stewards that a man be found faithful." May the present pleasing prospects of this infant church be abundantly realized.

HEPTONSTALL SLACK, *Opening of the new Organ*.—For some years before the warm-hearted and devoted William Butler closed his labours in this place, the surrounding population began to seek more remunerative employment than could be obtained on these mountain tops. The effects of these local changes were soon apparent in a constantly diminishing church and congregation. Somewhat disheartened by this state of things, we began to revolve in our minds whether any expedient could be adopted to cheer our friends and fill up some of the vacant room in our spacious chapel. The suggestion was offered that an organ placed in the front gallery would improve the interior of the chapel, and render the services of the sanctuary more interesting, especially to our young friends. We are now happy to record that this suggestion has been carried out. In November last the Rev. S. G. Green, classical tutor of Horton College, and the Rev. J. O. Chown, of Bradford, preached for us at our opening services, when the liberal sum of £31 11s. 6d. was added to the organ fund. Through the noble generosity of a few friends the total sum expended in the purchase of the instrument, and alterations made in the chapel, namely £240, was raised. On New Year's day we had a very large Tea Meeting to celebrate the introduction of the noble instrument into our chapel, and to present it as a freewill offering on the altar of the service of song. Mr. Dean, of Halifax, presided at the organ, with unusual proficiency and skill. Several pieces from the "Creation" and the "Messiah" were admirably sung by the choir, assisted by the leading members of the Hebden Bridge Choral Society. It is but justice to add, that we are highly gratified with the prompt and honourable manner in which the builders, Messrs. Conacher and Brown, of Huddersfield, have executed every item of the contract. We thank God and take courage.

WISBECH, MISSIONARY BAZAAR.—Early in spring the friends at Wisbech intend having a bazaar on behalf of the Orissa mission. They will gratefully

receive any articles forwarded to them by members of other churches. Friends wishing to assist will please send their contributions to the care either of Mrs. Robert Clarke or Mrs. Griffin. T. W.

WORKING PEOPLE'S TEA MEETING—A tea meeting was held on Thursday evening (New Year's Eve,) in the Barker Pool Temperance Hall. The attendance was numerous, nearly filling the hall, and consisted to a great extent of working men who have attended the Sunday evening lectures which have been delivered by Mr. T. D. Ingham consecutively in that place for the last half-year. The chair was taken by Mr. Ingham, who gave a brief sketch of the origin and progress of this movement, and mentioned several instances of usefulness and encouragement which had transpired. He stated that, on the removal of the Rev. T. Horsfield, six years and a half ago, the ministry of the congregation which was then much reduced, became forced upon himself, and that in much conscious weakness he had continued to preach the gospel regularly from that time, having delivered about a 1000 discourses to the same people, without receiving any remuneration for his labours. At midsummer last it was resolved to engage the hall in which they were now met, for Sunday services, and, chiefly through an idea suggested by a paragraph in the *Independent*, he (Mr. Ingham) had resolved to announce and deliver a series of lectures to the working classes, and by the blessing and help of God, these had not only been continued, but had been well attended and productive of some known good. The subjects treated on had been as follows:—Conduct before riches, Foolish pride, The Glasgow poisoning, How to die, The brave man and the coward, How to live, How to be happy,

"A Sabbath well spent brings a week of content,"

A good time coming, Harvest home, Faith and practice, Reason and revelation, The future state, The saint and the sinner—which is the winner? What can we do for our country? How life is lost, The world's heroes, The great panic, How do you vote? Is there a Trinity—and what then? Shoals and shipwrecks, Laughter and tears, Freedom of our rights, Good, better, best! Fair play, The dying whispers of 1857. With very limited time at his command, and in much fear and trembling, yet with considerable pleasure, he had prosecuted the work. Almost generally through each week, the subject for the next Sabbath would come into his mind, and revolve there when he retired to rest, which was seldom before morning. Since the commencement on the 5th July there had been no collection, excepting one at the door for the Indian fund. The expense had fallen rather heavily on the members, all (with one exception) working people. But while they were able, they intended to persevere. Silver and gold they had not to give, but they would proclaim the truth that makes man happy and free, and not only welcome the people, but sincerely thank them for coming to hear. The address, which was frequently applauded, concluded with a few suggestions to those present who sympathized with the movement, and an affectionate appeal to the occasional attendants, urging them, whatever they did, not to allow themselves to be cheated out of their best interests and their souls. The meeting was subsequently addressed by Mr. Councillor Askham in a very interesting and impressive manner, testifying his esteem for Mr. Ingham's character and talents, and his sympathy with the object of the meeting, and followed up the appeals which had been made to the hearts and judgments of those present. Other addresses were afterwards delivered. The choir of the Little Sheffield Temperance Society were present, and gave selections from the oratorio of the Messiah.

Notes of the Month.

ECCLESIASTICAL.

January 20. Since our last we have observed that the Sunday evening services at Westminster Abbey have been held and well attended. Hundreds, some say thousands, could not obtain admission. There have been in conse-

quence extra services in some neighbouring churches. The Bishop of London has preached to crowds of operatives in different churches about London. He is promoting colleges for the people, and has prohibited the burning of candles on the altar in the day time. Another Bishop has forbidden a clergyman from continuing an afternoon service for operatives in an unconsecrated building! and the Bishop of Oxford has instructed the Surrogates in his diocese *not* to grant licences in accordance with the divorce bill passed last year. Archbishop Whately and other prelates contend that converts to christianity from the heathen, who have a plurality of wives, are not bound by christianity to divorce any of them. A very large meeting of the Church Missionary Society has been held in Exeter Hall, over which the Archbishop of Canterbury presided, for the advance of Missionary operations in India.

A public meeting called by the friends and representatives of various Missionary Societies has also been held in Exeter Hall. The Earl of Shaftsbury presided. The resolutions adopted, recommended the withdrawal on the part of Government of all aid and sanction to idolatry in India; the securing of entire religious freedom for christians as well as others; and the introduction of the christian scriptures into the schools supported by Government, so that all who chose may read and study them. A petition to the Queen, and to both Houses of parliament, to the same purport were agreed on.

The death of Dr. Stowell is a loss to the *Congregational* body; and the departure of Mr. Binney for Australia, with a view to recruit his health, is a fact worthy of note; several missionaries and emigrants were embarked in the same ship. Professor Rogers, of Spring Hill college, Birmingham, has accepted an invitation to become the principal of the Lancashire college.

The attendance at Exeter Hall on Sunday evenings continues as large as ever, and in various places, as Boston, Leeds, Manchester, &c., &c., afternoon services for the working classes seem to meet with considerable favour.

It might seem that a greater amount of liberal feeling prevails amongst religious bodies than formerly. The *Times* praises the moderate conduct of the Baptists at the Berlin Conference; and toasts are not now uncommon in high places to "the clergy of all denominations!"

The Pope is ordaining Bishops for Spain and Italy. Slavery is causing a disruption of the Protestant Methodists in the United States. Bitter and murderous persecution is again rife in Madagascar; many christians have been put to death, and others reduced to slavery.

GENERAL.

THE marriage of the Princess Royal with the Prince of Prussia will have taken place before this is in the hands of our readers. The very frequent and extended paragraphs in the daily and other papers relating to the arrangements, &c., relative to this union, have amused and even wearied the people of this country. It will be a costly and gorgeous ceremonial. The falling off in the revenue is more than £2,600,000 on the year.

Trade continues in a depressed condition, though there are some signs of returning prosperity. Money is plentiful; the discount is lower at the Bank of England, and the American Banks have resumed cash payments. The Bank of France overflows with gold. It is also as plentiful in Hamburg, &c.

The intelligence from India is not such as entirely relieves us from anxiety. General Sir Henry Havelock is no more! His death from disease, occasioned by fatigue and anxiety, November 25th, has caused a common lamentation. General Windham sustained a reverse at Cawnpore, but soon after Sir Colin Campbell routed the insurgents. All Oude, the annexation of which appears to have been a great error, seems to be against us. The Zemindars or landlords are all disaffected, and they have many armed men and forts. There have been other mutinies at Darra, Cawnpore, &c., and the spirit of revolt seems to be anything but suppressed. The last intelligence reported the Bombay and the Madras presidencies as tranquil. It appears to be certain that many more troops will be needed for India. Lord Palmerston has intimated the intention of the

Cabinet to abolish the double government of India. This will be opposed by the Company, but generally hailed by the British people, both in England and India.

But little news from China has yet arrived. It is expected that the bombardment and the taking of Canton will soon be heard of. Kansas is yet an unsolved problem in America, and the Mormons are not yet brought to order. The filibustering Walker has been apprehended in Nicaragua by Commodore Paulding, and sent home with a few of his followers; but the arrest does not give universal satisfaction to the Americans, and the rascal is recruiting again "at the South."

The great event of the month is, however, the escape of Louis Napoleon Bonaparte from assassination. Just as he and the Empress had arrived near the opera house, on Friday evening, January 15th, several bombs, of a curious construction, and self-igniting, and very destructive, were thrown at and under his carriage. Several persons and horses were killed, and about one hundred wounded, but the Emperor and Empress both escaped unhurt. A number of the miscreants have been apprehended. Their guilt is clear. They are all Italians, and seem to have deep resentment against Napoleon for the part he took in opposition to the Italian Republic. One of them, Orsini, has already escaped from an Austrian prison. Another, Pieri, has before been banished from France. The latter was surprised by the police, and apprehended before the explosion, and was found to have one of the bombs in his possession.

The life of the Emperor is of great moment at present for the well-being of France, and the tranquillity of Europe.

Naples has been visited by a series of terrible earthquakes. Several towns are in ruins, and multitudes of people destroyed or ruined. As it is common for *Napopolitans* to be bled when subject to any shock, or alarm, it is said that 300,000 persons in the city of *Naples* were bled in one day!

Austria has lost its renowned and wolf-like General Radetski.

The West India planters are anxious for something like the return of slavery. They will require watching.

Missionary Observer.

[The arrival of the ship "*Agamemnon*" at Calcutta, Nov. 18, will be known to many of our readers before they receive this number. The following letters will be read with interest. From a hasty note dated Dec. 8th, it appears that our friends were about to sail coast-wise from Calcutta to Berhampore, because of the unsettled or insecure state of the country, arising from the various marauding parties, who are either mutineers or ill-disposed persons, who take advantage of the present confusion.—ED.]

LETTER FROM THE REV. W. BAILEY.

Ship Agamemnon, Nov. 11, 1857.

MY DEAR BROTHER GOADRY.—The morning is beautifully fine, and every stitch of canvass has been hauled up to push us on to our destination. Main sails, top sails, top gallant sails, royals, driver tri-sails, stay-sails, flying jib, and studding sails, all full. Notwithstanding this press of canvass the ship is very

steadily, so I have taken my seat in the cuddy to have a little chit chat with you and your readers. I scarcely need say how often, very often, we have thought of you, Mr. J. C. Pike, and the other dear friends who accompanied us to the ship. It was very kind of you all to come. So grateful to our feelings that the scenes and circumstances of that day can never fade from our memories. You would all watch with mingled feelings the passage of our gallant ship down the river, and many a prayer was offered there and since, that our voyage might be safe, pleasant and useful. The pilot left us on Friday, Aug. 14, on Saturday we were off "Land's end," and on Sunday we had a glorious breeze, and by Monday, mid-day, we had got through the much dreaded bay,—the Bay of Biscay. I had hoped to have conducted service the first Sabbath on board, but alas! alas! it would have been a queer sermon that I should have preached, for I was so sick that I had neither strength nor courage to shew my face all day. Nearly all the passengers and soldiers were sick too; such groaning and moaning, rolling and tossing, and avowals never, *no never*, to come to sea again, cannot be described. I have had sea sickness, river sickness, lake sickness, and land sickness, but of all sicknesses to which humanity is subject, sea sickness is certainly the most horrible. You look the very picture of wretchedness and helplessness, and yet no sympathy can you possibly obtain. One says, "why dont you go on deck;" and another, "why dont you walk about and shake it off," and another, "O eat plenty of biscuit and you will never be sick." Chloroform was again and again recommended to me on shore, so I resolved to try it; though not a cure, it is very good as a palliative, and I would strongly recommend our friends in taking short voyages, to try ten drops of chloroform in a glass of water. All our children were sick, and for the first time Mrs. Bailey too. Mr. Goadby, however, proved himself a first-rate sailor, neither pitching nor rolling made any impression upon him. It seems on looking back but a very short period since we embarked at Gravesend, yet we are more than 12,000 miles from England. Thus far our passage has been very satisfactory. In forty-two days we made the longitude of Cape La Gullas. The *Agamemnon* is not only one of the longest, but one of the fastest merchant sailing ships in the world. Though not one of the most costly, she is certainly *the* best ship of Mr. Green's noble fleet. We pass every ship without exception that we see. About three week's ago we passed one of Mr. Dunbar's ships, the "*Albuera*," and the two Captains of the *Albuera* and the *Agamemnon* hove so close that we were within speaking distance. Just as the stem of our ship was passing the bows of the *Albuera*, a soldier, to the amusement of all, called out, "hold on a bit," but with waving of pocket-handkerchiefs and repeated cheering, we bade them farewell.

For the information of your juvenile readers, I may state that when ships are not more than five or six miles distant from each other, it is not at all difficult for them to hold a very lengthy conversation with flags of certain colour and shape, which answer the purpose of numerals at sea. Every ship is supposed to carry Marriot's code of signals. The flags are read by the aid of a glass, and then a reference is made to Marriot's code for the sentence opposite the figure. The first question asked is, "What ship is that?" which is signified by the numerals 4910. The second, "From what port, and where bound to?" by the numerals 3902. The third, "How many days out?" by 1693. We have sighted many ships bound for India, and nearly all of them had troops on board. The "*James Baines*," one of the Australian clippers, left Portsmouth four days before us, she has a 1000 men on board, and for the conveyance of them to Calcutta, she will receive from the East India Company £25,000. The owners contracted with Government to reach the Sand Heads in 75 days, or forfeit £50 per day, for every day over their time. Our captain has been very anxious to beat her, and strange to say we sighted her a few days ago. You will probably remember that the *Queen* visited the *James Baines* before she left Spithead. We have not had much bad weather. On the night of the 17th of September we encountered rather a heavy gale, which terrified some of us a little, perhaps I might say more than a little. It had been blowing hard the day previous, and about midnight of the 17th, the rain came pouring down in torrents, and every

now and then, we got such heavy bumps from the seas that struck her, that I feared she might suffer damage. Our cabin proved very leaky; the children's beds were soon saturated, and the water seemed to be finding its way through every seam. On the lee side of the cabin the water was ankle deep. There was a general rush for the carpenter to stop the leakages, but alas for us, ours was beyond remedy. After securing Mrs. Bailey and the children, Mr. Goadby and I agreed to sleep in the steerage, for his cabin was nearly as bad as our own. We rolled ourselves in two rugs, but before we could sleep, five or six pistols that had been stowed away tumbled down with a heavy lurch of the ship, and one of these weighing six pounds fell upon Mr. Goadby's head. After bandaging the wound he lay down a second time, but before I had time to join him, he cried out saying that one of the stern windows had been drove in. I hastened to see the extent of the damage, and with the aid of a light I soon saw that the windows were all right, but that two of the fire buckets from the stern had emptied their contents upon my friend. We were indeed thankful to welcome the morning after such a dreary night. Our cabin was so damp that we were compelled to forsake it for some days. Happily for us a cabin opposite was placed at our disposal, and we did not return to our quarters until the leakages had been effectually stopped. In the dark and stormy night I have many a time envied our friends at home, who have retired to rest in their spacious rooms, caring nothing for howling winds or raging sea. And I have often said that the people in England little think how much it costs the poor mariner to procure them the luxuries of life.

Let me now give you some account of our Sunday services. On the Sunday morning a midshipman comes down to our cabin with the captain's compliments enquiring whether I shall conduct service, and on a reply in the affirmative, "The word is passed," as it is called to all the cabins, that there will be "Church" at five bells (half-past ten). An order is then given by the chief officer to the midshipman on watch, to "rig the church," which means, the covering of the "capstan" with the British ensign. At a quarter-past ten the soldiers are paraded for service; at twenty minutes past the seamen appear in their Sunday garb, and when the muster roll has been called over by the chief officer, they take their seats. The "capstan" is my pulpit, to the right are the soldiers, to the left the sailors; on the poop, and in the front of the cuddy, are the passengers, ship's officers, and midshipmen. It is certainly a very imposing sight. You will at once perceive that my congregation is very unlike the congregation that any of my brethren have to address at home. Amongst the passengers are some who have received a finished education, and who pride themselves in being what is called gentlemen, but who think it does not ungentlemanize, ah! nor unchristianize them if they curse and swear and every hour in the day take the name of God in vain. Amongst the soldiers are some that may be truly called the scum of the earth, who seem to have filled up the measure of their iniquity in England, and who could do no other than enlist in the army, and leave the country. The sailors, though of a generous disposition, are very unimpressible on religious matters. One of them told me yesterday that he was sure all sailors must go to heaven, for they suffered so much in this life. Like thousands more, they make the hypocrisies and inconsistencies of professors an excuse for non-attendance to the one thing needful. Happy indeed would it be for the church and the world, if those who name the name of Christ, would abstain from the appearance of evil. This is the kind of congregation I have to appear before on the Sabbath. According to custom I read the church service, omitting the litany, the creed, the collect and the gospel, so as to conclude the service, including the sermon, in an hour, which is deemed quite long enough for religious purposes at sea.

On the evening of the second Sabbath I was on board, two soldiers sent a request through their commanding officer to me, to go down on the quarter deck and speak to them, and I was pleased to find two good men. One of them told me that he came from Halifax, and in his early days had been connected with the Sabbath school at Haley Hill, and that he knew Mr. Ingham. The

other was a Primitive Methodist from Leeds. The way in which they talked, especially of the trials through which they had passed, and of the grace of God in sustaining them, showed clearly that they knew the grace of God in truth. They said they had been reading the life of Captain Hedley Vicars, and as he had made frequent reference in his journal to the good effects of Bible classes, they would venture to ask me to establish one on board. Mr. Goadby placed his cabin at my disposal, and ten sent in their names saying they would be happy to come. I was much pleased with the spirit they manifested. In every case I tried to obtain something of their early history. One said he had assisted in building the G. B. chapel, at Todmorden Vale, and in enlarging the G. B. chapel, at Shore. Another told me that his father built the chapel at Todmorden, and that he was a scholar in the Sabbath school. The chapels at Birchcliffe and Heptonstall Slack, were quite familiar to them. Another was a Welshman, and had attended the Baptist chapel at Pontypool, had been a scholar in the Sabbath school, and spoke in the highest terms of Mr. Thomas's preaching. I was much pleased with their frequent reference to Sabbath school days. Many a teacher has often felt it hard work to instil religious truth into the minds of a class of unruly lads, and may often feel disheartened as he beholds no results from his labour and toil, but dear brother I can see fruit, though it be far away from the field where it was sown. A Yorkshireman said to me, "Ah! Sir, the things we heard in the Sunday school often come to mind." Many of the soldiers will never return, and though they may fall far away from the influence and instruction of the missionary or chaplain, yet "the things they heard in the Sunday school" may be the means of their salvation. We have, I am sorry to say, many papists amongst the soldiers. One of them was saying his prayers during the rough weather, and through the movement of the ship, one of his companions rolled against him. No sooner had the papist finished his prayers than he swore furiously at the man for interrupting him in his devotions. Another papist tried his best to excite the soldiers to mutiny; a more hardened wretch I never saw. Such are the sons of Rome!

Our passengers are nearly all of them I fear "lovers of pleasure more than God." Several of them spend the majority of their waking hours in playing at cards. We have had frequent dancing parties, and two theatricals. I scarcely need say that such things I never countenanced. On board ship you need oft to pray "lead us not into temptation," and to watch as well as to pray.

I have seen this time, as I have done in my other voyages, much of the evil of the church system. Christianity would indeed be the greatest farce of all farces if it were what some of the so called Episcopalian church make it out. "They have been christened, confirmed, they go to church and take part in her services, and what more can God expect of them?" How men of education, and who have paid some attention to bible truths, can make such woeful mistakes seems to me a mystery! But their minds are blinded; they cannot understand such terms as repentance, conversion and faith, because of the ignorance of their hearts. If all were sent to heaven that are committed to the grave in sure and certain hope of a glorious resurrection unto eternal life, what a singular company would be found there. But another than the Episcopalian church says, "None shall enter there whose names are not written in the book of life."

November 14th. We hoped ere this to have been in Calcutta, but we have had a foul wind for eleven days. On Thursday last we sighted the pilot station, and hoped to have anchored by four p.m., but the winds suddenly died away, and in the night we drifted to the south west nearly fifty miles. What with foul winds by day, and calms at night with a strong current, we have but a very poor prospect at present of reaching our destination. Yesterday we sighted the "Champion of the Seas," one of the Australian clippers, with a thousand soldiers on board. She was to have made the passage in seventy-five days, but she had already exceeded her time by twenty-two days.

As yet we have received no news from India. I oft say to myself what shall we hear? what will be the effect of the rebellion upon missionaries and mission work? how have the native christians conducted themselves during these peri-

lous times? shall we be detained in Calcutta, or shall we be able to proceed to our station? One cannot but feel anxious at times, but He who protected Daniel and his companions in Babylon, and cared for Joseph in Egypt, will take care of us. May our faith be strong in Him.

Before closing this epistle, I would like to thank publicly the many friends that received me into their homes during my sojourn in England. I can, with all sincerity, affirm that I received nothing but kindness with every family in the General Baptist connexion with whom my lot was cast, and I firmly believe that no missionaries are treated more kindly than the missionaries of the General Baptist connexion. Brethren and sisters in Christ, I tender you my most hearty thanks; I cannot recompense you, but "you shall be recompensed at the resurrection of the just."

November 20th. Before I dispatch this epistle, I have the pleasure to inform you that we landed in Calcutta on Wednesday evening, the 18th instant. About two p.m., on Sunday the 15th, we sighted a steamer, and we very soon perceived that she was bearing down upon us; about four p.m. she was a long side, and so excited were we all, that we could not keep our seats at the dinner table, but marched on deck to enquire the news and especially whether Delhi was taken? and on a reply in the affirmative, we could not restrain ourselves, so cheered vociferously. Time fails me to give any account of the mutiny—great dissatisfaction with the Government—general aspect of things more hopeful—natives dreadfully frightened at the Highlanders, they call them English giants, and they say they have come out in bare legs and petticoats, to slay those who have murdered the women and children. We shall soon see mohamedanism dying, and caste, once so much dreaded, a thing of nought. The heathen say, if England is victorious this time Hindooism *must* fall, and all the people *must* become christians.

With our united, warmest love,

I am, ever thine affectionately,

W. BAILEY.

LETTER FROM MR. J. O. GOADBY.

No. 31, Circular Road, Calcutta, November 20th, 1857.

MY VERY VERY DEAR PARENTS.—You see by the heading of this letter that I have not only arrived safe in Calcutta, but have found a home. Previous to my arrival, through the kindness of Mr. Stubbins, it was agreed that during our stay in Calcutta I should make my home at the house of G. Beebe, Esq., attorney, 31, Lower Circular Road. I landed yesterday afternoon, and after proceeding to the office of the aforesaid kind gentleman, and calling of Mr. Thomas, Baptist Mission House, Mr. Bailey and myself arrived at the house of my kind host: I was received with a hearty welcome, and felt myself at home directly. Mrs. Beebe is a grand-daughter of Dr. Carey. Mr. Carey, her father, a kind and affectionate old gentleman, is living with them. Mr. Stubbins made Mr. Beebe's house his home when he came to Calcutta, some time ago, for his health. He speaks of them in the highest terms, and when I leave them I have no doubt that I shall be able to bear testimony to the truth of his statements. My happiness and comfort are beyond my expectations, and I trust from my heart I can say, "O give thanks unto the Lord for his goodness, for his mercy endureth for ever."

I will now give you a short account of my voyage up the river, and of my first impressions on sighting the land of India, and planting my feet upon its shores.

We sighted the pilot brig off Sand Heads on the 12th of this month, about six p.m. The wind, however, falling away, and a strong current running out to sea, we drifted some twenty miles during the night, and the next morning found ourselves a long way out at sea. The two following days we had our patience tried in the same way; a soft breeze would spring up towards four or

five a.m., and die out completely by six or eight. This led the chief officer to remark, that when he came on watch at four a.m. he got a breeze up for us, and when he went below we could not keep it, but let it die away.

On Sunday last we again beheld, peeping above the horizon, the tall and bare mast of the pilot brig. Every glass was pointed in that direction, and in a short time the hull of the brig was visible, and the smoke of steamers having vessels in tow. The excitement increased, and became intense when by the aid of our glasses we beheld a steam tug bearing down upon us. In the midst of the excitement we retired for dinner, but could not resist the temptation of taking alternate peeps through the port to watch the progress of the steamer. At last she came, and a general rush from the table was the result, all anxious not only to see the vessel but to hear what news from India. I don't think I was ever more excited in my life, and I could not refrain from joining in the general burst of applause when we were told that Delhi was taken.

The ship soon became one scene of confusion. Sails were furled amid the shouts and cheers of both sailors and soldiers. A boat full of jabbering Lascars came alongside, bringing the agreement to be signed by the captain, and newspapers containing the latest news. Groups soon formed round the readers, and all seemed to participate in the general feeling, whether of pleasure at the success of our arms or indignation at the diabolical atrocities perpetrated by the rebels. At half-past six p.m. we took our pilot on board, and anchored several miles north of the brig.

On the following morning we sighted land, and I, for one, rejoiced, at being able to rest my eyes upon something other than sea and sky. During the whole of our passage up the river I was enchanted with the scenery, there was such a wild grandeur in its appearance. At a distance, when nothing could be distinguished but the colour of the foliage, I was reminded of many parts of England. A nearer inspection, however, soon dissipated such fancies. The stately palm, the broad-leaved foliage, and the natural richness of the scene, made you conscious of approaching the far-famed "clime of the east and land of the sun." In fact, it only wanted the blue mountains looming in the distance to make it almost perfection.

The channel up the river is a very dangerous one, on account of its bed being quicksand constantly changing. In coming up, our track lay at times so near the shore that you might have jumped on to it from the stern of the vessel. Three wrecks we passed, one so recent as the 20th of September last. I was told by the pilot that if a vessel touches these sand banks, the sand moves and she is on her beam-ends directly. We, however, through the kindness and watchful care of our Heavenly Father, have escaped all danger.

Off Kedgerie I received many letters from India, and one from Rev. J. C. Pike. I had hoped to have had one from home when I saw so many, but I was disappointed. Those from India contained warm and affectionate welcomes to this land of superstition and darkness, that cheered my heart with the assurance that even here there were kind friends ready to receive me.

On nearing Calcutta my feelings were many and various: thoughts of home would rush into my mind, and make me for the time being, sad and sorrowful; and then again, as I look forward to my life's future, the awful responsibilities of my glorious work would lead me to exclaim, "Who is sufficient for these things." You cannot understand at home the many thoughts, hopes, and fears that have alternate sway within your soul as you gaze for the first time upon a heathen country. You can hardly believe for a time that such is the character of its inhabitants: but when you behold their temples peeping from the sylvan grove, or towering above it, and see the poor deluded worshippers at their devotions, you can doubt its reality no longer. The awful truth is too bare to be denied, and the effects of the system too prevalent to be passed by unnoticed. Never before did I feel so much the need of earnest and fervent prayer for the outpouring of the spirit of Christ, to enable one amid all this darkness and death to be faithful unto the last.

And now, good-bye, my dear dear parents; accept from your absent one the

warmest affection of his heart. Often, very often, have I thought of you, and if it should be the will of our Heavenly Father that I see you no more in the flesh, may we meet in our father-land and home above. Give my warmest love to all at home. I shall write to each, if I have time, by the next mail. Again, adieu.

From you ever affectionate and loving son,
JOHN.

LETTER FROM REV. W. HILL.

LIFE AMONG THE HINDOOS.

Berhampore, Ganjam, September 14th, 1857.

MY DEAR SIR,—The thought has occurred to me that it might not be altogether uninteresting if I were to relate occasional conversations which have taken place between my pundit and myself. Though not exactly upon religious subjects, they may serve to give some idea of life as it is among the people in general, and tend to create a deeper interest in their welfare.

Perhaps I should say that my pundit is one of the highest caste brahmins. He is about twenty-eight years of age, but looks much older. He tells me that he has not the least faith in Hindooism, and that he shall shortly embrace christianity. That, however, we must leave for the present, but I cannot help thinking that he is sincere in what he says, and wishes to know the truth and walk in it. Imagine then, that you see this high caste brahmin arrayed in white robes, walk into our house. The first thing he does is to make a bow, saying at the same time "salam," a sort of "good morning." I always return the compliment by saying "salam, pundit." On our being seated I generally inquire "Is there any news, pundit?" to this, he of course replies "yes" or "no," as the case may be. In this way he has told me many things I cannot now call to mind, but I will endeavour to pen down a few incidents he has related during the last few days.

Some mornings ago, in reply to my usual question, "Is there any news, pundit?" he answered, "A little." "Well, what is it?" "Near Berhampore there is a village: in this village there are some mangoe trees; and on one of these trees there are some mangoes." Here a specimen was taken out of his cloth and put into my hand. "Such an occurrence," he continued, "has never been known before, at this season of the year. The owner of the tree, thinking the circumstance portended some evil, sent for a number of brahmins to account for the phenomenon." Mark their craft! "They told the man that such an event had never taken place before, that he had been guilty of some evil work, and that unless he made a feast and presented gifts he would assuredly die." Being desirous of averting the latter calamity, he made a great feast, of which more than a hundred brahmins partook free of expence.

The other morning, in reply to my usual "Is there any news?" he observed; "Rice is dying for the want of rain, and in order to secure some a considerable number of people have gone to a distant hill to sacrifice some goats." "Will it rain then after this?" "Certainly." "When?" "To-night, so all the people say." He continued, "they came to our house for some money towards purchasing the sacrificial goats, but I told them I should not give anything." "What did they say to that?" "They said my caste would be taken away, and that I should be afflicted and die." "Did you give them anything after that?" "No, but my mother was very much afraid, and she did." As there was no rain that evening I said to the pundit the next morning, "How is it we had no rain last night?" "There was some rain," he observed. "Where?" I enquired. "In a village at some distance." "Ah! but I thought it was wanted in *your* village, how is it there has been no rain *there*? the goats were sacrificed, were they not?"

"These questions," he observed, "I have asked the people, and they told me it did rain in a distant village. I then asked them," he said, "what advantage that rain would be to them, and if the people in whose village the rain fell would give them some of their rice when it was ripe?" "What did they say to that, pundit?" "They were silent."

Now we come to another morning. "What news, pundit?" "This morning I went into a temple near our village. There I saw a man who had two daughters but never a son." "No doubt you are aware that all Hindoos are very anxious to have sons. As soon as ever the announcement is made that a child is born, the enquiry is made, 'is it a son or a daughter?' If the former, they say joyfully to one another 'its a son! its a son!' but if it be a daughter, they say with evident shame and disappointment 'its *only* a daughter.'" To return to my pundit's story. He said that "the man was very anxious to have a son, and had gone to consult with the brahmins on the subject." "Well, what did they say?" "They told him that he must worship the god, and give presents to the amount of seven rupees, or fourteen shillings, and then he would obtain a son." The pundit observed, "I then said to the man, 'do not give presents; if the idol could give any one a son, surely it could give its own priest one, but even he has never a son. If it cannot give him one it cannot give you one.'" "What did the people say to that?" "They said," he observed, "do not talk in that way here. You go to the sahib's house and mix up with *matrers*, (the lowest caste Hindoos) you will lose your caste and die. Do not go to the sahib's house any more."

Well pundit, any news this morning? "Last night," he commenced, "one of my neighbours left his home for a little while, and went into the next street, during which time all his brass vessels were stolen." Have they found out the rogue? "No, but a brahmin has been called, and he will find it out to night." Indeed, how will he do it? "The name of each man who resides in the village will be written on a separate bit of paper; these bits of paper will all be thrown into a fire; but the bit on which the name of the thief is written will *not* burn." The next morning, the pundit came as usual, and after our mutual "*salam*" I said, oh pundit, did they find out last night who stole the vessels? "No, every bit of paper was consumed." They were likely to be, if thrown into a fire. What was the fire made of? "Grass. A quantity was laid just before the temple and set fire to. On the top of this the bits of paper were placed, and on the top of these some more grass was thrown, and all blazed up together." How long did the fire continue? "For a short time, after which, some milk was poured upon it, and put it out." Search was then made among the ashes for the bits of paper, but, as a matter of course, none could be found.

This morning I said to the pundit, have the rogues been discovered yet? "No," he replied, "but everybody says a *dundasse*, (a man of the thief caste) who lives in the village is the rogue, so this morning, he and numbers of others of the same caste, have been proving their innocence." Well, how did they do it? "Each of them had to carry a hot piece of iron for twenty or thirty yards." Was the iron hot? "Yes." Had the men anything in their hands? "Yes, each man had three leaves taken from a sacred tree in his hands, and before he took hold of the iron these leaves were dipped in water." Under such circumstances, all escaped without having their hands burnt, and this fact was regarded as a proof of innocence.

So much for life among the Hindoos. It is needless for me to make any further remarks upon the incidents cited. They are from life as it *now is*, and as such will speak for themselves. What superstition! What degradation! What wickedness still prevails among this numerous and ancient people! How important it is to send them that blessed gospel which shall raise them from their present benighted and enslaved condition to the light and liberty of the children of God. May the Lord bless them and cause his face to shine upon them.

Ever yours,

WILLIAM HILL.

THE
GENERAL BAPTIST MAGAZINE,
Repository,
AND MISSIONARY OBSERVER.

VOL. 5.—NEW SERIES.

MARCH, 1858.

No. 51.

THE ASSISTANCE IN PRAYER DERIVED FROM THE
HOLY SPIRIT.

EVERY question which involves the operation of Divine power is full of mystery. The Lord is "wonderful in working," and "his ways are past finding out." This is as true of the proceedings of God in creation and providence as it is in the kingdom of grace. Standing on the threshold of the temple of God, whether material or spiritual, it is incumbent on all finite intelligencies to be impressed with awe, and to look in as Moses at the bush, conscious of the presence of the Divine Majesty, and with humble reverence to listen to the voice which issues from "the holy oracle." Here facts and realities come before the soul, vast, sublime, awful and divine. Here truths accost our ears as mysterious as they are gracious and momentous.

One voice from that oracle, which is heard by all devout men, is that they should "worship God in the Spirit," "pray in the Holy Ghost," "be filled with the Spirit," so as to be excited, elevated, and influenced by his gracious power. In a duty like this there are mysteries and mercies.

The duty of prayer and its privilege are obvious enough. For God, "the high and lofty one" to permit his creatures to have access to him, to "pour out their hearts before him," to tell him their wants and their fears, to seek his mercy, his strength, his favour, and all the blessings of "the everlasting covenant," and this with the assurance of his regard and the hope of receiving the blessings they desire, is a privilege the value of which words cannot express.

As with the privilege so with the duty. God's repeated and strong injunctions to "pray always," and "without ceasing," the conditions on which he engages to bestow his favours being that we "ask" in order to receive, and "seek" that we may find; the facilities he has given us for this exercise, as his word to instruct, his Son to intercede, and his promise to encourage; as well as the value of the blessings we need and our absolute dependance on him for them; all shew that the duty of frequent and fervent prayer is incumbent on his people. And, we may add, the fact that all his believing people have been "renewed in the spirit of their mind," have

"received the Holy Ghost," are brought near to God by Jesus Christ, and have received the "spirit of adoption," in order that they may be qualified, as it were, to have communion with God, gives intensity to the idea both of the privilege and the duty of prayer.

But to be directed and commanded to "pray in the Holy Ghost," and "be filled with the Spirit," is an exhortation that seems to involve if not a power in the humble believer over the Holy Spirit of God, at least the fact that so gracious, present, and ready to be imparted are the influences and power of the Holy Spirit that it is the believer's privilege and duty to avail himself of them. This is a wonderful and mysterious truth, but it is so plainly implied in the Scriptures above referred to that we cannot call it in question.

The Holy Spirit, we may be reminded, is referred to as "the spirit of grace and supplication" which should be "poured out" on the Lord's people. It is also said to "help our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." When therefore there is in the soul the true spirit of earnest fervent prayer, it is from the Holy Spirit of God. The Spirit is also represented as "dwelling in" the souls of the redeemed, and as consecrating their bodies as his temple, and working in them to will and to do the pleasure of the Most High. He is therefore, as to the humble believer "at hand," and "within him." Like the light that surrounds us, the christian has only to open his eyes to be filled with it; like the atmosphere that encircles us, he inhales it and is invigorated, or like the shekinah,—God's glory, in the most holy place of the temple, he has only to recognize the enthronement of the Spirit in his heart to feel and be filled by his cheering glory and divine influence and power. If these views are correct, how infinite and inconceivable is the grace that God has conferred on his children!

But *how* does the Spirit thus help believers in prayer, and in what way are they influenced by his power? Here is confessedly a great mystery, but happily we are not under the necessity of comprehending it, either in order to believe or to enjoy it. Our own spirits and powers are mysterious to us, all the operations of God are replete with mystery, and in this case the mystery is no bar to the devout recognition of a divine and glorious reality. That the almighty and gracious Spirit can and does touch the hearts and consciences of his people, enlighten their understandings, give direction to their thoughts, intensity to their desires, and consolation and strength to their souls, is the doctrine of inspiration and the fact of enlightened and happy experience. It is one which is realized in proportion as the soul is near to God.

The marks and characteristics of the soul which is prompted and influenced by the Holy Spirit in prayer, may be easily pointed out. Some of them obviously are such as these:—a deep aversion for all merely formal homage. The soul influenced by the spirit of God, seeks to lift itself up to him. The heart, the inmost desires tend toward God. Lip service and heathen repetitions are peculiarly revolting to a mind filled with the Spirit. As God seeketh those to worship him who do so "in spirit and in truth," so those who "pray in the Holy Ghost" especially "pour out their hearts before him." A deep sense of the evil of sin, and of our own insignificance and unworthiness before a holy and infinite God, which lays the soul in the dust at his feet, is another mark of prayer prompted by the spirit of God.

The Spirit helps in prayer by giving refreshing and enlarged conceptions of the power and grace of Christ, the excellency of his work, and the reality and prevalence of his intercession. When, also, the mind is enabled to realize the infinite and inexpressible importance of spiritual blessings, and is filled with ardent and inexpressible longings after the enjoyment of God, conformity to his image, consecration to his service, and usefulness in his cause, it is from the spirit of God. These, and kindred emotions and desires are powerful evidences and truthful characteristics of prayer dictated and prompted by the spirit of God. They do not arise from mere human wisdom. Their origin is from above. There is, in them, the beautiful spectacle, of the believer stirring up his soul to seek God, following "hard after him," and the spirit of God helping, inspiring, and sustaining him in the holy and devout exercise.

If these are correct thoughts on this mysterious but important subject, how appropriate an injunction to "pray in the Holy Ghost!" Let us ever keep in mind his gracious influences. Let us think of him as given to "abide with," and in his church for ever; as given to us for our instruction and sanctification. Let us rely on his gracious and promised aid, and seek his leading and sustaining power, remembering that we are intelligent and responsible beings, and that the high favours God confers on us by giving his spirit, and teaching us to depend on his influences, greatly increases our obligations; and calls for constant vigilance, and earnest care not to "grieve the Holy Spirit" by our forgetfulness of his presence, our want of faith in him, our worldliness, or our sin. Let us seek that our souls may be filled with his bright beams and that we may be purified by his holy power, being assured that the absence of the true spirit of prayer from our souls, is to be traced to ourselves and our own neglect and unbelief, and not to the unwillingness of the Spirit to help our infirmities.

Alas! does not every believer's conscience accuse him of having "restrained prayer" before God? When the Spirit has prompted he has not obeyed. When the Spirit has awakened within him the thought of prayer, and has opened the way to the throne of grace, he has not followed the heavenly influence. In that case can we wonder if our souls are barren and our hearts cold? Oh, while we regret not availing ourselves in time past of his gracious leadings, let us in future seek to be filled with the Spirit. His presence and power imbibed and entertained will exhilarate our souls, and fill us with joy and gladness.

As a help to true devotion let us never forget the word of inspiration given by the Holy Spirit as a guide to our feet. As we devoutly peruse it and meditate on it from day to day, we shall receive the truth which the Spirit has taught, and by seeking his aid, shall be enabled to "walk in the Spirit," and to glorify God. As an aid to devotion, what a collection of writings is the book of Psalms! and as incentives to prayer what exquisite materials are found in the writings of the apostles and prophets, in their experience, and in the recorded dispensations and promises of God. But after all, when we have diligently sought to prepare our own hearts for worship, by reading the Scriptures, meditation on their glorious revelations and promises, let us not forget that so free and gracious, so abundant, and ready to be communicated are the gracious influences of the Holy Spirit, that they will enter into, and fill every heart that is open to receive them, so that it is as much our duty and privilege to "worship God in the spirit" as it is to worship him and seek him at all.

SEVEN HUNDRED YEARS AGO; OR, ENGLAND IN FEUDAL TIMES.

CHAPTER II.

WHEREIN THE TALK IS OF CASTLES, MONASTERIES, AND CATHEDRALS.

James Wilson.—"But to 'return to our mutton,' as the French say, and leave the subject of *ways*, literal and figurative, let us glance at another feature in the landscape of Feudal England, namely, the numerous CASTLES with which the country was studded. Many of these were comparatively small buildings, grim-looking enough, often built in almost inaccessible positions, but still not large. Others again, as for instance, those at Rochester, Dover, Richmond, Norwich, Oxford, and Nottingham, were buildings of great extent and magnitude. These larger castles usually consisted of a Keep (which was in fact the Citadel); a Barrack for the soldiers, and stables for their horses; two large Courts (or Baileys, as they were termed); and a Chapel and fortified Gateway; the whole being enclosed by a lofty and solid embattled wall, strengthened at intervals by Towers, and surrounded by a Ditch or Moat."

Miss Mayfield.—"Not much like our present Nottingham Castle!"

James W.—"Your present Nottingham Castle! It does not deserve the name. It was a burlesque to call such a place as that, even in its best estate, a *Castle*. Never shall I forget the ludicrous feeling of disappointment which came over me the first time I visited Nottingham, when, entering by the train from Derby, and passing through those pretty meadows of yours, all covered with crocuses, a courteous fellow-traveller pointed out to me a square-looking building on the top of a rock, and said, 'That is Nottingham Castle.' The *rock*, I grant you, is fine enough; but '*Castle*!' thought I, 'where are the Towers? Where is the Keep?' I had heard indeed that at the Reform Riots in 1831, Nottingham Castle was burnt by the mob, but still, I somehow expected to see the remains of that same old fortress of which Mrs. Hutchinson speaks in her charming memoirs of her husband."

Miss M.—(putting in eagerly and laughingly). "Tit for tat, cousin James! That only showed how superficially and carelessly you read books. Mrs. Hutchinson herself tells how the *old* castle was destroyed by command of the Colonel, much to the displeasure of Cromwell."

James W.—(smiling). "Ah! you have caught me tripping there, I own. It was so; and the present building must, of course, be a modern erection. Well, we are even now, so we will say no more against '*Nottingham Castle*,' but pass on. I spoke just now of the '*Keep*.' This was the most remarkable feature in the old feudal castles. It often rose to a considerable height, and consisted of three or four stories. Of these, the *lowest* was a dark, vaulted basement, used sometimes as a storeroom, sometimes as a dungeon for prisoners. This story communicated from above with the *second*, on which was the Entrance, accessible only by a steep and narrow flight of steps."

George W.—"Not much prospect of escape for a poor fellow if once he got in there!"

James W.—"Indeed, there was not, George. I dare say, mother will remember Conisborough Castle, in Yorkshire, near where those Doncaster friends of her's live; at all events, Emily will recollect the description of it in Scott's 'Ivanhoe.' Well, the walls of Conisborough Keep, now standing, are no less than fifteen feet thick."

"The number of castles in England varied very much at different periods of the feudal age. Many were erected immediately after the Conquest by the Norman followers of William. But the great castle-building period was during the stormy reign of Stephen. 'Then,' says the Saxon Chronicle, in the first extract I shall read to you to-night, 'then every rich man built his castles, and they filled the land full of castles. They greatly oppressed the wretched people by making them work at these castles, and when the castles were finished they filled them with devils and evil men. Then they took those whom they suspected to have any goods, by night and by day, seizing both men and women, and they put them in prison for their gold and silver, and tortured them with pains unspeakable; for never were any martyrs tormented as these were. They hung some up by their feet, and smoked them with foul smoke; some by their thumbs, or by the head, and they hung burning things on their feet. They put a knotted string about their heads, and twisted it till it went into the brain. They put them into dungeons wherein were adders, and snakes, and toads, and thus wore them out. Some they put into a crucet house, that is, into a chest that was short and narrow, and not deep, and they put sharp stones in it, and crushed the man therein, so that they broke all his limbs. There were hateful and grim things called *Sachenteges* in many of the castles, and which two or three men had enough to do to carry. The *Sachentege* was made thus: it was fastened to a beam, having a sharp iron to go round a man's throat and neck, so that he might no ways sit, nor lie, nor sleep, but that he must bear all the iron. Many thousands they exhausted with hunger. I cannot and I may not tell of all the wounds and all the tortures they inflicted upon the wretched men of this land; and this state of things lasted the nineteen years that Stephen was king, and ever grew worse and worse. They were continually levying an exaction from the towns, which they called *Tenserie*, and when the miserable inhabitants had no more to give, then plundered they, and burnt all the towns, so that well mightest thou walk a whole day's journey nor ever shouldest thou find a man seated in a town, or its lands tilled."

"Then was corn dear, and flesh, and cheese and butter, for there was none in the land—wretched men starved with hunger—some lived on alms who had been erewhile rich; some fled the country—never was there more misery, and never acted heathens worse than these. At length they spared neither church nor church-yard, but they took all that was valuable therein, and then burned the church and all together. If two or three men came riding to a town, all the township fled before them, and thought that they were robbers. The bishops and clergy were ever cursing them, but this to them was nothing, for they were all accursed, and forsworn and reprobate. The earth bare no corn, you might as well have tilled the sea, for the land was all ruined by such deeds, and it was said openly that Christ and his saints slept."

Mrs. Wilson.—"Oh dear, what a dreadful picture!"

James W.—"It is indeed dreadful. I should almost think, mother, that

you would now be willing to own with me, that some at least of the *old* times were 'shocking *bad* times.'"

Mr. Wilson.—"What did you say was the name of the Chronicle you quoted from?"

James W.—"The *Saxon Chronicle*. It is a very curious and valuable document, apparently the work of many successive writers, each of whom briefly narrated the events of his own time. It is not, like most of the other monkish chronicles of the middle ages, written in Latin, but in Anglo-Saxon. The dialect of the latter portion indeed approaches our modern English; but the earlier part is absolutely unintelligible to those who have not made the Saxon tongue a regular object of study. The passage I have quoted was written by a monk of the Abbey of Peterborough, and I think you will allow that the simple and pathetic, as well as graphic character of the style, does the good brother credit. But once more, touching these old castles, it is a comfort to know that on the accession of Henry II. not less than eleven hundred of these dens of robbery and murder were either dismantled or altogether levelled with the ground, and their proprietors, chiefly foreign adventurers, banished the kingdom. A law was enacted that, for the future, no one should fortify his residence without a license from the crown. Still, even when these eleven hundred were destroyed, there was a sufficient number left to give a marked character to the England of that day."

George W.—"If you please, Mr. Lecturer, may I be allowed to suggest that your audience has heard enough about Castles." (Exclamations of "Chair! chair!" from Mrs. Wilson and Emily, whereupon Mr. W. interposes.)

Mr. W.—"As Chairman I rule that the lecturer must be allowed to take his own course."

James W.—(laughing). "Thank you, Mr. President. At the same time I dare say that not only George, but that the whole of you are tired of this topic, and therefore, without any hint from my precocious brother, I was just on the point of passing on to another subject, namely, the MONASTERIES of Feudal England. (Hear! hear! from George.) Some of these were called Abbeys, being under the authority of an ecclesiastic called an Abbot; others, usually of a smaller kind, were subject to a priest termed a Prior. The Normans were great builders; it has been calculated that of religious establishments of all kinds there were founded, within the period we are to-night speaking of, no less than 557. Nor was the establishment of such places in those days such an injury to the country as we should now regard it. As a rule, the monks were the best cultivators of the soil. On the church property the woods were better cleared, and the quantity of waste-land smaller than in other districts. And besides what was accomplished by the hand-labour of the monks, an Abbot or a Prior was usually a milder and more equitable landlord, or fief-holder, than the secular barons. Bad as the '*church*' may have been in those times, it was still, as now, better than the '*world*.' Hence, in part, resulted the frequent rise of towns under the shadow of monasteries. As, however, I am at present wishing to speak more especially of the general external appearance of things, it may be well for me now to observe that the monastic buildings of this period were chiefly of wood. Hence in the old Chronicles we find frequent mention of *fires*, by which entire monasteries were consumed. Wood, however, was gradually superseded by stone, at least in the case of all the wealthier

establishments; so that, towards the end of the thirteenth century, the latter had quite taken the place of its less costly but more perishable predecessor."

"As with the monasteries, so with the *private houses*. These, during the former half of the feudal period, were nearly all built either of wood or mud."

Mr. W.—"Then I suppose an English town of the feudal times, such, for instance, as Leicester or Northampton, must have borne a considerable resemblance to some of the Irish towns of our day; that is, it comprised among its dwellings a goodly proportion of thatched mud-built cottages?"

James W.—"Just so; I believe that cannot be denied, however humbling it may be to the civic pride of the modern inhabitants of those towns to admit such a statement. By degrees, however, in the principal towns and cities a more ambitious style of domestic architecture was introduced. Presently we read of the 'tall, stone houses' in which the citizens of London dwelt. The word 'tall,' however must be understood in a relative and qualified sense; for two stories with an attic in the roof seems to have been all they ever attained to. This, compared with the height of many of the houses in *modern London* is, of course, very dwarfish.

"I must not omit to notice the taste for costly CATHEDRAL architecture which prevailed in those times. Among the dark features of the age there was yet a bright one; the men of that day seemed disposed to consecrate their best to what they conceived to be the cause of God. Full two-thirds of our English Cathedrals, including those of Norwich, Durham, Chichester, Peterborough, Rochester, Hereford, Gloucester, and Oxford were built during this period. This was due mainly to the zeal of the Bishops, several of whom (for example, Herbert Losing, Bishop of Norwich,) defrayed the entire expense of the erection out of their own private fortunes. Doubtless some tincture of human vanity, and perhaps also a measure of self-righteousness, mingled in these acts of munificence; but still it is pleasant to think that before the English prelates themselves dwelt in ceiled houses, so far from allowing the house of God to lie waste they erected for sacred purposes buildings which have been the admiration of all succeeding ages.

"But now to glance back for a moment, and gather up into one view the principal facts we have had before us,—looking through the mist of seven centuries we see England, sunshiny, foggy, windy and rainy as now; in spring and summer carpeted with grass and flowers; in winter frost-bitten, and now and then, snow-clad; the Thames and the Severn, the Trent and the Ouse, the Tyne and the Mersey, running gurgling on to the ocean just as at this moment; but, a population thinly scattered; large portions of the country densely wooded, other parts wild and undrained; 'not a single tall chimney got on end from sea to sea;' London, a thriving, wealthy place; York, Exeter, Winchester, and Bristol following in her wake; the towns, however, in a general way few and small,—the people living mostly in villages, which again consist but of a few log-shanties, or mud-built and white-washed huts, perhaps with a Castle, Abbey, or fortified Manor-house close by; Monasteries rising up on all sides, occasioning a clearing of the lands adjoining; and lastly, in the seats of Episcopal residence, splendid Cathedrals, not looking hoary and venerable as now, but bran new, the fresh-cut stone glistening in the sun."

George W.—"Bravo, bravo! A capital wind up that. I know that last

sentence must have cost our lecturer some thought. It is not extemporaneous, I'll be bound."

James W.—"Well, if you like, ladies and gentlemen, it shall be the wind-up. The next division of my subject would lead me to speak of the social condition of the people,—to describe the interior of their dwellings, their style of living, and so on; but I am not ambitious of proceeding unless you really wish it."

Mrs. W.—"But I think we do all wish it."

Miss M.—"And to me, at least, your next topic will be even more interesting than the last. I have seen strangely amusing statements as to the way in which our forefathers lived, and should like to know whether they are true."

James W.—"Be very kind and charitable then, and you shall have a little more."

(The lecturer proceeded, but the readers of this Magazine must please to wait until the first of next month ere they learn what followed.)

CHRISTIAN PRINCIPLE.

CHRISTIANITY is a Divine institution, given "to all nations for the obedience of faith," on the reception, or rejection of which, man's eternal destiny depends. Unlike human organization, it is, and ever will be, adapted to, and in advance of any progress in society. They must have a very imperfect conception of its nature, who teach that the christianity of to-day is not that of a century ago, but that it must be accommodated to the advanced stage of the world, thus placing it on a level with Mormonism, which needs a constant revelation to teach us what it is at any period, or, it would be anything, or everything men choose to make it.

By religious principle, we mean those conclusions we have arrived at after a careful examination, and mature consideration of religion in general, in its claims and requirements, and adopted as the guide of our actions. It is, therefore, a very different thing from either impulse or credulity; being founded on the truth and the truth alone.

Christianity can admit of no human interference. Alter it, and it ceases to be what it was,—something else is substituted for it. If it had never been altered it must have presented the same appearance everywhere, and at all times, and have borne the same name; but, very early, numerous innovations were appended to it, and its simplicity was corrupted, till, at length, it had very few divine features left. It is equally evident the Reformation did not restore them, but rather confused and perplexed the enquiry respecting them, by the great diversity of sentiments which obtained among various parties. We have no means of ascertaining what christianity originally was, except as it is contained in the New Testament, and to that alone we should appeal. From what came the diversified forms of religion, but from the want of religious principle,—the assumption of the prerogatives of the great Head of the church, or a disregard of his authority? If men once depart from the standard of christianity, where are they to stop? A disregard of the New Testament was the source of all those corrupted forms of christianity which curse, enslave, and darken Christendom. Some will tell us that if a man be sincere in his profession, it is of no con-

sequence whether he be a Churchman, Wesleyan, Independent, or Baptist. Truth and error cannot be of equal importance. There is want of religious principle in those who hold such sentiments; he may be any one of these and be accepted of God, while ignorant of primitive christianity; but he cannot first profess one and then another without great inconsistency, and exposure to the accusation of credulity, not knowing why he is of any religious persuasion. The same reason in Turkey would have made him a Mohammedan, in Italy a Roman Catholic, or in India an idolator; but we ought to be christians from a conviction of its truthfulness, and New Testament christians from an examination of its claims. We ought to be intelligent christians, christians from principle, understanding why we are what we are.

The importance of right religious principle will appear from the consequences of the adopted forms of religion after the Reformation. They have fearfully hindered the progress of truth, and they now almost as much need reforming as the times before the Reformation. Different nations adopted different forms of christianity. In Germany, the Lutheran; in Switzerland, the Calvinistic; in Scotland, the Presbyterian; in England, the Episcopalian; nor have these national churches made any progress in approaching nearer the New Testament model, by completing the began Reformation. The language of Robinson to the Pilgrim Fathers near two centuries ago is as forcible as ever,—“For my own part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their first reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our good God has imparted and revealed unto Calvin, they will rather die than embrace it, and the Calvinists you see stick fast where they were left by that great man of God, who yet saw not all things: this is a misery much to be lamented.” We hope a new era will soon break forth—a second Reformation,—a more complete development of the truth with all its divine power and life, in its original purity and simplicity. This is but the church’s transition state in emerging from darkness, its struggle to free itself from its worldly encumbrances and bondage, that it may go forth in its beauty and majesty, subduing the nations on earth. It must be free, but not free to set aside the divine arrangement, and adopt any innovation under the pretext of *charity*, sacrificing christian principle to a time-serving expediency; or in other words, an accommodation to worldliness of the truths of christianity, that the offence of the cross may cease; but free, for “they shall know the truth, and the truth shall make them free.”

J. H.

LUTHER.

(Concluded from page 67.)

We must now attend Luther to Rome. He was elected by seven monasteries of his order, in some matter of difference between them and their vicar general to represent their case to the pope. He crossed the Alps. On the river Po in Lombardy, he was received at a rich monastery of Benedictines, and great was his astonishment at their splendour and the luxurious ease in which they lived. Approaching the eternal city, the moment he

perceives it in the distance, he throws himself prostrate on the earth, exclaiming, "Holy Rome I salute thee." Here he was as busy and as observant as his active mind obliged him to be.—What he saw and heard for the most part was productive only of pain and disgust. Julius II, the unscrupulous, the calculating and the crafty Julius, was then pope. So bad and flagitious was the state of religion and morals at that time, in the capital of Christendom that a celebrated writer said, "The greatest symptom of the approaching ruin of christianity, meaning popery, is that the nearer the nations are to Rome, the less do we find in them of a christian spirit. The scandalous examples and crimes of the court of Rome are the cause of Italy's having lost all principles of piety and all religious feelings."

Luther returned to Wittenberg with a sad heart, having received other and new impressions preparing him for the undertaking in which he was to embark. In Oct. 1512, he was received licenciate in theology and took his oath, "I swear that I will defend evangelical truth with all my power." He then understood himself to have sworn fealty to his beloved bible. *This oath was his call to be a reformer*; it bound him by the most sacred ties and obligations, to be the intrepid herald of the word of life. He now opposed himself to the schoolmen, and exposed the fallacies of Aristotle and his disciples. He opposed the monks, who would destroy all Jewish productions. He preached popular discourses on the ten commandments, which are still extant. He unveiled the superstitions of the day. He propagated the doctrines of the gospel, with still increasing earnestness and assiduity. He proved himself a workman, that needed not be ashamed, rightly dividing the word of truth. **THE HOUR OF THE REFORMATION IS NOW APPROACHING.** Its proximate and immediate cause, was the general sale of indulgencies at the time, throughout Germany, zealously promoted by one Tetzel, under the express authority of the pope. The profits of the sale were to be devoted to the building of St. Peter's. Tetzel appeared in the neighbourhood of Wittenberg and unremitting were his exertions to induce the people to purchase his precious commodities. Some of this poor harlequin's expressions being repeated to Luther, the Reformer said, "*If God permit*, I will knock a hole in that man's drum." Shortly after he preached a sermon on the subject, in which he took occasion to explain the doctrine of divine forgiveness. This sermon was printed and created great excitement. On the evening of the feast of All Saints 1517, Luther attached with his own hand to the church door, ninety-five propositions against indulgences. The next day he appeared at the university ready to defend his theses. No one attempted to impugn them, and in less than a fortnight they were distributed throughout all Germany; indeed, not many weeks elapsed, before they were circulated through the greater part of Christendom. At Rome they were not at first ill-received, Leo X regarded them rather in a literary, than in a religious point of view, and said, "This friar Martin Luther, is a very fine genius, and all that is said against him, is mere monkish jealousy." We cannot now enter into the arguments and discussions which the Reformer held with his various antagonists, and can only remark that the timidity of his friends alarmed him much more than the opposition and abuse of his foes. In the former he found trial and dejection, from the latter he drew augmented ardour, renewed zeal, with fresh and more fearless courage.

At length an ecclesiastical court was instituted at Rome for the purpose of trying Dr. Martin Luther, and he was summoned to appear before it in person within sixty days. Every influence was employed by his friends to

procure him a trial in Germany; after some time this was granted, and the whole affair was entrusted to the care of DeVio a legate from the papal court. The legate submitted three articles, first, Luther's retraction of all his errors; secondly, a promise was demanded that he would abstain in future from propagating his opinions; thirdly, he was requested to avoid all that would unsettle the church. The Reformer would enter into neither of these engagements—nor would he retract. Conference after conference succeeded each other, ending with the legate's telling Luther to retract, or return no more! They parted, and never met again. Luther shortly after appealed to a general council. He deposited in the chapel of Corpus Christi at Wittenberg an appeal from the pope to a council of the church. This however, was the last thing to which his holiness would consent. Instead of a council, another legate was sent to Germany in the person of Charles of Miltitz. He arrived in Dec. 1518, and observed to his utter astonishment, that a majority of the inhabitants had received the doctrines of the Reformation. Several Conferences ensued between him and the Reformer, ultimately it was arranged, that both parties should be silent on the points in dispute, and that the pope should be accurately informed of the state of things. This however, soon failed of success. Important political events now occurred consequent on the death of the Emperor Maximilian, and the changes which transpired seemed for a time to threaten the utter destruction of the work in which Luther was engaged. He, however continued firm and unshaken, self-possessed and courageous. He had seventeen days' disputation with Dr. Eck in the ducal palace, in which the supremacy of the pope was repeatedly introduced. This controversy completed the emancipation of Luther's mind from subjection to the Bishop of Rome.

The crisis now hastens, the plot thickens every hour. The German Monk has lit a fire which all the power of the popedom fails to extinguish. Charles the V. becomes Emperor, and he is an enemy of the Reformation; Rome threatens to proceed to the last measure, Luther remains undaunted and says, "I have taken my stand—I despise the fury of Rome—I have no wish for reconciliation or communion with her for ever! Let her condemn and burn what I have written; I in my turn will condemn and burn the pontifical law, that nest of all heresies."

On the 23rd of June 1520, he publishes an appeal to the Emperor of Germany and the christian nobility on the Reformation. In this production he attacks the papacy without mercy, denies the existence of a priesthood in the christian dispensation besides that of Christ, depicts the effects of papal domination, opposes the celibacy of the clergy, and hurls the boldest and loudest defiance at the pope. This appeal was carried abroad as if on the wings of the wind, men held their breath, awaiting the issue. Rome *must* take up the gauntlet, thus heroically thrown down. Leo is incessantly importuned, to cut off Luther from the communion of the church. He hesitates. It is hard to persuade him. At length he yields. A bull is issued against Luther's doctrines, denouncing them as heretical and impious. Luther himself and his adherents are allowed sixty days for submission, after which, they continuing contumacious, are all to be *ipso facto* smitten with excommunication. Thus at last is the thunderbolt launched, which for ages has never been launched without the co-operation of the secular arm to give it effect.

Germany and all Europe tremble. No man is unmoved but Luther himself. In due time the bull arrived at Wittenberg and is communicated

to the authorities.—Luther writes a protest against it and deposits it in the hall of the university, in the presence of a notary and five witnesses. A few days afterwards a notice is placarded on the walls of the university, inviting the professors and the students to attend at the Eastgate near the holy cross at nine o'clock next morning. A large concourse assembles—a pile is prepared—one of the oldest Masters of Art sets fire to it; as the flames arise, Luther is seen approaching it, he throws into the fire the canon law and the decretals of the popes. When all these are consumed, he lays his hand on the popes' bull, holds it up for the people to see it, and says, "Whereas thou hast grieved the Lord's holy one, may the everlasting fire grieve and consume thee," and throws it into the flames! Rome had lit many fires to destroy the lives of men, Luther lit his, and it was the appropriate emblem of that fire, which destroys not the man, but his sins and impurities, and of that light of truth and love, which expels the darkness of the benighted spirit and glows in the renovated mind, calmly, serenely, and for ever.

Events had now attained to such a crisis that the whole nation was agitated. A solemn Diet was about to be opened, being the first general meeting of the Empire at which the young Charles was to preside. It was summoned to meet at Worms on the 6th of January, 1521. Never had so many princes been known to attend the Diet. Important as were many matters which were to be discussed, the Reformation threw every thing into the shade, and formed the great topic of conversation among the noble personages who were pouring into Worms. Luther's presence was demanded. On the 24th of March the Imperial Usher arrived at Wittenberg and delivered the summons from Charles. A serious and solemn moment to the Reformer! His friends were in a state of consternation. No prince excepting Frederick the Wise had as yet declared himself for him. On the 2nd of April, Luther had to take leave of his friends. The whole population of the towns and villages through which he passed rushed to meet him, and his journey was but the progress of a triumph. All viewed with deep emotion the man who was thus prepared to confront the most appalling dangers for the cause which he had espoused. "Ah," said some, "there are so many cardinals and bishops at Worms, they will burn you, they will consume your body to ashes, as they did with that of John Huss." But nothing daunted the Reformer. "Although," said he, "they should make a fire that would reach from Worms to Wittenberg, and that should flame up to heaven, in the Lord's name I would pass through it; I would appear before them, I would enter between the jaws of this behemoth, I would break his teeth and would confess the Lord Jesus Christ."

The news of Luther's progress had already reached Worms. The pope's friends had never supposed that he would obey the Emperor's summons. Efforts were indeed made to stop him on his route. On the morning of the 16th of April Luther descried the walls of the ancient city where he had to appear in the presence of the Emperor, and the leading magnates of the Empire. Two thousand persons accompanied him along the streets. He alighted from his car, and as he stepped on the ground said, "*God will stand by me.*"

On the following morning he was summoned to appear at four in the afternoon.

The appointed hour, having arrived, the Marshall of the Empire presented himself and Luther must go: he prepared to do so. He was moved at the thought of the august assembly before which he was on the point of appear-

ing. First walked the Usher, after him the Marshall, and then the Reformer. The crowd in the streets was even greater than during the evening before, so that to advance was impossible. A passage was demanded through private houses, and thus conducted along gardens and back ways, Luther reached the City Hall. The ridges of the roofs, the pavements of the streets, above, below, all was covered with spectators. After a short pause, two questions were proposed to him. First, whether he acknowledged certain books, about twenty in number, lying on the table, were his? Secondly, whether he wished to retract the sentiments which the books contained, or persisted in them?

Luther was about to reply to the first of these questions in the affirmative, when his counsel, promptly interposing called aloud, "Let the titles of the books be read." On the books being enumerated, Luther spoke as follows, first in Latin and afterwards in German:—Most Gracious Emperor, Gracious Princes and Lords, His Imperial Majesty addresses two questions to me. With regard to the first, I acknowledge the books enumerated to have been from me, I cannot disown them. As for the second, seeing that it is a question that relates to the faith and the salvation of souls—I should act imprudently were I to reply inconsiderately. I might affirm less than the case requires, or more than truth exacts—wherefore I beseech your Imperial Majesty, with all submission, to allow me time, that I may reply without doing prejudice to the word of God."

History presents us with many examples of men, who by too much promptitude of speech have brought great evils upon themselves, and upon the world, but here Luther reined in his naturally impetuous character. This self-command, so surprising in such a man, multiplied his moral power a hundred-fold, and put him in a condition to answer, with a wisdom and dignity that disappointed the expectations of his adversaries, and disconcerted their malice and pride. He was allowed until four o'clock the following day. Many thought he was a vanquished man. When the appointed hour arrived, Luther stood again in the presence of the Emperor. The most perfect silence reigned throughout the Hall. The same questions as on the preceding day were proposed to him. The dignified and manly address which he delivered, is too long to be introduced here. Suffice it to say, that he solemnly refused to retract, and thus concluded with a moral heroism, scarcely surpassed in the history of humanity.

"Let us fear, lest the reign of that young and noble prince, the Emperor Charles, on whom, under God, we found such high expectations, not only should commence, but further continue and end under the most dismal auspices. I might adduce examples from the oracles of God, I might speak to you of the Pharaohs, of the kings of Babylon, and of those of Israel, who never laboured more effectually for their own ruin, than when they thought to strengthen their empire by counsels apparently most wise. God removeth the mountains, and they know not, he overturneth them in his anger."

Luther had spoken in German—having first paused, to wipe the perspiration from his brow, he repeated his address in Latin, as the Emperor disliked the German. The Chancellor of Treves, the spokesman of the Diet, filled with indignation, repeated the question, "Do you, or do you not choose to retract?" The Reformer, without flinching, replied—"I cannot submit my faith, either to the pope, or to councils, inasmuch as it is clear as daylight that these have often fallen into error, and even into gross contra-

dictions with themselves. If then I be not convinced by testimonies from scripture, or by evident reasons, *I neither can, nor will retract anything.*" Then steadily contemplating the assembly before which he stood, and which held his life in their hands, "HERE I STAND," said he, "I can do no otherwise, God help me. Amen."

The assembly was filled with amazement. Many of the princes could hardly conceal their admiration. Even the Emperor was impressed. Firm as a rock, all the waves of human power dash themselves against the Reformer in vain. His condemnation however had been fully resolved on, but the Edict which was issued was at first evaded by the mysterious disappearance of Luther, who was conducted by powerful friends to the Castle of Wartberg, and afterwards it was rendered impossible of execution by the advantage which the Reformation gained at Nuremberg in the passing of a resolution embodying eighty grievances, couched in strong and firm language, to be sent to Rome, and also by the increasing embarrassments arising to Charles from the state of his own affairs in Spain and Italy.

We must not occupy more of the reader's time with the memoirs of this mighty man. His contest with Henry VIII, his subsequent labours as an Apostle of God, his last illness and death, all are replete with interest and instruction, but we cannot introduce them in detail. We are obliged to leave him here, at the head of the protestant movement, which he continued to conduct with great efficiency and unflagging zeal, until summoned to his reward. His death occurred on the 18th of Feb. 1546, in the 64th year of his age. His name is another word for integrity, magnanimity, courage, love of freedom, piety to God, and benevolence to man. He did and dared what no other man of his age did or dared. He served the world to its latest generation, and in proportion to the growth and extension of noble-mindedness and scriptural godliness among men, his memory will become revered from age to age.

We will now introduce a few observations on the influence of the Reformation on the liberties, learning, and religion of Europe. Its bearing on the liberties of Europe was most valuable and beneficial. It opened up and gave exercise to that love of freedom, inherent in man. Luther's example was instinct with power in this respect. He read, he thought, he determined for himself. Now this is the seminal principle of all true freedom. Had it not been for this noble man, under God and the events to which he gave birth, few things could have been easier than for Charles V, aided by the sanction of the pope, to enslave Germany, and that interesting land might now be found in as degraded and enfeebled a state as Spain, Portugal, and the Italian States. Actuated by his spirit, his love of freedom, and of goodness, Germany realized the vision of Milton and appeared to astonished Europe, "a noble and puissant nation, rousing herself like a strong man, after sleep, and shaking her invincible locks, was seen as an eagle, mewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam, purging and unscaling her long abused sight, at the fountain itself of heavenly radiance." Noble indeed was the sight—a nation determined to free itself from hoary thralldom, and glorious were the consequences to itself and surrounding countries.

Amongst Luther's powerful friends Frederick of Saxony was pre-eminent. He dared to protect him against the pope and the Emperor, Adjoining principalities and states, emulated him and his people in zeal for freedom and honour. And it is gratifying to observe, that the husband

of our beloved Queen descends lineally from a family eminent for its attachment to the Reformer and the Reformation.

The cause of learning and science was greatly benefited by this event. Literature had commenced a new course before Luther made his appearance. A fresh literary spirit was abroad, and was for the time sanctioned by some of the principal personages of the day. This revival however must have speedily died out, had all other matters, and especially the religious condition of the people remained stationary. To meet and sustain the revival of literature, there must have been among the people a curiosity for information, and a love of knowledge.

There can be no literature, in the extensive and the effective sense of the word, without the people, the middle classes especially. All the people, excepting officials, were discouraged in the pursuit of knowledge, but the Reformer taught them to read and think, by giving them materials for thinking, by telling them they had a right to think, and by urging them to do so. The public mind was awakened, eagerness for information became common, and books were no longer a rare sight. Letters came forth out of the halls of learning and colleges, and stepped into farm-houses, the shop, and the smithy, and men feeling they had consciences, individual responsibilities, hungered after knowledge and greedily devoured it.

What a frightful speculation is suggested by the question, what would have been the state of Europe had the Reformation not occurred? It raises before the mind awful and loathsome forms; it conjures up horrid and ghastly visions, of ignorance perpetuated, of vice universal, and shameless as flagitious, and sin reigning unchecked and unrepented, blasting the face of the earth, and calling down the vengeance of heaven: visions at which the spirit sickens and shudders.

Great were the effects of Luther's labours on theology and the christian ministry. That he erred on some points is unquestionable, but to err is human. "He being dead, yet speaketh." He speaks in his works—in the impulse he gave the mind of Europe—in the terror with which he struck the heart of ecclesiastical and civil despotism—in the churches he founded, in his noble translation of the holy scriptures, and in the record of his example, still living, active, buoyant, inciting to noble deeds, to the love of kindness, to the love of truth, to the love of God. Luther is a solemn watchword in the world's history, giving forth a tone of deep and ominous warning to the task-master and the tyrant, but speaking words of good cheer, of high stimulus, of thrilling encouragement to him who would himself be free and good, and would make others so. Charles V, several years after the Reformer's death, visited his grave, and for some time pensively and thoughtfully stood gazing on the inscription. What emotions must have passed through his mind! We may not be called to such arduous labours as Luther, our efforts may be small in comparison with his. But every man can act worthily in the sphere in which he moves; every man can do something towards stemming the torrent of evil, and extending the triumphs of truth and righteousness in the earth.—Let us arise then to the dignity of manhood, avoid all that degrades mentally and morally, and ever aspire after what is good and noble.

Paddington.



WATCH.

WHAT a mighty revolution in the whole scheme of human doings would be effected by attention to that one word of our Lord, "Watch." Many disregard it altogether. The rest of us continually forget it, and the best of us often practically ignore it. The busy whirl of human life sweeps along thousands apparently unconscious of anything beyond their own narrow circle, even until the death blast hurries them out of it. Many more whose thoughts are professedly of things above, yield partially to the giddy delusion, and half stupified, awake only as a jolt or a jar on their progress startles them unto activity, if indeed they are thus mercifully prevented from being altogether carried away. What fools we are, thus to act, with eternity around us. Let a short, but affecting narrative be pondered. Extracted from the teeming columns of the *Times* newspaper, of January 2nd., it sounds mournfully as a funeral knell falling amidst the bustle of crowded streets, and busy exchanges. It is one of the thousand examples of that awful fact, so strikingly pourtrayed by our Saviour,—the uncertainty of human life.

"My letters from the north," says the China correspondent of the newspaper, writing from Hong Kong, "tell me of the death of Mr. B——, one of the Medici, of Shanghai. He had accumulated an enormous fortune, without contracting the limits of a most lavish expenditure. He had just resolved to return home. I was his guest for some time at Shanghai, and was indebted to him for much information. He had discussed with me his plans for his new career in England, and his influence would have been great upon all questions relating to China. But while he was gathering in the threads of his multifarious operations, Death put his hand upon him. He died deliriously, pointing out the headlands and the cities; he fancied he was on his voyage towards England."

How true are the words of the poet:—

"The spider's most attenuated thread,
Is cord, is cable, to man's tender tie
On earthly bliss: it breaks at every breeze."

No words of ours are needed to add to the emphasis of what we have quoted. Truly, we have line upon line. Every day life is a volume full of instruction, which he who runs may read. One event happeneth unto all. As the little bark sinks noiselessly in the mighty deep, so the poor perish, unnoticed and unknown. As when the freighted galleon goes down, the mighty waves close over it with a roar, so when the rich depart, the troubled surface of worldly society is stirred, but soon the slight impression passes away, and few remember the event, or lay to heart the lesson.

Friend and brother, I would that thou and I were wiser. Our frail bark lies moored to life's shore. Ere long, sternly, and perhaps suddenly, the cable will be cut. Shall we busy ourselves with adding tie to tie on earth, to the neglect of every preparation for weathering that storm which is sinking so many before our eyes? Look up and around. O let us be men that *wait* for our Lord. He will not then leave us to go alone. Death may sever earth's bonds, but shall not harm us. Gladly we shall launch, and calmly survey the impending tempest.

"With Christ in the vessel we'll smile at the storm."

Quickly the headlands of a better country will appear, and looming through the dark shadow of death, the celestial city. As earthly films fall from our eyes, that which "eye hath not seen" shall reveal itself to our happy souls. The haven of eternal rest shall be ours. A. B.

Review.

"CHRISTIAN GREATNESS," as exemplified in the character and life of MAJOR GENERAL HAVELOCK. *A Sermon preached in Stoney Street Chapel, Nottingham, on Lord's-day Evening, January 24th, 1858. By the REV. JAMES LEWITT. Wilkins, Derby, &c.*

THE name, heroism, and piety of General Havelock, have become familiar throughout our land as household words. Every child has heard of them, every mother has admired them, every Englishman has felt his bosom swell with just pride and gratitude when he has spoke of them, and every christian, while mourning over the sad calamities of war, and the cruelties and havoc which are ever its attendants, has referred to Havelock as a man who has honoured his profession of christianity by a devout and benevolent life, and gone far to show that a skilful and courageous soldier, may be a truly good disciple of the prince of peace. Many have been the eulogies pronounced over the ashes of this truly great and excellent soldier. In the senate, in the lecture room, and in the christian assembly, his praises have been celebrated, and his heroic achievements proclaimed. The press, as with one voice, has united to record his victories, and to extol his glories. His memoirs, shortly to be published, will, doubtless, be greedily perused by thousands or millions of readers.

As for ourselves, while admiring his high moral principle, his religious bravery, and feeling devoutly thankful for the wonderful success which attended him in his advance on Cawnpore and Lucknow, and being grateful for the check thus given to the murderous and treacherous mutineers in India, we have not preached a sermon in his praise, lest the war spirit, so congenial to our national pride and to our fallen dispositions, should engender emotions and sentiments not consonant to the spirit of the gospel. We must have laws for evil doers, we must have police, and gaolers, and Calcrafts for the capture, detention, and execution of men not fit to live; and we must have soldiers and armies for the slaughter of our adversaries and the defence of our borders, at least we suppose so; but this is a painful necessity, and their employment is of a kind which awakens horror rather than delight.

A gaoler, a thief catcher, aye, and an executioner, for ought we know, may be a good christian, but we rarely find the skill they display in their callings the subject of christian eulogy. And on the same principle, while we may admire the skill and caution, the courage and promptitude of a soldier in marshalling his forces, and mowing down, with little loss to his own ranks, thousands of his fellow creatures, we hesitate to bring such deeds before a christian audience in connection with the solemnities of divine worship, as the selected subject for spiritual edification. True, the cause may be good, so is the thief catcher's; the results may be the deliverance or the avenging of the innocent and unoffending, so is Calcraft's; and there may arise out of the whole a better and more orderly state of things, so there does from the joint labours of the constable and the executioner, we may be wrong: but while none have been more sincere in their respect for General Havelock as a decided and devoted christian professor, or more grateful for the successes which attended his well-directed movements, we have always felt, when the thought of a sermon on his death has occurred to us, the difficulty and repugnance to which we have now alluded. Our good friend Mr. Lewitt has not these scruples, and we do not blame him. If he errs, he does so in very good company; and his sermon, so far as our acquaintance extends, is not unworthy to be placed in the category of the best delivered on this great occasion.

The text chosen is the words of David on the untimely and treacherous death of the noble Abner. "Know ye not that there is a prince and a great man fallen this day in Israel."* After a suitable exordium, in which the preacher alludes to the general sorrow felt over the death of Havelock as a "christian soldier," he proceeds to enumerate a series of the elements of christian greatness as exemplified in the fallen General: as, a firm regard to christian truth:—loyalty

to conscience:—profound humility:—habitual communion with God:—and zeal for the salvation of men. These qualities, well illustrated, are shown by well authenticated facts to apply to Havelock. Our author proceeds, secondly, to offer some reflections on the fall of such a man. These are the following:—that great men must fall—that he fell in a righteous cause—at a time when his greatness was revealed and his work was done—in a manner most interesting and touching—and that he was in himself too great a man to be exalted by any human distinction. Such is a bare outline of this discourse. Some passages in it indicate considerable power: one or two are hardly to our taste—but as a whole we heartily recommend it to our readers who wish for a sermon as a memorial of the deliverer of India.

As an example of the style and spirit of this sermon we give an extract from the second part.

"Who can but think of the manner of his fall? To me, I confess, it seems exquisitely beautiful. He died not in the bosom of his family, receiving the loving ministrations of her who is now a widow, to smooth his dying pillow; his work and his God willed that she should be far away. He fell not on the battle field, pierced by the sword of the foe; a holier death awaited him, a death such as christians could have wished England's favourite soldier to die. 'Life's labour o'er,' a disease attacked him, which medical skill could not overcome. He knew his overwrought frame could not triumph over the wasting sickness which had seized it, but his cheek blanched not, his heart did not fail, and his mind retained its dominion even to the last. The magnanimous Outram visited the warrior, who said, 'For more than forty years I have so ruled my life, that when death comes, I meet it face to face without fear.' He was nursed in his last illness by his brave son, who has so worthily proved himself deserving of the name he bears, and who informs us that his dying father several times said as his mortal hour approached, 'Come my son, and see how a christian can die.' Thus peacefully, joyously, triumphantly, God's power supporting him, this christian soldier passed away! Thus fell gloriously this prince in our christian Israel!

'He came—the good 'Book' in his hand,
He fought—the good sword by his side;
He conquered nobly!—could he more—
Laurelled with Lucknow and Cawnpore,
Be as God's holiest soldier in the land?
Yes! duty called—he died.' "

pp. 19, 20.

A manual of facts illustrating the Biblical account of THE DELUGE. A Lecture by John Cholerton, Baptist Minister, Coalville. J. Hodgkins, Leicester.

WE presume that his propinquity to many of the marvels which justly arrest the attention of geologists, has drawn the attention of Mr. Cholerton to the study of this science—or at least to some branches of it. While we are not prepared to attribute to the deluge all that our friend does, nor generally to endorse his theory so far as we understand it, we thank him for his lecture, and express our gratification at the labour, research, reading and thought which it displays. There are many well-attested and very wonderful facts arranged in this lecture which it would be interesting and instructive for any one to become acquainted with, apart from any of the various geological theories which are in vogue, and therefore we have much pleasure in recommending this lecture to our readers.

That the Noahic flood was a great fact which has left abundant traces of its reality and prevalence on the surface of our globe, we fully believe: but we have been accustomed to think of late years, that many of the phenomena presented in the composition of the crust of our globe pointed to a pre-Adamic state, and indicated a process of change and deposit carried on for an indefinite and lengthened period prior to the earth being prepared for the habitation of man. Such a theory does no violence to the first chapter of Genesis, especially, if the first verse be taken as an independent section. But we are not well-read in more modern geological writings, and can only indicate the fact, that the truth of Mr. Cholerton's theory is not necessarily identified with that of the Bible.

PRE-MILLENNIAL THOUGHTS. By R. Ingham. Houlston and Stoneman, London: Wilson, Halifax.

WE have had this closely printed book in our hands for some time. We have

read with interest some of its papers, and intended to transfer one or two to our pages; but other matters have precluded them; and indeed there are but few of the essays which would not call up some controversy. We were disappointed by its title. Pre-millennial thoughts we imagined would lead to some other topics than, "the weekly observance of the Lord's supper:—weekly contributions for the support of christianity:—a plurality of elders in every church:—singing in divine worship:—chanting portions of Scripture in divine worship:—on not appealing to the ungodly for the support of religion." These are the subjects of the essays before us, and seem to us rather to refer to the form and circumstance, than to the "spirit and life" of the gospel. In the estimation of their worthy author they have considerable importance, but whether their adoption would introduce the millenium we should gravely doubt. The treatise on chanting is worthy the consideration of such as have strong objections to this ancient form of worship. We presume that some of the best arguments for its use among protestant dissenters as well as among papists and episcopalians, are adduced by Mr. Ingham.

I N D I A :

INDIA! we had our dreams of thee,
As of some gorgeous land;
Where spicy breezes swept the sea,
And fann'd the golden strand;
We heard thy stately rustling palms,
Marked thy blue Ganges swell,
Mingled with Heber's choral psalms,
We lov'd their music well.

Now; name of horror and of dread!
The brand upon thy brow;
We ask but of our murder'd dead,
And loathe thy beauty now;
England's lost sons, the true, the good,
The loyal, and the brave,
With infancy and womanhood,
In one dishonour'd grave.

Foul charnel house! not all thy gems
Worth one true manly heart,
Nor eastern monarch's diadems
Could purchase one least part
Of woman's love, steadfast and pure,
Of childhood's smiling trust,
Of martyr'd faith, devotion sure,
All trampled in the dust.

India; no spicy gale that blows
Can scent thy blood stained plains,
No river from thy mountains flows
To wash away thy stains.

Land of the tiger's crouching brood,
Where slimy serpents twine;
What voice re-echoes o'er the flood,
England! the shame be thine.

Itthuriel's spear was in thine hand,
The monster 'neath thee lay,
Thou didst forbear to stretch thy wand,
And wake him up to day.

'Twas thine own breast which nurs'd the
And warmed his frozen fang, [snake,
Until at length, uncoil'd, awake,
He shot the deadly pang.

'Twas ever thus in thine own land,
Ere learn't the Christian lore,
Witness the Druid's wicker pile,
Witness ye oak trees hoar!

Cruelty, murder, orphans' tears,
Lit up the idol fires,
And Saxon Soldiers tossed on spears
The babes of British Sires.

Not savage men, nor barb'rous hosts,
Have laid the mighty low,
But must'ring on the heathen coasts,
Dread demons from below;
Fiends of the pit, the brood of hell,
Destruction their delight,
Wresting from superstition fell,
Their fierce and bloody rites.

England! thou hadst the name of power,
Those spirits to enchain,
Thou hadst the gospel light and dower,
To speed across the main!
False to thy faith, thou didst lay down
The weapons of thy land,
To clasp with false idolatry
A gold encircling hand.

Oh, man! what wondrous myst'ries dwell
Within that soul of thine,
An instrument for fiends of hell,
The care of love divine.

If truth prevail, what wondrous height
Of glory may'st thou know;
If falsehood rule, what awful night,
What fearful depth of woe.

Queen of the Isles! stretch forth thine
To India's coral shore, [hand
Thine be the sceptre to command,
Stifle the lion's roar.

Let Britain's gospel, Christian laws,
Break the stronghold of lies,
Avenge insulted England's cause,
Her slaughter'd children's cries.

Write thou his name, "the King of Kings,"
Upon thy banners bright,
Who comes with healing in his wings,
To give the nations light.
Till the day breaks, and shadows flee,
O'er minaret and dome,
And one deep prayer swells o'er the sea,
"Lord let Thy Kingdom come."

MARIA ATHERTON.

Correspondence.

CALVINISTIC THEOLOGY.

To the Editor of the General Baptist Magazine.

EXTRACTS FROM THE CONFESSION OF FAITH OF THE WESTMINSTER ASSEMBLY.

THERE is but one only living and true God, who is . . . most loving, gracious, merciful, long suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin.—ch. ii, 1.

Our first parents being seduced by the subtilty and temptation of satan, sinned in eating the forbidden fruit. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity.—ch. ii, 1, 3.

Man, by his fall, having made himself incapable of life by that covenant (of works), the Lord was pleased to make a second, commonly called the covenant of grace: whereby He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved; and promising to give unto all those that are ordained unto life His Holy Spirit, to make them willing and able to believe.—ch. vii, 3.

By the decree of God, for the manifestation of his glory, some men and angels are predestinated into everlasting life, and others fore-ordained to everlasting death.—ch. iii, 3.

Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.—ch. iii, 5.

Wherefore, they who are elected being fallen in Adam, are redeemed in Christ; . . . Neither are any other redeemed by Christ, . . . but the elect only.—ch. iii, 6.

The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.—ch. iii, 7.

The Confession of Faith adopted by the assembly of Baptist ministers and messengers who met in London in 1689, asserts the same doctrines of the imputation of the guilt of Adam's sin to all his posterity, unconditional election, the redemption of the elect alone, and that "others are left to act in their sin to their condemnation, to the praise of God's glorious justice."*

If God impute the guilt of Adam's sin to all his posterity, but extends the redemption in Christ to the elect alone, how does it appear that his tender mercies are over all his works?

If God requires all men to believe upon pain of eternal condemnation, when for

[* We doubt not that many who, in our day, are denominated Calvinists, would object to the above statement of doctrine. Our correspondent opines that many of our readers do not "know what Calvinism is." The great bulk of our brethren of the other denomination, as well as of the Congregationalist body, would object to receive the assembly's catechism, or the old confessions, as correct expressions of their faith. Whether there be logical consistency or not in their theory, we apprehend that it is in general that which we once heard the late Rev. Robert Hall give utterance to,—“I count myself a Calvinist, but I believe in general redemption.”—Ed.]

many the gospel is no provision of either redemption or grace, how does it appear that the gospel is to them good tidings of great joy. Luke ii, 10.

If God beseeches all men to be reconciled (2 Cor. v, 20), when for many he has not provided the means of reconciliation, how does the divine love appear which the invitations of the gospel are supposed to express?

X.

OUR COLLEGE.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I have often thought that occasional correspondence in the Magazine, bearing on the internal discipline and connexional responsibilities of the churches, would be useful and interesting to your readers.

The perusal of the first article in your last month's issue, caught this floating idea in my brain, and with your permission, Mr. Editor, I will endeavour to give it shape and expression. My theme is "Our College." With me it is a settled maxim, that the connexional bond involves an obligation to support the institutions of the body. As a member of the G. B. denomination, I consider myself morally bound, first, to aid and patronise our Missions, our College, and our Magazine; and secondly, to enlarge the sphere of my charities and efforts as piety, generosity, or prudence may dictate. This position is grounded on an assumption which I presume none of your readers will dispute, namely, that our churches, in their individual and associative capacity, embody principles and uphold agencies which are adapted to bless man for both worlds. It would seem that many of the professed moral regenerators of these days speak and act as though they were wiser than he who is declared to be the wisdom of God. I very well remember the Divine Master once said, "Go ye into all the world, and preach the Gospel to every creature;" but the would-be teachers and guides of modern philanthropy pretend that they have found out a more excellent way to remedy the world's woes. To such misguided enthusiasts we say in the trenchant words of Scripture, "Jesus we know, and Paul we know, but who are ye?"

Yes; it is still emphatically true, that it pleases God by the foolishness of preaching to save them that believe: that is, to transform their moral nature, to sanctify their intellect, and to start them on the dignified course of a blissful immortality. The Christian ministry is then a divine institution. Penetrated with this thought the fathers and founders of the New Connexion established a Seminary for the education and training of pious young men of promising talents, in order to qualify them more fully for the pastoral office. This is the grand object of the College now located at Nottingham.

May it not be fairly asked therefore, Are we, as churches, giving that support to our School of the Prophets which it demands at our hands? What are the facts of the case? I have now lying before me the "Minutes" and the Academy Report for 1856-7. In the former there is a list of 157 churches. In the latter 57 only appear! Is not this a humiliating fact? Brethren of the non-contributing churches, ought these things to remain so? Are not some of you enjoying the ministry of men whose preparatory studies were conducted at the Academy? Is it not a fact that you secure the services of our best educated and most popular ministers for your anniversaries? Is there a single church among you that does not, either directly or indirectly, reap some benefit from our educated ministry? Has not the College indisputable claims to your warmest sympathies and most cordial support? Dear brethren, in the name of reason, justice, and religion, I call upon you to vindicate your honour, and hasten to swell the noble 57 to 100 at least, ere the current financial year shall close!

I am persuaded, Mr. Editor, that there is a sufficient amount of right feeling in our churches on this vital question, were the appropriate means wisely employed to call it forth. May I be allowed to suggest the following? Can any further expedient be adopted by the Committee to awaken and perpetuate a deeper and more wide-spread interest in the Academy? We in remote parts of

the connexion hear next to nothing about its affairs from one year's end to another. Might it not be advisable for the Secretary to insert a paragraph occasionally in the Magazine reporting progress? Could not the same officer forward a communication to the Secretaries of our Conferences once or twice a year? Is there any reason why the ways and means of supporting the institution should not be discussed at our Conferences?

If these or any other measures could be initiated, with a view to circulate more information in reference to our Collegiate Institution, to promote a more comprehensive recognition of its claims among the churches, to augment its resources, and thereby to cheer its recently appointed Tutors, to increase its efficiency, and render it a pre-eminent blessing to the connexion, I, for one, shall greatly rejoice. Commending these thoughts with all due respect to my brethren in the faith,

I beg to remain, Mr. Editor,

Heptonstall Slack,
February 11th, 1858.

Yours most cordially,

C. SPRINGTHORPE.

QUERY.

To the Editor of the General Baptist Magazine.

Is the righteousness of Christ imputed to the believer? If so, in what sense? And what are the proofs of this doctrine from the word of God? S. A.

Obituary.

WATKIN BARSBY, the subject of the following brief notice, became a member of the General Baptist church at Rothley in the year 1818, then under the pastoral care of the late Mr. Austin. Throughout his christian career, extending over a period of 38 years, his attachment to the means of grace was of a very decided character. Although somewhat warm and impetuous in spirit, which was not always productive of the happiest results, he was nevertheless candid and ingenious. In the month of September, 1856, he became incapable of work. He, however, manifested his usual interest in the house of prayer, which at that time was undergoing considerable repairs, and was present at the re-opening service. It soon became apparent that his end was drawing nigh. His hitherto strong frame now rapidly gave way under a most painful disease. His sufferings became extreme, and almost without intermission. He now evinced the fullest confidence in the wisdom and love of God; he knew in whom he had believed, and realized the all-sufficiency of the Saviour's grace, which enabled him to triumph in affliction and to ride out the storm. To him death was despoiled of its sting and the grave of its terrors. He felt that he was going home—that Christ had led the way—and that a divine hand was guiding him thither. Thus our brother passed away, exchanging earth for heaven, October 22nd, 1856, aged 61. A funeral sermon was preached by the writer to a large congregation, from Psalm cxvi. 15. May his widow and children, for whom the writer has often heard him pray, become fellow-heirs of the grace of life, and tread the same path to heaven.

J. R. M.

MRS. SARAH FREER having been brought to a knowledge of the truth in the year 1837, became a member of the General Baptist church at Rothley and Sileby. Having a strong memory and an inquisitive mind her knowledge of the scriptures became very considerable, and when prevented towards the latter part of her life from so frequent an attendance upon the public means of grace, by bodily infirmities and the pressing cares of a somewhat numerous family, to whose interests she was passionately devoted, furnished her with matter for frequent and profitable reflection. During her last illness, which was somewhat protracted, her mind was calm, her views clear, her reliance upon the Saviour

entire, and her hopes of immortality strong. Fondly anticipating a recognition of departed saints, she departed hence December 16th, 1856. The event was improved by the writer to a crowded congregation, from Heb. xi. 16. May her widowed husband and numerous family meet her in heaven. J. R. M.

JOSEPH KEIGHLY, a worthy member of the G. B. church at Allerton, exchanged time for eternity December 14th, 1856, aged 36. When young he was brought to a knowledge of the truth, and was baptized by the Rev. J. Ingham, then pastor of the church. He was a teacher in the Sabbath school, which he attended in his youth, and for some years before his death filled the office of superintendent both efficiently and to the satisfaction of his fellow-teachers. His affliction was protracted and severe; and his anxieties about his soon-to-be-bereaved family at times great. But the Lord gave him strength equal to his day. He was enabled by faith and prayer, to commit them to the care of Him who is a father to the fatherless. His consolations abounded; his exhortations to all who visited him, to seek an interest in the Saviour, were affectionate and earnest; and his end was peace. May his prayers as to his family be answered. S. A.

JOHN ILLINGWORTH, of Allerton, died February 23rd, 1857, aged ninety-six years. He was not only an aged man, but he was old in the service of the Redeemer. He began to walk in the road to heaven when he was about sixteen years of age, and by the grace of God he was enabled to continue, his path being that of the just, shining more and more to the perfect day. When he commenced religion he had to go a distance of four miles to find a Baptist chapel; he went to West-gate, Bradford, then under the pastorate of Mr. Crabtree. Our departed brother was highly esteemed, not only as a young and zealous Christian, but being a good singer, he was very useful in that department of the service of the Sanctuary. He was a man of firm principle and extensive scriptural knowledge. His religion was of the primitive kind. According to his conviction and views, the doctrines held by his brethren, and taught by his pastor, were not the simplicity of the gospel, they were very Calvinistic. In order to be consistent and follow out his principles, he withdrew from the P. B. church at West-gate, Bradford, and united with the G. B. church, Queen's-head, then under the pastorate of Rev. J. Taylor. He was quite at home amongst his new friends, the doctrines taught by J. Taylor were just those which were in harmony with his views of the New Testament. A deputation was sent from the church at Bradford, to converse with him about the erroneous doctrines he had embraced, and induce him to relinquish them, and to return to their communion. They asked him who had bewitched him from the truth: his reply was, "The New Testament." All their entreaties and exhortations were in vain; he continued an honourable and respected member of the church at Queenshead, until the G. B. church was formed at Allerton, in 1824. He was one of its founders. He took a deep interest in the welfare of the church to the end of his days. He gave out the hymns at the chapel from its commencement, so long as his tottering frame could walk there, which was a mile from his residence. There are many who will never forget the earnestness and pathos with which he gave them out,—he seemed to enter into the spirit of every word and sentence. As a Christian he was respected by all who knew him. To serve God was his aim, and religion was his element. He was at all times ready to give instruction and counsel to enquirers. For many years he was the leader of an experience meeting, for which he was well qualified by his scriptural knowledge and earnest piety. At the prayer meeting he was sure to be there, and also at meetings for church business, except it was impossible; in these things leaving an example worthy of imitation. For a few of the last years of his life he was feeble in body, but had his mental faculties to the last. The Repository was a source of comfort and delight to him especially when he could not go to the public means of grace. He was a thorough General Baptist, and took an interest in all that related to them. His end was not only peaceful, but triumphant. He said to the writer a day or two before he

died, "I am going to receive a kingdom." This he said with such strong confidence and joy beaming in his countenance, which was a strong proof that he held Jesus for a hope and anchor to his soul both sure and steadfast.

SAMUEL ATKINSON.

FANNY ELLIS, KIRKBY.—It is not our privilege to be able to give a detail of her early history, or even of her conversion. But for more than forty years she was united in fellowship with the G. B. church at Kirkby and Wood-house, during which period she maintained, through divine grace, a pious and consistent career.

In her attachment to the means of grace, until decrepitude and infirmity forbid her constant attendance, she was a worthy example for our imitation. Upon the ordinance of the Lord's house she set an high estimation, and in her breast there was a response to the sentiments of the Psalmist, "How amiable are thy tabernacles, O Lord of Hosts." During her protracted life she was the subject of much suffering and pain, which she bore with Christian-like fortitude and resignation, her confidence and hope being fixed on the Lord Jesus Christ. He was her sun to enlighten her path when clouds and darkness gathered around her, and her defence was that arm which kept her through faith unto salvation.

In patience did she wait all the days of her appointed time, till the change came. On July 18th, 1857, she departed this life, aged eighty-two years.

For her to die was gain, and doubtless her ransomed spirit, freed from the shackles of mortality, is now in the presence of Jesus, whom she so long, and so ardently loved.

Mr. Plowright preached her funeral discourse on Lord's-day, August 9th, 1857, from that appropriate scripture recorded in Hebrews vi. 11, 12.

May her consistent life and peaceful death be sanctified to the good of the church and her family.

A. B. K.

MISS MARY SUTCLIFFE departed this life July the 20th, 1857, in the 27th year of her age. She was the youngest daughter of Mr. John Sutcliffe, of Ovensden, and formerly of Midge Hole, near Hebden Bridge. She united with the church at Heptonstall Slack by baptism in September, 1849, and evinced her love to the Saviour's cause by attendance on the means of grace, by assistance in the Sunday school, and in other ways, until business led to a removal of the family into the neighbourhood of Halifax, in the year 1855. Here she commenced the work of Sunday school teaching, in connection with the G. B. church at Halifax, and continued the same until her naturally delicate frame was prostrated by the affliction which terminated in her removal to that world where consumption, and all other afflictions, will never be known. She was confined to her room, and principally to her bed, for some months before her decease. During this period she oft realized the sensible presence of her God, and was much refreshed by the portions of divine truth which came to her remembrance. She anticipated her departure with submission to the will of God, knowing in whom she had believed, and rejoicing she was in the Saviour's hands. She manifested an earnest desire that the whole family might meet in heaven. Not long before her dissolution, a hymn being read at her request. The one was selected which begins,—

"How sweet the name of Jesus sounds ;"

the last verse of which appeared to afford especial interest and pleasure :

"Till then I would thy love proclaim
With every fleeting breath ;
And may the music of thy name
Refresh my soul in death."

The spirit, if not the words of her dying moments, was, "Father, into thy hands I commend my spirit." A discourse in improvement of her death, was delivered by Mr. Ingham, from II. Cor. v. 1. Her life and death say to the undecided, that true religion is the one thing needful, and bid them to seek the

Lord while he may be found: whilst the Christian is exhorted by the same to be "steadfast and immovable, always abounding in the work of the Lord."

THOMAS COOKE, of Longwhatten, was baptized in the spring of 1844, and was an honourable member and a useful teacher in the Sabbath school. He was taken ill about June, 1856, and after a partial recovery, which excited the hope of ultimate restoration, he again sank under affliction, and his mortal conflict, on the 17th of September, 1857, in the 33rd year of his age. Our brother bore his affliction with much patience, having a strong faith in Christ, to whom he committed his soul.

Our friend has left a widow and five small children to mourn his loss. On Lord's-day, October the 11th, Mr. Allsop, of Castle Donington, improved his death to a very large congregation from II. Thes. ii. 16, a text chosen by the deceased several weeks before he died. May we all be "followers of them who through faith and patience inherit the promises."

J. MEAKIN.

Intelligence.

CONFERENCE.

THE CHESHIRE CONFERENCE will assemble at Macclesfield on Easter Tuesday, (April 6) when Mr. Smith of Tarporley will preach in the morning.

H. SMITH.

ANNIVERSARIES.

BIRMINGHAM.—On Tuesday evening, December 29th., the annual Tea-Meeting was held in Lombard Street Chapel; the provisions were (as usual) kindly given by the friends, and between two and three hundred partook of tea. The chapel was beautifully decorated by our young friends for the occasion. The evergreens, and mottos, in various parts of the chapel, contributed much to the effect and enjoyment of the evening.

BIRMINGHAM.—*Rev. G. Cheatle*.—Monday, January 11th, 1858, being the forty-eighth anniversary of our esteemed pastor's ministry over the General Baptist Church here, the members held a tea-meeting in the school room to commemorate the event, which was numerously attended. Mr. Cheatle gave an interesting account of his early days, and of his coming to Birmingham; as well as referred with deep feeling to the changes which have taken place during this period. One member only survives who was united with the church when he came. This was a most harmonious and happy meeting, and will not soon be forgotten. Gratitude for sparing mercies and holy joy seemed to pervade every bosom.

J. S.

BAPTISMS.

SUTTERTON.—On Lord's-day, January 3rd, 1858, after a very appropriate and excellent sermon by our beloved pastor, J. H. Wood, two male friends, teachers in our Sabbath School, publicly professed their attachment to Christ before many witnesses, by being baptized in the name of the Father, and of the Son, and of the Holy Ghost. On the following Sabbath they were received into fellowship and communion. We trust, that as the year has been commenced with manifest tokens of the Divine presence amongst us, that its course will be marked by a larger amount of spiritual prosperity than as hitherto been realized.

May our two young friends be useful and faithful, holding forth the word of life in whatever sphere they may be placed, so that when their earthly existence shall terminate, they may enjoy the reward of the faithful in the land of blessedness.

G. M.

NOTTINGHAM.—*Stoney Street.* On Lord's-day February 7th, twelve dear friends were baptized, and in the afternoon at the Lord's table were received into the fellowship of the church. There were also two friends baptized at the same time, in addition to the above, belonging to the Methodist Society. Our chapel in the morning was very full, and the congregation was attentive. B. W. Y.

STALEY BRIDGE.—On Sunday morning, January 31st, our pastor, Mr. Sutcliffe, preached from Acts viii. 36. "See, here is water; what doth hinder me to be baptized?" And at the close of the service, in the presence of a large congregation, baptized three believers who were desirous to follow the example of their Lord.

On the following Sabbath they were received into church fellowship, and it was pleasing to see a mother and daughter seated together for the first time at the table of the Lord. Our other young friend would also have been accompanied by her sister in the observance of these solemn ordinances had not a serious illness prevented her, and it may be that she will soon be admitted into the church triumphant above. God has begun a good work amongst our young people. A goodly number are enquiring what they must do to be saved? Many of our friends, especially the aged, are going to their reward. Death is introducing them unto life J. P.

BARTON.—On Lord's day, October 4th, 1857 one young man was baptized, and added to the church here; and on November 29th, three females did likewise. May they adorn the profession thus made.

BROUGHTON.—On Lord's day, January 17th, the ordinance of believers baptism was administered in the above place to one person, after a sermon by Mr. Hoe, from 2 Kings vii. 9.

OPENINGS.

BAGWORTH.—The chapel here, having undergone a thorough improvement, and two neat school-rooms erected, opening services took place, on Monday, November 30th, when the Rev. T. Mays, of Ashby, preached two very acceptable sermons. Between the afternoon and evening services, tea was provided in the new school-rooms, trays for which, were gratuitously furnished by the friends.

On Lord's day, December 6th, the Rev. W. Kelly, of Leicester, preached, and the services closed by a tea-meeting on the Monday. The cost of the school-rooms, and other improvements, amounts to about £137, towards which have been collected and subscribed, about £92.

BURNLEY.—*Union Chapel.* On Sunday afternoon last, January 24th, this place of worship, formerly occupied by the Swedenborgians, was re-opened for public worship and a Sabbath school. The Rev. J. Batey, with whose ministry the place will now be connected, preached to a crowded congregation from Exodus xx. 24, after which a collection was made on behalf of the place. Mr. Batey announced his intention to preach in the chapel every Sunday afternoon, and as usual, morning and evening, in the room in Croft Street.

Notes of the Month.

ECCLESIASTICAL.

Feb. 19. In the *Episcopalian* section of this country several things have occurred during the past month worthy of note. Archdeacon Denison has been acquitted by the Judicial Committee of the Privy Council, on the ground that the charges against him were not preferred in time! thus leaving the question of heretical doctrine untouched. Accordingly the Archdeacon took a prominent part in the proceedings of Convocation, whose proceedings about a Revision of the Liturgy, coadjutor Bishops, and resistance to the new Marriage Law, amount to nothing. The Archbishop of Canterbury has introduced a bill into the House

of Lords to enable Bishops to originate special services in populous parishes. Lord Shaftesbury has withdrawn his bill, but the prelate's is so prelatie that it will defeat its own purpose.

The Westminster Abbey Sunday evening services continue to be well attended. The same may be said of Exeter Hall, &c. Subscriptions both for "High Church purposes," and for the Special Indian Fund, flow from different parties in the Establishment, showing the spirit of each to be for the hierarchy, and for the salvation of men. The Bishop of Calcutta died January 3rd.

The *London Missionary Society* ask for £6,000 a year additional income for missionary efforts in India, and for £5,000 for two years over and above this, in special donations. We hope they will obtain their desire. Dr. Morison, thirty years the respected Editor of the *Evangelical Magazine*, has resigned his office through indisposition. Rev. J. Stoughton succeeds him. Dr. Livingstone, the African traveller and missionary, goes out this time as British Consul, and with the means and authority to execute mercantile and benevolent purposes. He will not forget, we hope and believe, his sacred office. The *Baptist Missionary Society* have determined to re-occupy their old stations in India, increase the number of missionaries, open new stations, and to obtain extra and special funds for this purpose. They also petition Parliament that the future government of India shall separate itself from all idolatrous usages. The news from Australia shews that Baptist churches are increasing in that new country. They ask for help from England. A very grave dispute is rife among the *Presbyterians* in Scotland about the introduction of organs into their places of worship.

In America the progress of Baptist principles is rapid. Many revivals are reported. In Madagascar the persecutions of the christians have been very severe. In Austria the Emperor has signified his purpose to protect the reformed churches. In France active efforts for evangelization among protestants are being repressed. In Sweden the Estates (Parliament) have vetoed the feeble attempts of the Government in favour of religious liberty.

GENERAL.

PERHAPS when parliament is sitting we should first note their proceedings. It resumed its labours February 4th. Lord Palmerston proposes to alter the law of England about foreign refugees, to render any conspiracy of theirs against the life of a foreign prince a felony. This offends some, as being done to please the Emperor of France.* We have already several French police in this country. The bill for the abolition of the Company's Government of India, is under discussion as to its introduction. The Company have had several meetings, have presented a long and elaborate petition, and its advocates display considerable resolution, but severe opposition to the Government will only damage the Company in the estimation of Englishmen. "I do confidently assert," said Sir G. C. Lewis, in the debate on the 12th, "that no civilized Government ever existed on the face of the earth which was more corrupt, more perfidious, and more rapacious, than the East India Company, from 1758, to 1784." If it has improved, it has been from influence from without. It is time its inglorious and infidel, and idolatrous, and mohammedan patronizing rule was brought to an end. A deputation on Church Rates waited upon Lord Palmerston some weeks ago, but the wily premier avoided committing himself in any way. His jugglery was understood, and Sir J. Trelawney, two days ago, brought in a bill for their complete abolition, and carried the second reading by a majority of about one hundred. The premier may be about as sincere with his proposed Reform Bill. Lord Grey, son of the Lord Grey of 1832, has published a pamphlet, the purport of which is, that any arrangement that gives more power in parliament to the people of England will be most disastrous! To "the privileged classes," we presume. Such is the feeler put out by the old whig party.

Other matters have very much engaged public attention. The marriage of the Princess Royal; the fetes, the deputations, the presents, the progress to

* He was defeated in the evening, Feb. 12; resigned his government Feb. 20; and Lord Derby is forming an Administration!! What next?

Germany, the reception at Berlin, &c. &c., seem to indicate that both the English and Prussians, and all the world regard this alliance with Prussia as a most auspicious event. May it be so! The Protestant interest in Europe needs to look after itself, for Popery and absolutism have well-nigh crushed out all the hearts and liberties of the nations.

The news from India has been increasingly favourable during the past month. Troops are being brought together, the rebels are being dispersed, and some of the plunder secreted by Nana Sahib has been recovered. The miscreant begins to feel that his position is not very secure.

News from China to December 30th, shows that Canton was then under the power of the English and French, who, after the bombardment, had, with little loss, taken the forts on the east and north of the city. Would that the Emperor understood that the Europeans wish for trade and intercourse, and that he had counsellors and commanders who would teach him. Yeh is prisoner.

The French conspirators will be shortly put on their trial. The bombs were manufactured in Birmingham by a very respectable person. The Emperor is gagging the press in France, and refugees are fleeing to England for protection. Some doubt whether his present measures, which have certainly done him damage in England, will not make his throne in France less secure. A comparison between him and the Domitian of Rome, has been sagaciously made; cool, sullen, crafty, vindictive, &c. Moreover, our wish is that he may reign, for he has done more to keep France quiet and prosperous, than many who have gone before him.

From *Naples* we learn that one of the English prisoners, Watt, is insane, driven mad by Bomba's cruel and illegal treatment. How patient at times is John Bull!

The Bund in *Germany* has some dispute about the Duchies of Schleswig Holstein. We do not quite understand it, though it gives out hot scintillations.

The *American* President has given his sanction to the Kansas constitution, which involves slavery. In this he is consistent with his pro-slavery principles. The whole thing may yet rectify itself. The progress of the invasion of Mormondom is retarded by the winter. The news of the death of Havelock was received in New York with every mark of public respect. Our ambassador in Philadelphia is very popular and conciliatory.

The emancipation of the Serfs of *Russia* seems to be more promising than at any previous period. The Emperor takes the lead. What a mighty empire *Russia* would be if her resources were all developed by a free people!

The *Dutch* Minister is bringing in a measure for the emancipation of slavery in the Dutch Colonies.

The weather during the past month has been unusually dry and mild. The price of corn low, but trade only slowly revives.

Missionary Observer.

WE have received intelligence that our friends Bailey, and Goadby, arrived safely at their destination; that they attended the conference at Cuttack; that Mr. Bailey was stationed at Berhampore, Mr. John Goadby with Mr. Taylor at Piplee; and that Mr. and Mrs. Wilkinson are on their way home. Particulars, however, have not come to hand. We regret to hear that the health of Mr. Stubbins is unsatisfactory.

EXTRACTS OF A LETTER FROM REV. J. O. GOADBY TO HIS PARENTS.

Cuttack, January 1st, 1858.

MY VERY DEAR PARENTS.—Another year has rolled away, and I cannot resist the tendency to look back upon the past, and to allow my spirit to scan once more

the foot-prints of my life's journey. Many have been the changes through which we have passed, and various have been the feelings uppermost in our breasts. A year ago and our family was an unbroken one; death had not entered our dwelling, though we saw his shadowy form lingering without. No vacant chair was known to us; no gap was visible in that unbroken circle. Our spirits sighed not over the departed. All were at home. The year 1858 has come, and what a change! Two beloved ones are no more, and I am here far away. God grant that we may all be re-united in our Father's home above, and live an unbroken family around His throne. * * * * *

On returning from the conference I brought out my photographs, and pointing to Ellen, remarked to Mr. Stubbins, "That is my youngest sister, a dear little creature, I love her much." Mr. S. turned pale,—he knew Ellen was dead, and he felt it would be cruel to keep me in darkness any longer.* Oh, the anguish of that moment. Had a dagger's point touched my heart I could not have felt more. I could not speak, but burst into a flood of tears. I felt that my home was distant, that one on whose living lips I had pressed the parting kiss, was gone; and I wondered who would be the next. * * * * *

From the death of dear Nelly your spirits will wing their flight to India. My dear parents, be not over anxious about me, I am in the hands of my Redeemer. He can guide and guard me. Here I wish to live, and here breathe my last sigh. I love the dear native christians. Piety glistens in their eyes; and they are so simple and confiding, that they would lose nothing by a comparison with many christians at home.

Last Sabbath was a very interesting one. In the morning the service was conducted by one of the native preachers. Of course, I understood but little; but I was very interested. The emotions of the speaker, his intonations, the singing, (not well timed nor tuned,) and the spirit of devotion which pervaded the whole assembly, made me feel that God was being worshipped in spirit and in truth. And when it was recollected that this assembly, full of holy emotion speaking through eyes radiant with divine love, consisted of persons once in heathen darkness, I felt the service to be in the best sense both interesting and instructive.

In the afternoon was the united service of the Lord's Supper; when the native christians from Choga, Piplee, Khundittur, as well as Cuttack, were present. Never while I live shall I forget the scene. It was one at which angels might weep tears of joy; one that makes a life long and full of difficulties appear the greatest boon God can bestow upon His children, when spent for His glory and the good of heathen people. This is the sunny side of a missionary's life. Could you have been present you would have wept indeed; for none with a christian heart but must rejoice. I never before felt so keenly the pain of not being able to understand what was being said. This pain has its advantages, in being a strong incentive to the diligent study of the language. I came away from the chapel with feelings of a chastened and holy character. My heart was too full, and my thoughts too big for utterance. I at length used the words of the poet:—

"And when I come to stretch me for the last,
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From India's burning sands, it will be sweet
That I have toiled for other worlds than this.
And if I should reach heaven,
Should ever reach that blissful shore! O then!
This heart will glow with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below."

Last night I attended a native missionary meeting. I understood Mr. Stubbins it was one of the best they have ever had. It was entirely conducted by native preachers. Mr. Stubbins gave out an Oriya hymn which was sung to one of their

* Intelligence had arrived of her death, which the missionaries had seen, before he received any letter from home.

own tunes, plaintive but soul stirring. One of them opened the meeting with prayer; after which Gunga Dhor was called on to speak on the subject of a heathen leaving idolatry for the kingdom of Christ. The old man then rose, and with the dignity of a brahmin (his arms folded, his scarlet shirt over his other clothes, and a cloth thrown over his shoulders like an Indian chief, the two corners meeting and tied in a knot round his neck) he gave the account of his own conversion and of his encounter with Juggernaut in the temple. Jagoo and Thoma gave excellent speeches, worthy, I was told of an English platform. Their countenances glow with intelligence, and there is a manliness and firmness in their manner which is quite commanding. Could our friends at home see and hear them, it would gladden their hearts, and stimulate their liberality. In the character and bearing of these men, the beauty and excellence of christianity appear in bold relief, when contrasted with the character of the heathen mind. One is light, the light of immortality and love: the other dark as the shadows cast from the regions of despair. Blessed Gospel! and forever blessed Saviour who purchased it with his own blood, and laid the priceless boon at the feet of all nations!

Last Wednesday morning I went with a missionary party to Choga, a christian village about seven miles from Cuttack. We started at 5 30 and arrived at 8 30; being three hours in going this short distance. The journey is a very delightful one, for the most part through jungle, and quite romantic. The sun was rising, and all nature seemed refreshed with the evening's repose. Amid, however, all this beauty, one thing is wanting to complete its charms; that is "the woody songster's morning song." You might imagine the birds had overslept themselves. All is silent and quiet, save now and then the scream of a monkey or the chirp of a sparrow. To one just arrived from England, and used to the pealing of "the wood notes wild" of thrush, blackbird, &c., &c., this silence is quite unpleasant.

We found the native christians very busy with their harvest. Some of them have been very successful, and have large stacks of rice in their compounds of a very superior quality.

January 4. We started out for a missionary journey on Friday, and returned yesterday. I was much pleased with the journey, and trust it deepened my interest in the cause of Christ, and increased my regard for the souls of men. Spent the evening at Mr. Buckley's.

With kind love to the Lacey, Marshalls, Chapmans, Baldwins, and all inquiring friends, believe me

Your absent but loving son

JOHN.

Matters in this country about the same. We hear nothing here about the rebellion. Most of our intelligence is from the English papers.

I preached yesterday evening at Cuttack. I had some liberty and feeling. This morning Mr. S. received a letter from a young man who was present, stating that through the blessing of God he had come to a decision under my sermon, and wished to have conversation with us. This is cheering.

[The following valuable letter from Mrs. Buckley was received a few months ago and forwarded to the printer for insertion, but omitted for want of room. We have no doubt our friends will read it with pleasure.—ED.]

LETTER FROM MRS. BUCKLEY.

Cuttack, 1857.

MY VERY DEAR SIR,—I have sat down with the intention of communicating through your increasingly interesting periodical to the friends of the mission, some of the scenes I have seen, and conversations held with the heathen in the tours it has been my privilege to take with Mr. Buckley, in the cold season. My numerous pressing duties have hitherto prevented me from securing the leisure needful for copying the notes made during these tours. My first journey was in November, to revisit the scene of early efforts in the missionary cause, after nine years absence. It was not without some anxious feelings that I left my

dear friend Miss Butler to take entire charge of our large school, and domestic duties, but she most cheerfully undertook the labour and responsibility, and encouraged me to go with my husband.

We left home at day-dawn, and reached the banks of the Cajou Kajuri in time to see the monarch of day make his appearance in all his oriental splendour. Whilst waiting for some of our party, we had time to look round, and though so early, and quite cold, we observed many hindoo devotees, both male and female, standing in the river up to the middle in water, ready to do homage to the "ruler of the day," by pouring out water, clasping their hands together, and touching their foreheads, with various other ceremonies. From my heart I pitied them, and wished I could impart some of that light which had illuminated my own soul, and enabled me to know the Creator of nature, with her varied beauties, so that I could exclaim with one of old, "Thou, Lord, hast made me glad through thy work, I will triumph in the works of thy hands."

The tide soon carried us across the river, and then we had a formidable bed of sand, about a mile long, to pass over. Some of us who were feeling cold were inclined to walk, and thus warm ourselves, and lighten the bearer's burden. But as our shoes began to fill with sand, and the rays of the sun became fiercer, we were glad to seek the shelter of the palkee. Here stretched at our length, my little companion, Eliza Brooks, read a short lesson, and studied her spelling, whilst I looked over "The Freeman," which had come to hand most opportunely for our journey. The monotonous shouting of the bearers and shaking of the palkee, make it difficult to read anything that requires thoughtful attention, and yet it is very wearisome to lie hour after hour in this box-like conveyance without employment for the mind. Shut in a palkee we can see little of the scenery. This part of our journey, like our mode of travelling, presented little variety. From the river to the end of the stage it was a gradual ascent on each side of us; only a few yards from the main road was a chain of rocky hills, covered with brush-wood and trees,—we seemed to have turned our backs on civilization. Ten miles were passed over without seeing one rural village, surrounded by smiling fields of grain.

The traveller's rest at Chundika looks like a lodge in the wilderness. The air seemed very pure, and bracing, and I felt benefitted by the change. At ten o'clock breakfast was ready. Our table was furnished with a large dish of boiled rice, a fowl, curry, and a round of salt beef, which probably weighed about six pounds, bread, butter, and tea. We were all prepared by exercise and long-fasting to do justice to our well spread table. After breakfast, the hymn of praise was sung, and supplication and thanksgiving offered up from grateful hearts to Him from whom all our mercies flowed. The order was for dinner to be ready precisely at two o'clock. The sisters consulted together about their stores. There was no lack of supplies at the commencement of our journey, but to have enough to the end required thoughtful management. During the interval between breakfast and dinner, one sister was surrounded with the children, trying to amuse and instruct them; another superintended the domestic duties, and others were engaged in netting, sewing or reading. The gentlemen had a room to themselves, from which the ladies were not excluded, and an occasional glimpse we had saw them variously engaged in reading, writing, and sleeping. We started again early in the afternoon, and for two hours we found it very hot and fatiguing; happily for myself and little friend, we fell asleep, and did not wake until it had become pleasantly cool. We were soon out of our palkee, and with two of the gentlemen walked several miles. The scenery still continued uninviting, hedged in on each side by mountains: the population very thin, and but little land cultivated. Government has made great improvements in the road, and new villages here and there were being formed. One of my bearers, a respectable and rather intelligent old man, for that class, says a good deal in praise of government; he told me, when he was a boy, it was not safe to travel alone on this road, even in the day-time, but now he said he should not be afraid to travel alone on a moonlight night. Spots formerly celebrated for being the tiger's haunt were pointed out to me. It was

quite dark when we reached Mandhasal (literally, a place for sheep). It is a considerable village, and the country round is cultivated, and has a pretty appearance. How thankful we were to catch a glimpse of the modest, thatched, two room cottage, our resting place for the night. We all felt a bed of the humblest kind would be duly appreciated. We had got on faster than the native carts, and had to wait patiently until they arrived, before we could make up our beds for the night. When they came, in a busy scene followed, all hands were employed, some in arranging the tent cots, and others in preparing "the cup that cheers but not inebriates."

What would an Englishmen do in India without these two comforts? Dr. Livingstone would probably have suffered less from fever and fly bites had he had the light Indian tent cot that can always be secured from wet by being tied up in two yards of oil-skin cloth; cot pillows, bed clothes, and mosquito curtain, are carried with ease by one man a day's march. By ten o'clock, all were enjoying "tired nature's sweet restorer, balmy sleep." Orders were issued to be up by four, and ready to start precisely at five o'clock. A cup of coffee and a biscuit were allowed before entering upon the travels of the day. The scenery from Mandhasal to Khoorda is hilly, but not so wild and jungly, the land more cultivated. Khoorda is a large place; returning, Mr. Buckley and I spent a day and night here, and very much enjoyed ourselves. We met with a very interesting Indo-British family, Mrs. K.; she had been one of my pupils; now I found her a wife, and the mother of two sweet children. I learned with pleasure that family worship was daily observed. In the evening, whilst Mr. Buckley was engaged in preaching to the idolators, I, and Mr. and Mrs. K. visited a monument which had been erected over the remains of our countrymen, who had fallen in the conquest of this district. The Khoorda Rajah is hereditary high priest of Juggernaut, and keeper of the idol's wardrobe, and was very hostile to the British rule. This led to the conquest of the district in 1804. At one time there were a number of Europeans resided here, now, scarcely a vestige of their residence can be traced. The country round is picturesque, diversified by hill and dale, and wood and water scenery. Mr. K. thought it would be an encouraging station for missionary labours, and said the people often came to him for books. Since I began to write this letter, Mr. and Mrs. Stubbins and family have spent a few weeks there, and been much encouraged by the attention and manifest interest the people shewed in the Word preached. Oh! that we did but possess sufficient spiritual force to go forward and take possession of the land.

The government bungalow at Tangey is pleasantly situated. From the front verandah the scenery is extensive and varied. The Chilka Lake is visible, and when looking at it whilst the sun was shining, it reminded one of the Apostle's vision of the "sea of glass." Our route from Tangey to Balimase was through rice fields, ready for the sickle. The large trees, rural villages, streams of water, luxuriant crops and extensive landscape, hedged by hills in the distance, instantly brought the dear old country to my mind, and I called out at the top of my voice, is not this an English scene? It was quite amusing to see how catching my enthusiasm was. Mr. Buckley got off his horse, Miss Lacey, Mrs. Brooks and children were soon out of their palkees, and even the bearers were stirred up to try which could run along the fastest. Thirty miles of our way was across the lovely lake. We went on board our little open boat at eight o'clock in the evening. We had to rough it as to food and sleeping accommodation; the clear blue heavens, spangled with the bright stars, were our curtain. The soft breezes fanned us and carried our boat smoothly and rapidly along. A cup of tea, without any milk, and a few biscuits, made an agreeable repast after having walked several miles. Memory was too busy with the past to allow of my sleeping much that night. Fifteen years ago I crossed this lake the first time. Then I was looking forward to labouring in the missionary field, not knowing what lay before me, but unwaveringly believing that my Saviour had called me to this work, and that, sustained by his grace, I should not grow weary, whatever might be the trials appointed. I remember the placid water and majestic hills, rising as it were out of the water, had then a soothing effect upon

my mind, reminding me of one and another of God's gracious promises to his children. "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth and for ever."

Before the sun was up, I was glad to leave the palkee (where I had been much cramped during the night), and seat myself on a plank of wood put across the boat, my feet resting on some bamboo laths, which had been tied together: this we called the poop. A venerable looking old man, with hair quite white, stood at the helm, near to him lay a middle aged man and a boy, the latter were sleeping. The lake was enlivened with many little boats sailing along before the wind, and here and there rose rocky islands of some elevation out of the water. Our boat sailed near to several of them, and we were struck with their singular formation,—huge blocks of stone tossed and piled on each other in the greatest confusion. One could fancy from the appearance of two of the masses that they were the ruins of olden times. The tops of these islands are covered with shrubs and trees, and are the resort of numerous aquatic birds. A chain of hills extend along the whole of the south western coast, some of them jut into the lake, and at the foot of them are numerous villages and cultivated valleys. After having feasted my eyes with the scenery, I took up my Oriya Testament, and began to read aloud Matt. v. 44, 45; when I left off reading, the old boatman said, "Lady, read those words again," and at the same time roused the other men to listen, I did so, and encouraged them to make remarks. My dear husband joined us, and we had a lengthened and interesting conversation. At the close they asked for books; finding they could not read, I enquired what they would do with them? O, said the old man, I will get some of my village people to read them to me. The books were given, and the heartfelt prayer offered that the little messengers might convey saving truth to the mind of that aged idolater. In our labours in a heathen land, we are called to walk by faith. How precious is the command and promise, "Cast thy bread upon the waters, for thou shalt find it after many days." Seventeen days were spent very pleasantly with dear old friends and new. Aska, Gopalpore and the new village were visited. In the girls' school, all but one of the dear girls formerly under our care, had married, and left the school, and settled in the christian villages. At the new village I met with dear Suba; her husband is a farmer; she has one bright looking girl and three sons. Her little mud cottage was very clean, and all her children were clothed in a garment of some kind. She seems the same pious gentle being she was for years in the school, only looks a little more matronly.

Darlimbo has entered her heavenly home, and left a little Paul, Timothy, and Bhoda, too young to know their loss. Her memory is still cherished with affection. As the father presented his children to me, he said with a faltering voice and tearful eyes, "Ah! she was a good wife and mother," J. Kidi's children are all sons, and she is highly favoured in the estimation of hindoos.

At the new village I was surprised to see such a number of sturdy looking boys, and remarked it to the schoolmaster; his reply was, "The Lord knew what hard work the clearing of the jungle and tilling the land was, so he had graciously given them sons to help them." Time will not allow of my referring to all the dear young people by name with whom it was my privilege to have converse once more in the flesh. At the mother's meeting we had to speak of special mercies in their lives, being preserved when the fire broke out and consumed all their property, yet through the kindness of their heavenly Father they had suffered no loss from this calamity, God having graciously raised up friends to aid them. They have now better houses in a better situation than they had before the fire. The chapel too is larger, and a more substantial building. The mission families were well, and we bade them adieu, feeling truly thankful for so many proofs that God had established his kingdom there, and praying that he would add continually to his church such as shall be saved with an everlasting salvation. Our letters from home encouraged us to do what we could in visiting and scattering the good seed of the kingdom in the heathen villages. At Tangey, Eliza Brooks and I took with us a number of tracts. We met, on our way to the village, some sharp looking boys and an old man, who gave us his salaam. I

enquired of him if any of the boys could read. Some of them were not willing to own their ignorance, and asked for a book: they were told they should have one if they could read it. Poor fellows, not one of them passed muster. Whilst they were being tested a bright looking boy came up, well dressed, and wearing several golden ornaments in his ears and round his neck. The old man on seeing him, said, Lady, that boy can read. He came to me and began to read very fluently in Oriya,

"Thou shalt have no other God beside me,
And before no idol bow thy knee.
Take not the name of God in vain,
Nor dare the Sabbath day profane."

Every line had to be explained. The little boy appeared much pleased with his book, and begged of us to go to the school, adding, his masters would regard it as a favour for us to visit it. We soon reached the school-room, which was an oblong shed, with mud walls and a thatched roof. We were received very politely, and all my questions about what the boys were learning answered very civilly. The masters acknowledged they were not able to teach the boys more than the reading of the Bhagabot and Arithmetic. The school-room was soon filled with men and boys, and crowds of women stood at the door of their houses. I gave them a short account of the instruction contained in the catechism. No one interrupted me while I was talking, but at the close an old man said very quietly, "Shall we continue to worship our gods if we regard that book?" I did not answer the old man, but turned to the schoolmaster, and asked him to read a little. He was pleased to comply with my request, and read a page or more from the tract on the new birth. He read extremely well. The boys were formed into a class, and each read a little. I succeeded in distributing my tracts quietly by telling them I should not give any away if they made a noise, and only those who could read would receive a book. A number of persons on hearing this quietly withdrew, and all who received books submitted to the test. I had a long chat with some merchants on the importance of having their daughters taught to read, not their shastres, they would do them harm they were so impure, but God's Word, which taught us how "to cease to do evil and learn to do well." We were received kindly by the women in our visits from house to house, but the women generally were so ignorant that they seemed only capable of understanding what had reference to household matters. Their children looked dirty and neglected: one poor child was almost blind. Tearing a piece off my muslin handkerchief, I insisted on the mother washing its eyes with some warm water, and offered to give her some medicine, she promising to send for it. I could have spent weeks happily amongst these poor people, they appeared so anxious for instruction. Two men returned with Mr. Buckley from a more distant village, for some books. They asked him to teach them how to pray; he dictated a short prayer, and they repeated it again and again. But I must conclude, having already exceeded the limits of a letter. My dear husband is writing you on the troublous times that are passing over us. May these trials awaken in all our churches a spirit of more earnest prayer for the fulfilment of God's promises, and for more effectual aid to God's servants in this land. Our affectionate regards to Mrs. Goadby, yourself, and family. The Lord comfort your hearts in parting with your dear son.

Yours in christian bonds,

S. BUCKLEY.

LETTER FROM MR. W. BROOKS.

Cuttack, December 3rd, 1857.

MY DEAR BROTHER GOADBY,—I commenced a note to you whilst at Jajipore several days ago, to tell you that we had commenced our cold season work again. At that time, with one exception, all our brethren were out in their districts, and about their Master's business. But on the following morning, our letters

brought us information which led us to alter our plans, and, as we thought, rendered our speedy return home prudent at least. Our letters reported that Dr. More had been barbarously murdered, as also a Mr. Anson, on their way to Sumbulpore: that a party of Orissa Paiks had been ordered to follow a third European then on his way to Sumbulpore, as escort, but had refused to march, and that several of them were in jail. There were our wives and families, children in the asylums, and the native christians; and if any difficulties should arise, what would become of them? Our Commissioner and Judge, left home the same day that we did, intending to make some stay at Balasore; and our fears were not much allayed by learning that the former had returned the previous night. The Judge reached Jajipore soon after our letters, and confirmed most of the intelligence we had received; we therefore determined to leave early next morning, and reached home the second morning after riding more than twenty-five miles along a wretched road before breakfasting. But all were safe, and every thing quiet as usual. We were surprised to find brethren Buckley and Taylor had reached Cuttack the previous evening, having returned from the bad state of roads, or rather no roads at all. There is scarcely a doubt but that Dr. More was cruelly hacked to pieces, as well as some of his Cuttack bearers, by men speaking the Oriya language, at the instigation of one or more Rajahs of tributary mehals. Mr. Anson most miraculously escaped by rushing into the jungle at the moment of attack; and after hiding two days, was delivered by a number of Orissa Paiks. They were attacked shortly afterwards, and one of their elephants was taken away: one of the scoundrels was shot. The Palkey bearers were ordered to strip themselves of every cloth they had, and those who escaped returned to Cuttack in a leaf dress: those who demurred to throw down their clothes were immediately attacked. I believe three were killed, and some others wounded. It is well known that some of the Rajahs in the jungle mehals of Cuttack district are disaffected towards the Government, and they will doubtless do all the mischief they can in their jungle fastnesses; they will scarcely attempt anything in our immediate neighbourhood, unless aided by those within the town, which is not at all probable.

Brother Stubbins and myself left home for Khundittur on the morning of the 17th ult., and were followed by Ghanu Shyam. I must confess to having felt some little anxiety before leaving, as a considerable number of the disbanded sepoys, or sepoys on leave, had at one time or another come down the road to Pooree. But these anxieties were soon scattered to the winds, and we commenced our work at the Tangi market. The people here have often shown strong opposition to the truth, and this time was no exception. There is a number of very awkward-spirited brahmans here, and these generally try to raise opposition and uproar. Gunga Dhor came from this neighbourhood, and they have never forgiven him for leaving their ranks. Being anxious to get to Khundittur, we attended only two markets, and one or two villages on the way. On the Saturday evening we had a church meeting, and I regret to add that it was found necessary to exclude two females from this small church. We attended the early prayer-meeting on Sabbath morning; Ghanu preached in the forenoon; and brother Stubbins administered the Lord's supper in the afternoon. Just before the afternoon service, we heard of the "Agamemnon" having been telegraphed in Calcutta.

After breakfast on Monday morning we left for Jajipore, taking Hurripore market on the way, Jagoo and Thoma accompanying us. Whilst engaged in the market, an express cooley arrived from Cuttack, with letters from brother Bailey and your son John, posted at Kedgerie, announcing their safe arrival in the river. Our daily prayers on their behalf had thus been answered, and our hearts were full of thankfulness. We were very sorry to learn that John had met with an accident on the way out, but trust that he has quite overgot it. The Gospel has been preached at this market so often that it is no new thing, and the people seemed to have no relish for it: some heard tolerably well, but others gave us much trouble. We had a long ride to the Jajipore bungalow.

We remained at Jajipore the three following days, attending a large market

each day. They have all increased in numbers of people since my first visit, and we were listened to generally with very great attention. There are markets in the immediate neighbourhood every day in the week; and being a populous place itself, would make a very important station for a missionary. Great numbers of pilgrims come here, on their way to or return from Pooree. There are five hundred families of brahmans entirely dependant on what they receive from pilgrims, &c. (besides other brahmans.) and they complained loudly of the hard times. Since the sepy mutiny commenced, their supplies from up country have almost ceased, and provisions have become much dearer, and they declared they were all dying of want. We gave them no encouragement to hope for better times, and advised them to commence a more honest means of subsistence. They took all in very good part. It is rather remarkable that at no place was a syllable said about the mutinies, nor a question asked. A few days before we reached Khundittur, one of a party of Paiks, on their way from Balasore to Cuttack, flourished a sword several times over Jagoo's head whilst he was speaking on the bank of a river, and commanded him to say no more. The poor ryots are oppressed too much already by their Zemindars to wish for a change, which would place them entirely at the mercy of their former rulers.

I send home a copy of the "Overland Friend of India" by each mail. This you may possibly see from Nottingham. There is no doubt it will give the best precis of Indian matters that will be sent home. We hope matters are in a fair way at Lucknow, though it will be terrible work. The death of General Havelock is announced: this will be universally regretted. How could we wish that he had lived to enjoy the honors that would have been richly gained! But we trust he has gone to enjoy more lasting honors. There has been a mutiny at Chittagong; and the two companies of sepoys at Dacca refused to give up their arms, and fired at the sailors who had gone to their barracks for the purpose of disarming them. One seaman was shot dead on the spot, and several have died since. Forty-two of the sepoys were killed. I have just heard that two companies from the wing of the 5th Regiment here, are going off *immediately* for Sumbulpore. There are five companies of the 40th Regiment there already, and guns. The Assistant Commissioner up there has acted most irresolutely.

A letter was received this morning from your son John. He writes that they expect to leave Calcutta to-morrow. So we are hoping to see them by this time next week. Brethren Buckley and Taylor have gone out again for a few days. We are all tolerably well. Mrs. Brooks desires to unite with me in kindest regards to Mrs. Guadby, and family.

Affectionately yours

WILLIAM BROOKS.

INDIAN MISSION EXTENSION.

BAPTIST MISSIONARY SOCIETY.

THE friends and supporters of the Baptist Missionary Society are aware that the revolt which has swept over some of the finest provinces of Hindostan, has not left unscathed the missionary stations established within the range of its influence.

At Agra, the mission house, chapels, and the schools, have been burnt, plundered, or destroyed. Through the good providence of God the lives of the mission family and native christians were saved by their taking timely refuge in the fort. Muttra is a scene of desolation; but the missionary, Mr. Evans, escaped to Agra, losing all he possessed. The christian village of Chitoura, comprising the mission houses, the weaving shop, cottages, chapel, and school, is in ruins; the native christians are scattered. In Delhi, the missionary, Mr. Mackay, has fallen a prey to the sanguinary soldiers; the native teacher died a martyr's death; and the widow and two daughters of our late missionary, Mr.

Thompson, were the victims of foul atrocities. Thus has it pleased God to try our faith, and, for a time, to hinder the direct labours of his servants.

The reinstatement of the mission is earnestly desired by the Committee, and that with augmented strength. In Agra and Delhi the Society, as early as the year 1816, commenced to labour. With varying ability, yet never with adequate forces, it has continued to promulgate the word of life. Success hitherto has been but partial. Yet a considerable number of persons have been brought to the knowledge of the truth, while gradually an open and effectual door has been gained in the entire district for the entrance of the gospel.

The Committee are not disposed to regard recent events as likely to create additional barriers to the progress of the gospel. On the other hand, the probabilities seem very favourable to a more attentive consideration on the part of the people of the word of life. The lessons which Divine Providence is teaching, by this mutiny, are likely to have a beneficial effect on all classes, and to awaken a more earnest regard to the great salvation. The present attitude of the people towards missionaries encourages the hope of a willing audience for their message; and in no instance have they shown any hostility to missionaries as such.

The Committee are sure that they only express the feelings of their christian friends when they propose, as God may help them, to direct the energies of the Society to the reconstruction of the mission so painfully interrupted, and to increase its efficiency. They therefore propose:—

1. To reoccupy the stations as soon as circumstances will allow.
2. To increase the number of missionaries, and to open new stations where practicable.
3. To direct the attention of the missionaries, especially at the present time, to a widely-extended itineracy and dispersion of the seed of the word of God, and the formation of native churches, leaving to future opportunity the reopening of the schools which are now broken up.
4. To request for these important purposes enlarged contributions, the formation of a special fund, and the augmentation of the regular annual income of the Society.
5. To urge on the auxiliaries a canvass of their respective localities, with the hope that in this great crisis, not only will all those of their friends who usually contribute increase their gifts, but that help may be obtained from others to whom India's evangelisation may be an object of desire and interest.
6. To request of the churches special prayer that suitable men may be raised up for this occasion.

LONDON MISSIONARY SOCIETY.

In common with all classes of their countrymen, the Directors of the London Missionary Society have watched the progress of the mutiny in India with deep solicitude. But the peculiar and important duties devolving upon them increase this solicitude; for while they believe that the fearful evil has been permitted by Divine Providence for the accomplishment of great ultimate good to that land, they nevertheless feel that it entails upon those who are "put in trust of the Gospel," an urgent obligation to augmented efforts for the evangelization of its inhabitants.

Under this conviction, they deemed it their duty to submit the subject without delay to the serious consideration of the representatives of the Society's Auxiliaries, at a meeting of the town and country Directors, specially convened at the Mission House, Bloomfield-street, on Tuesday the 19th inst. At that meeting, which was large and influential, the following resolutions were unanimously adopted:—

1. That the deeply affecting events which have occurred in Northern India during the last year, in connexion with the Mutiny of the Bengal Native Army, demand, from every section of the Protestant Evangelical Church, a great increase of zeal

and liberality in extending the blessings of the Gospel throughout that vast Empire, as the best and only security for its future peace and prosperity.

2. That the London Missionary Society, having for the last half century employed devoted labourers in different parts of India, whose various exertions God has been pleased to crown with distinguished success, should take its fair proportion of effort for extending the blessings of the Gospel among the teeming multitudes yet involved in heathen darkness, and that, accordingly, the Directors employ their best efforts with all classes of their constituents, to enable them to send forth, within the next two years, at the least Twenty additional Missionaries, to aid in carrying onward this great enterprise.

3. That, as the accomplishment of this object would involve the expenditure of £5000 in the passage and outfit of the new Agents, and a regular increase in its expenditure of more than £6000 per annum, it is absolutely necessary that a Special Appeal should be made to the zeal and generosity of the Society's friends, to enable the Directors to meet the first two years' outlay, and also for a permanently enlarged liberality to render the Society's Annual Income equal to this great increase in its expenditure.

4. That, in order fully to present the importance and urgency of the proposed effort, a Public Meeting of the Members of the Society be held in the Metropolis at the earliest practicable period; and that its friends throughout the country be also urgently invited promptly to adopt suitable and energetic measures, by holding public meetings or otherwise, in furtherance of the object.

5. That, in adopting the preceding Resolutions, the Directors cherish an entire and prayerful reliance on the Divine Redeemer, the Great Head of the Church, to sanction and prosper their humble endeavours for the extension of his Kingdom by disposing the hearts of his people liberally to contribute the free-will offerings required for the enterprise—by raising up well-qualified Evangelists, willing to consecrate themselves to this great service—by guiding them to their appropriate fields of labour—and, by the outpouring of his Holy Spirit, rendering their various efforts successful in the conversion of the Heathen, and the establishment of his kingdom.

THE CALL OF DUTY IN RESPECT TO CHRISTIANITY IN INDIA.

From the Wesleyan Missionary Notices.

THE call of duty in respect to Christianity in India is immediate and urgent. It is quite possible that the errors of the past, to call them by no harsher name than errors, may be perpetuated in the future. Those errors are,—

First, The permission of flagrantly wicked and immoral practices under pretence of religion; such as the murders of the sick and aged on the banks of the Ganges; the most inhuman and extravagant polygamy; the profession of the dancing-women at the pagodas; infanticide; and other evils which have hitherto gone unpunished, and almost unnoticed and unchecked.

Second, The participation of British functionaries, in Heathen observances,—the military by firing salutes,—the civil servants by taking direction of pagodas, processions, and festivals,—the legal profession, by observing and encouraging holidays and ceremonies in courts of law of a directly idolatrous character; such as the annual worship of books, writing materials, &c., at *Ayutha-Tiza*, or, the Feast of Implements, which British Judges have allowed in their presence, and have looked upon with pleasure and approval!

Third, The regard paid to caste and religion in the employment of the natives in the service of Government, to the effect of perpetuating and strengthening the most absurd and injurious distinctions among fellow-subjects, and to the exclusion of Christian converts from the ranks of the army and other situations of trust.

Fourth, The exclusion of the Bible, except as a book of reference, and of all Christian teaching from Government schools and colleges.

When it is remembered that the gentlemen who have promoted and encouraged these practices, or, at the least, permitted them, are still inclined to promote, en-

courage, or permit them; and that, holding these views, they still occupy positions of power and influence at home and in India; and that, having this vantage-ground, they will not fail to avail themselves of it, it is evident we have nothing to hope from them, and everything to fear, with regard to the future. Should there be no departure from the "traditional policy" in the Government of India, our martyrs will have suffered, our soldiers will have fought, bled, and died, in vain; the cry of our expiring countrymen and countrywomen for Missionaries to instruct these Pagans in the knowledge of God and of Christ, and in their personal responsibility, will have been in vain. The agonies of horror, and indignation, and suspense we have endured, month after month, will all have been in vain. India will remain under the dominion of Paganism: and caste, and other works of the devil which Christ came to destroy, will flourish under the eye and patronage of British functionaries, if the system, with its present tendencies, is to continue unchanged.

Such is the calamity which awaits India, such the disgrace we shall have to endure before the world, and such the guilt we must as a nation incur before God, unless, by the Divine blessing on the efforts of the Christian people of these lands, a change can be introduced into the councils of the Government of India at home and abroad.

GENERAL HAVELOCK.

Resolution of the Committee of the Baptist Missionary Society.

AT the last quarterly meeting the attention of the Committee of the above Society was naturally directed to the lamented death of General Havelock. It was felt to be an event of such unusual importance, and connected as he was with the denomination, and incidentally with the mission, it seemed naturally to call for some expression of feeling. And this deviation from their ordinary practice is justified, if that were needed, by the fact stated in the closing paragraph of the resolution which we subjoin:—

"Resolved—That this Committee have heard with feelings of profound regret of the death of General Sir Henry Havelock, K.C.B., son-in-law of the late Dr. Marshman, one of the first missionaries of the Society. More than forty years of his life were passed in the faithful service of his country, during which he was engaged in almost every great military achievement connected with the growth of the British empire in India; manifesting, in the constant discharge of his duties, the highest mental and moral qualities, and the most chivalrous courage. They unfeignedly rejoice that he was enabled throughout his whole public life to maintain, with honourable consistency, the Christian name and character, and that he was, both in public and private life, known to be a man who feared God above many. His superior officers were accustomed to express their reliance on him and the troops under his command, as always prepared for any exigency. Having ultimately obtained an independent command, he proved his fitness for it by his heroism, endurance, devotedness, ability, and success; and in the act which crowned his honourable life, the relief of the beleaguered garrison of Lucknow, he endeared himself to the hearts of the people of England, by whom his death is mourned as a national loss. His reputation as a soldier was, if possible, surpassed by his character as a Christian. His long professional life was marked by a most conscientious and rigid adherence to duty, and by the uniform display of an exalted piety. The Committee cannot but rejoice that the grace of God was manifested by him in every walk of life.

"While thus recording their sentiments regarding their departed brother, they desire to express their deep sympathy with Lady Havelock and her children, and with their esteemed colleague, John C. Marshman, Esq., in the loss they have sustained; and they deviate, in this instance, from their usual practice, because they cannot but remember that they, as well as the late Sir Henry Havelock, are intimately connected with the venerable name of one who was among the first, as he was one of the most eminent, of the missionaries who were first sent forth by this Society to labour for the evangelisation of India."

Foreign Letters Received.

BERHAMPTON—H. Wilkinson, Nov. 16th,
Dec. 5th.
CALCUTTA—W. Bailey, Nov. 24th,
Dec. 4th & 7th.

CALCUTTA—J. O. Goadby, Nov. 21st.
CUTTACK—J. Buckley, Nov. 3rd.
—————I. Stubbins, Nov. 3rd & 19th,
Dec. 3rd, Jan. 4th.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From December 18th, 1857, to January 18th, 1858.

£. s. d.			£. s. d.			£. s. d.		
Balance of Legacy, by the late J. Wright, Esq. Birmingham 72 19 6			Mr J. Stapleton's box ... 0 12 0 Miss E. Barton's do. ... 0 7 11 Collected at Bagthorpe 1 13 0			Loughborough.		
BURTON-ON-TRENT 11 2 0			17 11 2			WOOD GATE.		
DUFFIELD, 1857 ... 2 2 0			Less expenses ... 0 5 0			Public Collections 8 12 0 Less expenses ... 0 14 0		
Public Collections ... 1 13 2			Kirkby and Kirkby			Macclesfield.		
Windley Collection ... 0 16 0			Woodhouse.			Public Collections 4 2 10 Mr T. Willver 1 0 0 Miss Hambleton's box ... 0 14 8½ Miss Gardiner's do. ... 0 5 8 J. S. Benson's do. ... 0 7 8½		
2 14 2			KIRKBY.			6 11 0½ Less expenses ... 0 14 6		
Halifax.			Public Collections ... 3 13 8			Measham and Netherseal.		
Public Collection ... 3 4 6			Missionary prayer-meet- ing box 0 12 7			MEASHAM.		
Messrs. J. Crossley and Sons 2 2 0			Fanny Jennings' box ... 1 1 8½ Susan Jackson's do. ... 0 12 8½ Elizabeth Fox's do. ... 0 11 3½ Mary Wharmby's do. ... 0 11 0 Mary Scothorne's do. ... 0 7 1½ Everard Shacklock's do. 0 5 4 Small sums 0 5 11½			Donation from the late Mr. Boss, per Rev. G. Staples 10 0 0 Public Collections 3 8 2 Mr H. Orgill 0 10 0 Mr J. Whitworth 0 10 0 Collected by E. Powell and M. Whitworth ... 2 16 2½ Miss M. A. Hardy's card 0 7 6 A. & E. Thompson's box 0 5 0 Mr Burton 0 2 0 Girls' box in Sunday School 0 10 6½ Boys' ditto 0 2 6		
Mrs Hodgson 2 2 0			8 1 4			NETHERSEAL.		
7 8 6			KIRKBY WOODHOUSE.			Public Collection 1 5 6½ Mr Shakspear 0 10 0 J. Shakspear's box ... 0 6 0		
Ilkeston.			Public Collections 2 14 8			20 13 5½ Less expenses ... 0 8 0		
Public Collections ... 7 3 2			10 16 0			Spalding.		
School box 0 6 3			Leeds.			Juvenile Association ... 7 10 0		
Miss A. Hithersay's box 0 10 4			CALL LANE.					
Collected by Miss M. West.			Juvenile Association, on account 5 0 0					
Mr G. S. West 0 10 6			Lisnabrin, Ireland.					
Mrs West 0 10 0			Miss Ponsonby Carew, for Orphans in Miss Butler's School, Cut- tack, to be named Sarah and Letitia 5 0 0					
Misses West 0 10 0			London.					
Mr J. West, 2 years ... 0 10 0			R. Wilkinson, Esq., Tot- teridge Park 1 1 0					
Mr W. Harrison 0 10 0								
Ditto (donation) 0 10 0								
Mr Hithersay 0 10 0								
Mr C. Harrison 0 8 0								
Mrs Twells 0 5 0								
Small sums 0 2 2								
12 5 5								
NEWTORPE.								
Public Collection 1 9 10								
Collected by Miss H. Barton.								
Mrs Barton 0 5 0								
Miss P. Barton 0 5 0								
Miss H. Barton 0 5 0								
Small sums 0 8 0								
1 3 0								

Subscriptions and donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Derby, Treasurer; by the Rev. J. C. Pike, Quorndon, Leicestershire, Secretary; and by the Rev. W. Miller, engaged, during his sojourn in England, as Travelling Agent to the Society.

THE
GENERAL BAPTIST MAGAZINE,
Repository,
AND MISSIONARY OBSERVER.

VOL. 5.—NEW SERIES.

APRIL, 1858.

No. 52.

SIR HENRY HAVELOCK.

A DISCOURSE PREACHED IN THE BAPTIST CHAPEL, ILKESTON,
FEBRUARY 14TH, 1858.

"He being dead yet speaketh."—Hebrews xi. 4.

ONE of the most solemn facts connected with humanity is that it is possessed of influence. Every man, whatever and wherever he may be, whether the monarch on the regal throne, or the mendicant by the way side, both directly and indirectly has social power. Nor is this limited to life. It continues after death has laid his cold hand upon us. We are endowed with a two-fold immortality, for we exist not only in another world, but also in the memories of those whom we leave behind. Thus, Paul, though dead, yet speaketh, by means of his epistles, to a larger audience than he ever had in the days of his flesh. Bunyan, though dead, yet speaketh to admiring multitudes by his wondrous and truthful allegory. Fenelon and Massillon, Hall and Foster, though dead, yet speak to grateful thousands by their sermons of wisdom and eloquence. Such being the case, we may say of every good man, in the words of the poet,

"Thy great example left behind,
Shall still to men extend thy care;
Disclose the surest path to fame,
And nobly point the social aim
To save, to pity, and to spare!"

It will be readily admitted that these remarks are applicable to the justly revered christian whose unexpected loss Britain yet mourns. Taking it for granted that it will not be needful to enter into a detail of his life, we would ask your attention to some of the thoughts suggested by his character and deeds. What may we learn from his career?

1. *He being dead yet speaketh of piety.* Havelock was a man of unaffected devoutness. He dwelt in an atmosphere of prayer. Two circumstances shall suffice as illustrations of this. It was his custom to spend two

hours early in the morning in supplication and in reading the scriptures. If the troops were up and marched at six, then he was up at four; if they marched at four, he was up, engaged in his devotional exercises by two. Again, as he was going from Persia to India, the vessel in which he sailed was wrecked, and greatly owing to his presence of mind, the whole crew was saved. When all were safely on shore, while some were lamenting their losses, and others congratulating themselves on their escape, a manly voice was heard calling upon them to give thanks to God. And whose voice was that? It was Havelock's. Who led their united thanksgiving? Havelock did. Yes, kneeling down upon the beach, and surrounded by his fellow passengers, the one who was least daunted by danger, showed that he was least ungrateful when delivered. Truly, he speaketh to us of piety.

There is nothing exceptional here. You will find that real greatness always has its foundations in a spirit of devotion. The tree of righteousness is ever watered by the nightly and morning dews of prayer. Do I turn to the heroes of ancient days? I find that Moses, the lawgiver, whose statutes are yet the basis of wise legislation; David, the bard of Israel, whose lyre still breathes its music in our midst; Gideon, the warrior, who drove back with valiant hand the hordes of Midian; and Isaiah, the seer, whose faithful portraits of the Messiah entitle him to the honours of the historian, as well as those of the prophet,—all were men of prayer. Do I glance at the heroes of modern times? Milton, whose name is “familiar to our mouths as household words;” Cromwell, that mighty bulwark of European freedom; Howard, who, like his Master, went about doing good; Wilberforce, who broke the fetters of the injured and despairing slave; and Luther, “that solitary monk who shook the world,”—all these were men of prayer. Go and do thou likewise. In these days of scepticism, when the moorings of faith are so often loosened, and full many a gallant barque is wrecked on the ruthless ocean of infidelity, there is but scant homage paid to prayer. But whatever else you doubt, my brethren, doubt not the full value and efficacy of supplication. Whatever else you neglect, forsake not the throne of grace. It is one of the grand motive-powers of the christian life. It cannot be dispensed with without the most serious injury to our highest interests. Ye who are young, and are eager to pursue the pleasures and toils of existence, if ye would be kept from an end ignominious and hopeless, be men of prayer. Ye who, with blanched locks and wrinkled forehead, having borne the heat and burden of the day, are upon the verge of the tomb, if ye would enter into rest immortal, be men of prayer. Doubter, think not by reason alone to dissipate thy misbelief. Well has it been said, “He that would reason, let him pray.” Believer, if thou wouldst persevere in the narrow way, and reach the eternal city, there to receive the crown which cannot fade, frequent the mercy seat of Emmanuel. As we sometimes sing,—

“Prayer makes the darkened cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.”

2 He being dead yet speaketh of *unity*. The deceased warrior displayed in his intercourse with various sections of the church, a spirit which none can fail to admire. He proved the worth and beauty of religious union. A firm adherent to the tenets of the Baptist denomination, of which he was

a member, he was nevertheless the antipodes of a bigot. While he would concede no iota of what he believed to be true doctrine, he was second to none in sympathy with every conscientious servant of God. Like the magnanimous Paul, the utterance of his life was this, "Grace be with all that love the Lord Jesus Christ in sincerity." In proof of this hear a brief extract from a speech which he made at a public meeting, while he was in Bonibay. "Whilst he should part with his Baptist principles only with his life, he declared his willingness to fraternize with every christian, who held the Head, and was serving the Redeemer in sincerity and in truth. And here he would protest against its being alleged, as adversaries would insinuate, that where men of various denominations met as this evening in a feeling of brotherhood, they could only do this, paring down to the smallest portion the mass of his religion; on the contrary, he conceived that all brought with them their faith in all its strength and vitality. They left, indeed, he thought, at the door of the place of assembly, the husks and shell of their creed, but brought into the midst of their brethren the precious kernel. They laid aside, for a moment, at the threshold, the canons and articles and formularies of their section of christianity; but carried along with them up to the table, at which he was speaking, the very essence and quintessence of their religion."

A valuable lesson is conveyed to the church of Christ in these words. One of our great wants is unity. Perhaps more is said of the lack of it, in some quarters, than is necessary. We are not disposed to think that there is that bitter and intolerant feeling on the part of one sect to another that some would insinuate. Albeit none of us have too much oneness of spirit and co-operation of endeavour. Therefore we plead for more unity. Mark, we do not ask for uniformity. Exact accordance in creed, perfect agreement in points of doctrine, is not to be looked for. Just as no two human beings are alike in countenance, so no two are exactly the same in temperament and intellect. And as long as this is the case, there will be difference of opinion, as the natural result. But this is compatible with unity, the display of a loving spirit and combined effort in overcoming sin and error. Look at those stars above. Theirs is the union we should emulate. How different are they in magnitude and glory, in the velocity with which they travel, and the orbits in which they move. Yet they *all* "declare the glory of God," and are

"For ever singing, as they shine,
The hand that made us is divine."

Look at the grand forest population. Those trees are not fashioned and clipped, as we sometimes see them done, by the absurd inventions of man, they are not alike, either in fruit, shape, or foliage. But *all* lift their branches, like fingers pointing to heaven, and all bring forth fruits to the honour of God. This is the union we desiderate. To quote from the sermon of a distinguished clergyman of the Anglican church:—"Be sure, my friends, that in proportion as we really love the Lord Jesus Christ, we shall love those who love Him, be it in never so clumsy or mistaken a fashion; and love those too whom He loved enough to die for them, and whom He loves now enough to teach and strengthen. We shall say to them, not 'wherein do we differ?' but, 'wherein do we agree?' Not, 'because I cannot worship with you, therefore I will not work with you;' but rather, 'I wish that I could worship with you; I will whenever and wherever I can,

as far as you allow me, as far as your worship is not in my eyes an actually sinful thing; but, be that as it may, we can at least do together something better than men worshipping, and that is, working. We can surely do good together.—Together, let our denomination or party be what it may, we can feed the hungry, clothe the naked, reform the prisoner, humanize the degraded, save yearly the lives of thousands by labouring for the public health, and educate the minds and morals of the masses, though our religious differences (shame on us, that it should be so!) force us to part when we begin to talk to them about the world to come." These words we cordially endorse, and commend them to your consideration. Why should we be as cold and distant, one sect with another? Because I am a dissenter, must I therefore look with suspicion upon my brother the churchman? You are an Independent but I am a Baptist; is that a good reason why we should not fight the Saviour's battles together? Must Septimus scowl at Octavius because the one is a follower of Calvin and the other is not? Surely we are all followers of Christ. There is one Captain and one battle, one weapon and one victory. Therefore, let us act accordingly.

3. He being dead yet speaketh of *courage*. That Sir Henry Havelock had courage in the ordinary sense of the term you all know. Unlike the idle boaster who makes large promise in the hour of safety, of what he shall do in the hour of peril, but when the danger arrives cowers and retreats, he was ever the same, brave and valiant. While shot and shell poured upon the gallant troops of England, like hail, he sat calm and self-possessed, as if it were only the fleecy snow that descended. But he had courage of another and better kind:—*moral courage*. There are men who would beard the lion in his den, meet the tiger in his lair, stand foremost in the ranks of battle, and march to the cannon's mouth with steady step, who cannot bear the derision, the ridicule, or the scorn of a fellow creature. They quail before a taunt, and fly at the approach of jeers. Not to this ignoble band did the veteran warrior belong. He had a heart brave enough to bear any abuse, slander, or scoffing which might be heaped upon him for his religion. For, my hearers, surely you have found ere this that it is yet true that "they who will live godly in Christ Jesus must suffer persecution." Whitfield once said something to this effect, that no man ever went to heaven without wearing a fool's cap. There is a meaning in the remark which every christian has learned by experience. Havelock was taunted and jeered because of his religious habits. "Fanatic," "enthusiast," "superstitious," "saint," were epithets freely applied to him. But he heeded none of these things. He was a man of heroic courage.

A considerable amount of the wrong-doing of mankind is occasioned, though not caused, by cowardice. We are too fearful of offending that giant terror, public opinion. Nothing is more common than to notice the right course abandoned on such grounds as these, "what will people say?" "how it will look!" "every one would be laughing at you if you did so and so!" Here, as elsewhere, let us *avoid extremes*. To make a lungeous tilt at public opinion simply to acquire notoriety is folly itself. None but the little in mind assume eccentricity for its own sake. Nevertheless, we should be on our guard against belying our honest convictions from fear of ill favour with society. Popularity! What so capricious and unstable? The multitudes who wave the palm branch to-day, will erect the cross to-morrow. Hark, how they make the welkin ring with the "Hosannahs:" wait a while, and you shall hear them cry, "Crucify him, Crucify him."

Now they bow down before the idol : soon they will hurl it to the ground and laugh at its ruin.

"The breeze
That kindly bears the gladsome bark along,
Has oft been known to grow the hurricane
That sends her to the bottom !"

To sacrifice rectitude and morality, therefore, to such a fickle mistress as fame is at once unwise and wrong. Rather let us, as soldiers of the cross, discipline ourselves to long endurance for his sake who "despised the shame," and be courageous in his cause.

4. He being dead yet speaketh of *power*. By this we do not mean physical power. Havelock was not remarkable for this. No Herculean strength was his. Nor do we mean mental power. For although he proved himself a consummately skilful General, and was not altogether a stranger in the realms of creative literature, we conceive he was not distinguished by what would be called genius. He had not the power of the orator who moves the passions of his auditory to and fro as the night wind bends the branches of the sturdy oak, nor that of the poet who sings in stirring strains of human woes and joys, nor that of the philosopher who wrestles with reluctant nature, and extorts from her long unrevealed secrets. But we refer to moral power, the force of genuine goodness. *He had power over circumstances*. From what we can learn, we should judge that no profession has more dangers and temptations than that of a military man. Bibles and barracks, guns and goodness, prayers and pistols, steel swords and spiritual songs, do not often go together. It is not going too far, indeed, to say that a camp or a barracks exercise a most pernicious, immoral influence. Yet Havelock rose superior to all. He was not the creature of circumstances, he made them *his* creatures. Neither the dreamy bowers of pleasure, nor the glittering stores of mammon, nor the loud trumpet of fame could allure him from the christian course in which he "ran" and "obtained."

Take encouragement, gain a new stimulus from this. When the christian teacher is insisting upon the apostolic rule, "Do all to the glory of God," and maintaining that it ought to be our effort to serve the Lord in toil and rest, pleasure and pain alike, you perhaps think within yourselves, "How can we do this? There are so many dishonourable customs practiced in trade, and there is so much to contend with that we cannot always be doing all to God's glory. If we were not in the world, then the case would be different." Do not speak thus. Sentimental sighing after a "lodge in some vast wilderness," useless wishes that we had lived in some good and brighter day gone by, notions that we should be uncommonly good if we were in solitude—put them away from you. Depend upon it, if you do not live a good and noble life in your *present station*, you would not in any other. Look again, we pray you, at Havelock. Surely you have not more to contend with than he, yet he was "more than conquerer." Why may it not be so with you?

"O fear not in a world like this,
And thou shalt know, ere long,
Know how sublime a thing it is
To suffer and be strong."

Havelock had, also, *power over men*. One of the surest and best evidences of a radical change having been wrought in a man's heart is his anxiety to

bring others to a knowledge of the truth. "We know that we have passed from death unto life because we love the brethren," and so love our brothers as to endeavour to effect their conversion. This evidence had the good soldier of whom we speak. As one of his biographers has written, "No sooner did he join the 12th Light Infantry than he began to devote himself seriously to the welfare of his fellow-men, assembling them together at every opportunity for the reading of the scriptures, and psalmody, and prayer, and throughout the long period of his connection with that regiment that practice he religiously maintained. There came a time when they built a place for their religious accommodation, and had their own pastor; but Havelock was amongst them, as one that served them in the gospel and grace of the Lord Jesus. When at Rangoon with the expedition under Sir A. Campbell, he exerted himself to the utmost to prevent the excesses of the soldiers after the place had been captured. He there obtained the permanent use of a large chamber in the Grand Pagoda, and converted that chamber, the walls of which were decorated with idolatrous images, into a meeting-house for the worship of the true God. One day a military officer, on approaching the edifice, heard the sound of psalmody, and entering therein, he found above a hundred soldiers seated around their minister, who was their officer. About that time, a military emergency having arisen, the General in command thought not of his embarrassment. Having ordered out a particular troop, the reply was that they were intoxicated, and could not take a place of danger. Then, said the commanding officer, turn out Havelock's men; he is always ready, and his men are never drunk. They were immediately under arms, and the General's object was achieved." Note well that last-mentioned incident. How completely does it show that *goodness is power*. The men who could be most implicitly relied on, who had the greatest influence over the General, were the men of morality and godliness. Yes. That is the true source of strength. Money is power: it often has more potency than it ought to have. A crime in Dives is sometimes excused, while a little foible in Lazarus is severely punished. Knowledge is power. The man of education rightfully has an influence over his fellows greater than that of the ignorant. But, rest assured, that the most blessed, powerful, and lasting influence is that which he has who "fears God and keeps His commandments."

5. He being dead yet speaketh of *victory*. As a warrior Sir Henry Havelock was most successful. He, who in eight days fought four battles against overwhelming odds, took 24 guns, and marched 126 miles beneath the scorching sun of July in India; he, who with 1,300 men, and only half that number English, defeated the execrated Nena Sahib, with 13,000 men, may indeed be called a victor. Nor do we doubt that he will, in the estimation of an admiring posterity, take his place beside Alexander and Cæsar, Napoleon and Wellington. But in *another way* he was a conqueror. There is a foe more treacherous, more powerful, more fearful, than the fiendish sepoy. That foe is death. Over him did Havelock triumph. When his end was drawing nigh, he said to Sir James Outram, "For more than forty years I have so ruled my life, that when death comes I can meet it without fear." Calling his son to his side, he said, "Come, my son, and see how a christian man can die." Enter his tent, and mark the dying warrior. There is no fear in his countenance; it is calm and natural, it betokens only peace. Do you hear any cry of dread? Does a shriek of alarm rend the air?

What! not one regret? No, not one. Quietly he falls asleep on the bosom of the Infinite Father.

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

Britain mourns as one who weepeth for her first-born. "All too soon, too soon. We could ill spare so faithful and brave a soul." Nay; not so. Better as it is.

"It matters little at what hour of the day
The righteous fall asleep—death cannot come
To him untimely who is fit to die—
The less of this cold world, the more of heaven;
The briefer life, the earlier immortality."

THOMAS R. STEVENSON.

UNFADING FLOWERS.

A DREAM.

"Passing away," was the silent response of my heart, as I seated myself by the window of my study overlooking the western hills, from which the last rays of sun-light were fading. The evening was more than pleasant—beautiful. The clouds had all rolled away from the eye, leaving a cloudless sky to pour its soft and silvery light through moon and stars upon the scenery below. Long and silently I mused, the mind ever and anon, running up the "shining way" to that happy land where all is immortal and unchangeably glorious. I could not keep my thoughts from the little one whose pure spirit had only two days before passed from a world of sin and sorrow to the home of the blest in glory. Her once active and lovely form we had during the day, placed by the side of the dead to sleep in silence till the trump of God should call it from the grave. With the sweet assurance of religion, that we should meet and mingle with the loved one again, we could but weep as we stood by the side of the coffin and looked down upon the little form, beautiful even in death. The pleasant smile still lingering on the pale lips of that darling child, appeared too glorious for the grave. Perhaps, I thought, it may be but a faint emblem of the glory of the spirit among the redeemed. As we turned the eye for the last time upon the little sleeper, every heart seemed to feel that "Death loves a shining mark." I could not repress my own tears. They flowed and mingled with those of the weeping parents; and as I thought of their tender care over the object of their love, how suddenly their fondest hopes and joys had fled, leaving them to sadness and gloom, I could but exclaim, "God be merciful to the bereaved." The mournful scene reminded me how my own heart once throbbed as I looked for the last time on the dead form of a beloved child. Let those who never gave their little ones to death and the grave, be careful how they charge the sad and sorrowful with weakness, when their bleeding hearts break out in tears and groans around the cradle of the dying child.

While thus musing and thinking of that world to which I believed the immortal part of the lovely child had gone, the spirit of sleep came upon me. From above, on broad spread pinions, I saw one of the most glorious beings

descending. Nearer and still nearer he came towards me, till within a short distance, holding for a moment upon his golden pinions, with a wave of the hand, beckoned me to follow him.—Instantly I obeyed. Rising on the wings of light, my heavenly guide leading the way, I soon lost sight of earth and every object pertaining to time. Onward and upward we continued to rise, till the music of the great "White Throne" broke in upon my ear, and its dazzling splendour caught my eye. Around it stood an innumerable company clothed in robes of spotless white, with crowns of glory on their heads and golden harps in their hands. I never till then realized the full meaning and beauty of certain passages in the Apocalypse. "And they shall walk with me in white: for they are worthy.—And I heard the voice of harpers harping with their harps. And I saw as it were, a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

As we came to the gates of the "Holy City," my guide motioned me to an eminence overlooking the throne, and revealing at once more than a thousand glories. Oh! the indescribable loveliness of this place, was the out-breaking response of my soul, as its immortal scenery presented itself to my view. Fruits and flowers of unfading bloom decked the banks of the River of Life, and so far as my vision extended, every part of the shining plain. Millions of glorified beings joined in sweet ascriptions of praise to the Lamb for sinners slain.

Amid the vast multitudes that pressed around the throne, stood a glorious being, on whom every eye centred, and at whose feet the crowns of seraphs and blood-washed spirits fell. I wondered for a moment who that being, commanding the admiration of all, could be, when, from the lips of countless thousands, a song of praise thrilled my inmost soul, and filled me unspeakably full of glory: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." My heart leaped in ecstasy, and I cried aloud,

"Rock of ages, cleft for me
Let me hide myself in thee."

The gates of the "New Jerusalem" were opened to the entrance of redeemed spirits constantly coming up from earth to swell the number of the saved. Each, the moment of fixing his eye upon the Lamb, would shout in triumph of his victory over sin,

"Happy, happy was the day,
When Jesus washed my sins away."

Little children, too, were continually coming up and entering the heavenly world. Each seemed to be under the guidance of an attendant angel, from earth to the throne. The angels stepped back to give them room, while the Saviour smiled and said, "Of such is the kingdom of heaven." It seemed as though thousands of them then gathered around him and kissed his feet for joy. How happy and safe in the keeping of angels, I thought, as I looked over the interesting circle. Better off here than in a world of strife, exposed to sin and suffering. If we called them our household flowers on earth, and wept when all that made them dear to us departed, shall we

not meet them by and by, as our unfading flowers? Oh! could we but realize their happiness around the throne, what grateful emotions would kindle in the bosom of grief over the thought of their redemption from the evils of life. With feelings of inexpressible delight, I looked on that happy circle again with an exclamation of joy springing up in my heart, "Flowers of Paradise."

Once more my eye glanced over the plains of eternal day, and as the songs of the glorified struck my ear in tones of sweetest melody, I fell upon my knees to implore my guide to let me enter the temple of song. Waiting for a response, with all the interest that had been inspired by the heavenly vision, the spirit of slumber passed. It was a dream; but there was so much of glory in it, I could but thank God for my journey beyond the stars and a pleasing glimpse of eternal glories. L. J. M.

SEVEN HUNDRED YEARS AGO; OR, ENGLAND IN FEUDAL TIMES.

CHAPTER III.

EMPLOYMENTS OF THE PEOPLE—HOW ROYALTY LIVED, FROM
WHICH WE MAY INFER SOMETHING AS TO THE CONDITION OF THE SUBJECT
—WHAT OUR FOREFATHERS ATE, AND HOW THEY ATE IT.

James Wilson.—"I do not know that I can introduce the next part of our subject better than by quoting a passage from Thomas Carlyle's 'Past and Present.' Seven hundred years ago there lived at the monastery of St. Edmundsbury in Suffolk a monk named Jocelyn of Brakelond. He has left us a chronicle of things said and done by a certain noted abbot of that monastery, Samson by name. And a very clear-headed, able, energetic fellow this abbot Samson was. Mr. Carlyle, however, taking Jocelyn's chronicle as a text, has given us in the book just mentioned a very characteristic and striking commentary, throwing a wonderful amount of life and reality into his picture of those long by-gone times.

At the town of St. Edmundsbury the body of a certain Saxon saint, named Edmund, was long preserved. First, a wooden chapel was erected to his memory; afterwards a large and handsome stone-built abbey,—lights being kept perpetually burning over his shrine. Of this abbey I believe there are still interesting remains."

Fanny.—"Is that why in the geography-book and atlas the place is called Bury St. Edmunds, because St. Edmund was *buried* there?"

James W.—"Not exactly, Fanny, although the question is a very natural one. I remember when a boy, being myself struck with the name of this town and thinking it must have been given on account of some one who was *buried* there. But the word *Bury* in this connexion is the same as *Borough*, or *Burgh*; so that Bury St. Edmund's means simply town of St. Edmund. But to proceed with my extract:—

"'Dim,' says Carlyle, 'as through a long vista of seven centuries, dim and very strange looks that monk-life to us; the ever-surprising circumstance this, that it is a *fact*, and no dream—that we see it there, and gaze into

the very eyes of it! Smoke rises daily from those culinary chimney-throats; there are living beings there, who chant, loud braying, their matins, nones, and vespers; awakening *echoes*, not to the bodily ear alone. St. Edmund's shrine, perpetually illuminated, glows ruddy through the night, and through the night of centuries withal; St. Edmundsbury town paying yearly forty pounds for that express end. Bells clang out; on great occasions all the bells. We have processions, preachings, Christmas plays, *Mysteries* (a kind of sacred drama) shown in the churchyard, at which latter the town-folk sometimes quarrel.'

" 'Indisputable, though very dim to modern vision, rests on its hill-slope that same Bury, Stow, or town of St. Edmund; already a considerable place, [that is, as you will understand, '*considerable*' for that day] not without traffic, nay manufactures, would Jocelyn only tell us what. Jocelyn is totally careless of telling, but through dim, fitful apertures we can see fullers, see cloth-making; looms dimly going, dye-vats, and old women spinning yarn. We have *fairs* too in due course; and the Londoners give us much trouble, pretending that they as a metropolitan people are exempt from toll. Besides, there is field-husbandry, with perplexed settlement of convent-rents: corn-ricks pile themselves within burgh in their season; and cattle depart and enter; and even the poor weaver has his cow,—with dunghoops lying quiet at most doors, for the town has as yet no improved police. Watch and ward, nevertheless, we do keep, and have gates, as what town must not; thieves so abounding; war such a frequent thing! Our thieves at the abbot's judgment bar deny; claim wager of battle; fight, are beaten and *then* hanged. 'Ketel the thief took this course; and it did nothing for him, merely brought us, and indeed himself, new trouble!'

" 'Everyway a most foreign time. What difficulty, for example, has our cellarer to collect the 'reaping-silver,' a penny which each householder is bound to pay for cutting down the convent grain! Richer people pretend that it is commuted, that it is this and the other; that in short, they won't pay it. Our cellarer gives up calling on the rich. In the houses of the poor, our cellarer finding in like manner neither penny, nor good promise, snatches without ceremony what pledge he can come at,—a joint-stool, kettle, nay the very house-door; and old women, thus exposed to the unfeeling gaze of the public, rush out after him with their distaffs and angriest shrieks.

" 'What an historical picture, glowing visible, as St. Edmund's shrine by night, after seven long centuries or so! My venerable ancient spinning grandmothers—ah, and ye too have to shriek and rush out with your distaffs; and become female chartists, and scold all evening with void doorway;—and in old Saxon, as we in modern, would fain demand some five-point charter, could it be fallen in with, the earth being too tyrannous! Wise lord abbots, hearing of such phenomena, did in time abolish or commute the reap-penny, and one nuisance was abated. But the image of these justly offended old women, with their old wool costumes, with their angry features, and spindles brandished, lives for ever in the historical memory. Thanks to thee, Jocelyn Boswell!'

Miss Mayfield—"And thanks to Thomas Carlyle too, I say. But what an extraordinary writer he is, expressing himself so grotesquely and almost wildly, and yet oftentimes with such beauty and power!"

James W.—"And, for a wonder, there is nothing in this passage about 'eternities,' or 'immensities.'"

Miss M.—"Nor invectives against 'shams' and 'simulacra!' But to return to your subject, there was one circumstance mentioned relative to the troubles of the good people of St. Edmundsbury which reminded me of what I saw at Leicester some months ago. Spending a few days there, I was taken to see the Museum, in the New Walk. In one part of it I found a very interesting collection of Roman and Mediæval remains, and amongst these latter I remember observing a charter of King John's granting to the inhabitants of Leicester, exemption from *toll* into whatever part of England they might travel. I suppose that would be a similar privilege to the one Jocelyn speaks of as claimed by the Londoners."

George—"I guess Uncle William, in Gallow-tree Gate, travelling about as he does, would be glad for that charter of King John's to stand good now."

Mr. Wilson.—"But we, in our town, should not be satisfied, nor, I think, would Emily and her friends at Nottingham."

Miss M.—"Indeed we should not. We would not have favouritism."

James.—"There's poor human nature! It can't bear the doctrine of *Election*. Just as though a king may not confer a privilege upon one part of his subjects without all the rest turning jealous. Oh, Man, Man!"

Miss Mayfield.—"And I don't think that *Calvinistic* election was meant for human nature."

Mrs. Wilson.—(Laughing.)—"Excuse me, James, but we are getting off again from our evening's topic. From what you announced a few minutes ago as the next division of your subject, I have been expecting to hear more particulars as to the way in which our forefathers lived seven centuries since."

James.—"And so you shall, mother; I stand corrected. If Emily won't I *will*, waive the theological discussion, (which I perceive by the brightening of my cousin's eyes was just on the point of breaking out) and proceed at once to describe a little more minutely a *House* of the feudal times. And we will take as a superior specimen one of the king's houses, either at Kennington, Woodstock, or Southampton,—it does not matter which, for they were all built after one fashion. First, there was the great hall, with a high-pitched roof, and a very muddy floor. To this the entrance was by a door large enough for a waggon to pass through. The window-holes, without glass, and with but badly-fitting wooden shutters were made high up in the walls, so that the wind rushing through them might be kept as near the ceiling as possible. The walls were white-washed, and the great hall, altogether very much resembled a large barn."

Mrs. W.—"Oh James, I think you must be caricaturing!"

James.—"Indeed, mother, I am not. I must say, to be honest, that most of the touches of humour in the sketch I am now giving you are borrowed from a writer in a not very serious periodical; but I have verified all the facts by reference to an exceedingly accurate and learned work, Mr. Hudson Turner's "*Domestic Architecture of the Middle Ages*,"—a book in which there are many drawings from actual remains, as well as copious extracts from minutes of royal councils, illustrating and substantiating the statements made."

Mrs. W.—"Well, proceed with your description."

James W.—"I have hitherto spoken only of the great hall. At one end of this was a door leading into a small stone chamber on the same floor. This was the cellar. Over the cellar was built a wooden chamber, also

small, which was called the 'Solar.' This was the royal sanctum, the loft in which his majesty reposed. A British housemaid of this age, says the writer from whom I quote, would refuse to sleep in such a place. There was a clay floor, a window with a wooden shutter that let in the wind through all its chinks, (it appears that an extra-charge was made to his majesty at Kennington, 'for making the windows shut better than usual') and there was a clumsy lath-and-plaster cone projecting from one wall to serve the purpose of a chimney."

Miss M.—"Was this place called the 'Solar' because appropriated to the king's sole use, or because it was the sacred spot where he retired when he wished to be *solus*, or *alone*?"

James W.—"Oh dear, no; although your notion, like Fanny's just now, is by no means an unnatural one. The word *solar*, (or rather *solarium*, from which it is derived) originated with the Romans, amongst whom it meant an open gallery or balcony on the top of the house, exposed to the rays of *sol*, or the sun. Thence our forefathers transferred the name to any upper room or garret, for instance to the royal loft we are describing. Whilst I am on with the solar I may as well give you an inventory of the furniture. There were sometimes hangings on the walls. There was a bed; that is to say, there was a bench fixed in the ground, on which were placed a mattress and bolster of rich stuff, so that (says my authority) his majesty's sleeping accommodation may be likened very fairly to that sort of bed which is now and then, in our day, improvised by housewives for a supernumerary male-guest upon the sofa. In addition to this bed, the king's chamber contained also a chair, with its legs rammed into the ground, a moveable chair being a special luxury occasionally ordered. Nothing else was contained in the king's apartment except his box, in which like a good tidy boy, he kept his clothes. This bed-room had to be shared by the queen; and it was not only a bed-room by night, but a parlour by day, when their majesties had a desire for privacy, or when any state business of a private nature had to be transacted. In the year 1287 Edward the First and Queen Eleanor were sitting on their bedside, attended by the ladies of the court, when they narrowly escaped death by lightning."

George.—"As there was but one chair in the room, I wonder where the ladies were sitting. The king surely would not keep them standing?"

James.—"I don't know that, George; royalty is apt to be somewhat indifferent to the comfort of other people when it has its own supposed dignity to maintain; but at all events, two or three of the ladies may have been honoured with a seat on the king's box. Right courtly accommodation, would it not be? I have not, however, told you as yet how the solar chamber was reached. Sometimes this was by stairs leading from the hall, oftener perhaps by an external staircase. In the latter instance his majesty had to go out of doors to climb into his bed-room. It is but fair I should add, that these *external* staircases were frequently covered. Sometimes the stairs communicated with a trap-door. Thus it was through a trap-door that Henry the Third descended from his chamber to his chapel at Clarendon. In Rochester Castle the chapel of the same king was above the chamber, and his majesty ordered the construction of an outer stair, because he had been worried by the number of people passing up to chapel through his bedroom. Besides the rooms I have mentioned, two other little chambers opened by doors into the great hall. These were the larder, and the sewery. What a larder is, of course we know. In the sewery were kept household

stores and so forth. But you will say, in the great days of feasting, of which such traditions have come down to us, was there not a *kitchen*? Well, sometimes there was a temporary shed or lean-to on the outer wall; or at other times there were two or three wooden enclosures without roofs in the court-yard; or quite as frequently, the cooking took place in the court-yard, in the open air."

Miss Mayfield.—"You have been kind enough to give us an inventory of the furniture of the solar chamber, but you have not yet told us how the great hall was fitted up."

James Wilson.—"Oh, that was furnished very simply; shall we not say with right royal simplicity? In the first place there was a long table, sometimes constructed of boards laid upon tressels, whose legs, like those of the royal chair, were rammed well into the ground. Then, there were forms fixed into the ground in the same manner,—now and then having backs. Instead of that comfort of modern times, a carpet, the floor was covered with dry rushes in the winter, and green fodder in the summer. One part of the hall, slightly elevated, was termed the Dais. The lower part was called "the Marsh," a name ominously significant of the reeking moisture often to be found below the grass and rushes. In this hall guests and domestics of both sexes slept upon the forms or upon the fodder."

Mrs. W.—"But you don't mean to say, James, that *that* was the visitors' and servants' bed room?"

James W.—"My good mother, how can you doubt it? These were the *old* times, the times seven hundred years ago. Besides, where, if not in the great hall, were they to sleep? I have not, however, yet quite done with the king's house. It was in the reign of Henry III. (that is, towards the close of the period we are to-night speaking of,) that the first attempts were made at underground drainage. The refuse and dirty water from the royal kitchens had long been carried through the great hall at Westminster, but the foul odours were said seriously to affect the people's health. An underground drain, therefore, was devised, to carry the offensive matter to the Thames. This, I suppose, we must regard as the inauguration of the sanitary movement of which we hear so much in our day.

"To leave the mansions of royalty, and speak a little of the physical condition of the people generally, I may remark that there was not, in those times, that great difference between the comforts enjoyed by the rich and poor respectively, which there is now, and for this plain reason, that no amount of wealth could possibly command comforts which had yet to be created. Their food consisted chiefly of different kinds of meat, of bread, butter, cheese, eggs, various sorts of vegetables, but no *potatoes*, together with honey as a sweetener; and for beverages, milk, beer, and mead. No tea, or even sugar, such as *we* have, in those days. In good seasons all classes seem to have enjoyed a coarse plenty. In consequence, however, of the defective state of agriculture, the want of shelter for the cattle during severe winters, and of the fact that people had not yet learnt to save corn and other stock from one season to another, there were great and often very trying alternations of plenty and scarcity. Thus, in the Saxon chronicle, every three or four years we meet with an entry of this kind:—'A.D. 1086. This was a very heavy season, and a swinkful and sorrowful year in England in murrain of cattle; and corn and fruits were at a stand, and so much untowardness in the weather as a man may not easily think.' In 1116 occurred a 'very heavy-timed winter, long and strong for cattle and

for all things.' In 1131 was 'so great a murrain of cattle as never was before in the memory of man over all England. That was in neat cattle and swine, so that in a town where there were ten or twelve ploughs going there was not one left; and the man that had 200 or 300 swine had not one left. Afterwards perished the hen fowls; then shortened the flesh meat and cheese.' On the whole we may say that in these 'feudal times' there was a famine about every four or five years. As in all countries but partially civilized, the great majority of the people lived from hand to mouth, and this was one of the penalties they had to pay."

Miss M.—"And I suppose, from what I have somewhere seen, that they lived from hand to mouth in another sense."

James W.—"O yes; I know what you mean. Of such little comforts as forks, whether steel or silver, all classes of society were alike destitute. People ate with their fingers, or used spoons. In pictures of the period we may often see the cook represented as bringing his meat on the spit, and offering it in that way to each guest, who cuts off with his knife and removes with his fingers what he wants, and then suffers the cook to pass on. Earthen-ware plates and drinking-glasses were not at that time essentials. The King, indeed, feasted from silver; but the people ate and drank from wooden bowls and trenchers. In the year 1245 King Henry III. was possessed of ONE glass cup, which had been presented to him by a noble foreigner. Another article of luxury, the want of which must have occasioned a sad blank in the domestic felicity of those days—I refer to that fragrant Virginian weed, since then so happily introduced—"

Miss M.—"*Fragrant!* James, do you call it? Bah! I'm surprised at you. Happily!! You are ironical now, surely. The bane of our young men; the annoyance of all good wives; the—"

(Here, lest some good old General Baptist, calmly sending the curling smoke aloft as he reads this Magazine, should throw it down in a huff, offended at the stern philippic of the young lady, we think it better to close our report of the lecture and conversation for the present, intending to resume it when our interesting young friend shall have resumed her wonted quiet and amiable mood.)

OUR SUNDAY SCHOOL FINANCES.

MY STAND point is Yorkshire, and the schools of which I write those belonging to our own body. While I am free to grant that they have been and still are well supported and very useful, I am far from thinking that their finances are in a satisfactory state. No institution can be properly worked without finances, and no institution can long maintain its ground unless its finances be judiciously appropriated. The income of our Sabbath Schools is ample. Twenty of them have an aggregate income of about £500 per year. If this large amount of finance were judiciously spent, and the school made to receive its full value in moral and religious training, their efficiency would be unrivalled, and the fame of their success would extend beyond the boundaries of the shire. Believing, however, that the finances are not thus appropriated, and that the results that might be expected do not follow, I will endeavour to point out some of the forms of our present financial management, or rather mismanagement, and then venture a few suggestions in the way of remedy.

In looking over the financial statements given in a number of Anniversary Circulars, I find items of expenditure such as the following, very common:—Children's treats, varying in cost from £3 to £7. Whitsuntide trips, costing from £5 to £10. Anniversary expenses, including Printing, Provision for Singers, Hymns, Circulars, &c., amounting to several pounds. Rent and Interest, in some cases to upwards of £20. In connexion with these large items I find precious small ones for School Books, Rewards, Libraries, and Educational apparatus generally. In one case less than £1 was spent in Books, when the income was £30. In other cases, with an income of £30, not more than £5, £6, or £7, will be spent in Books and Educational apparatus. I could give details worse than these, but a word to the wise is sufficient.

After I have made this exposure I am free to grant that the parties concerned have had no ill intent in thus spending the money, but have been actuated by a commendable desire to gratify the children, and promote the interest of the schools for which they have acted. But the *wisdom* of such a course, and even the *policy* of it I entirely call in question. I look upon it as a glaring perversion of public money, and a pandering to the whims and caprices of the children totally unjustifiable, and one that is far too puerile and trifling for the present age long to approve of. I do not believe that our Sunday scholars need to be coaxed to the school by buns and coffee, and kept there by Whitsuntide trips, and bands of music. In Infant and Day schools these things may, perhaps, be admissible; but as agencies to help on the noble institution of Sabbath schools, and to assist in training up the juvenile population of our country in the practice of whatsoever things are lovely, virtuous, and of good report, I utterly discard and denounce them. With all my love of childhood, and approval of its boyish freaks and youthful sports, I do not believe that it has come to this, that these things need to be used even as a matter of policy. I therefore hasten to point out a more excellent way of spending the finances. A large item in nearly all financial statements, is, Interest on School Debt, or Rent, in some cases £12, £15, or £20 per annum. Of course this is unavoidable so long as the debt remains. To remedy this evil I suggest, in the first place, that something be given *every year* from the annual collection, to the reduction of the school debt, say £5 or £10. In some cases more than this might be given and the school not suffer. In addition to this, as some of our school rooms are let for Day and Evening schools, I suggest that all the money thus received as rent ought, in all fairness, to be given to the debt, for the building and its fixtures rapidly deteriorate when used for Day schools, and justice demands that the money thus made should diminish the debt.

2. Instead of £5 or more being spent on a trip or a treat, I suggest that the amount be devoted to the improvement of the school library. The library ought to come in for a share of the collection every year. In some cases our libraries are little better than without; for years scarcely a volume has been added, and the few that are there have been run through many times. We are well able, however, to have in our school libraries the best of all the new works that are suitable, and we shall have them as soon as we see to the better spending of the finances, and then our libraries will be what they ought to be, a centre of attraction, and will be flocked to by teachers, scholars, and congregation.

3. I suggest, in the third place, that some portion of our school funds

may properly be spent in giving Reward Books to the children. This is to some extent a practice, but it is capable of great improvement and enlargement. The giving of books, as prizes, is a principle adopted in many first-rate Day and Boarding schools, and even at our public Universities, and under wise and judicious management it is fraught with immense good. It arouses the energies of the children, and assists in forming habits of punctual attendance and good behaviour, and such a prize will be a first-rate character to a young man or woman seeking a situation in after life. Books of considerable value ought to be given where the funds will allow, to those in our select and Bible classes, as well as periodicals, Band of Hope, and other works of trifling cost to the little ones. A few pounds spent in rewards, if well managed, will be a thousand times better than a railway trip.

4. In connexion with some of our schools we have week-night instruction, in Writing, Accounts, &c., costing us several pounds a year. This is well so far as it goes, but would be much better were it made to include instruction in *singing*. What could be more delightful than to see our senior scholars trained and thus able to take part in the "service of song" on the Lord's-day? In connexion with this I also beg to suggest the desirableness of an occasional lecture on Biblical subjects. The Working Man's Educational Union, in London, have rendered us great service in publishing a large number of Diagrams, for the illustration of lectures on Biblical subjects. We shall be behind our time, if, as schools, we do not avail ourselves of them. The writer is also glad to learn that our own Missionary Society is publishing a set of Diagrams illustrative of Mission scenes and labours. These also we ought to have, as one means of interesting our scholars in the Orissa Mission.

5. I beg to suggest, in the fifth place, that in order to secure a more efficient course of instruction on the Sabbath, some portion of the finances ought to be spent in originating and sustaining a Teachers' Preparation Class. The following, or any better plan might work such a class. Let all the Teachers, if possible, unite in it, and the school fund provide a room, with a large map of the world, the five maps of the Sunday School Union, a large table, Concordance, Dictionary, and large reference Bible. Let the different members (if practicable) have distinct subjects allotted to them beforehand, and be prepared to study and then to teach Scripture Geography, Topography, Ancient and Jewish History, Biography, Chronology, Genealogy, Evidences of the Truth of Christianity, The Fulfilment of Prophecy, as well as Pronunciation, Etymology, &c., &c. If the pastor can take the superintendence of such a class all the better, but if not that is no reason why it should not be formed. The Sunday School Union, in London, some years ago formed such a class, and reported in the Teacher's Magazine that the division of labour succeeded admirably. The Sunday School Union *notes*, &c., would not, of course, be overlooked by such a class.

I need not point to results that will follow the adoption of these suggestions. If adopted they will bear their own fruit, and fruit in quantity and quality just in proportion to the energy with which they may be carried out. Let none say the suggestions are Utopian. That is always the cry of indolence and unbelief. Where there is a will there is a way. This old adage is believed by

A YORKSHIRE MINISTER.

INTERIOR OF CHINA.

The intelligent special correspondent of the *Times* now in China, while awaiting the dilatory march of military and political events which were expected to follow the movements of the powerful armaments sent to that country, and to result from the anticipated negotiations by Lord Elgin, employed his leisure in gathering by diligent and well directed inquiries, at sources which have been rarely reached by travellers, a mass of valuable information of the actual condition of that vast empire.

The following extract, affording an important addition to our geographical knowledge of that country, will bear a perusal.

“At present, however, you are only upon the outer fringe of the great Chinese Empire. You might have made more of your sphere of action than you have made, but you are not trading with China.

All our ports, except Shanghai, are separated from the inland waters of China by a chain of mountains. A continuation of the Himalayas, at a much lower altitude, tracks the whole coast line of China at some distance from the sea, and passes out at the Archipelago of Chusan.

Inside those mountains lies the bulk of the Empire of China—outside lie our trading ports.

The seaboard provinces extending southwards from Ningpo to Canton, are thus isolated from the interior, and from the great inland routes of traffic by this barrier of mountains.

Over these mountains goods transmitted from the interior to any of these ports must be carried. Even in passing from Ningpo to Hangchow there must be two trans-shipments of goods. Amoy and Foochow have the same position. Canton labours under the same disadvantage. Every piece of merchandise bought down from or carried up to the interior must be carried for 20 miles over a chain of mountains, and carried on men's backs. But, then, Canton has been fostered by its monopoly of intercourse, a race of carrying coolies has grown into existence, and the difficulties are reduced to their minimum.

There is a way of getting behind these hills and into the central districts of the empire—a way wherein the merchant may travel without toil or danger; where no robbers can assail him at a vantage; where secret imposts cannot spoil his markets—a way which extends up to the furthest limits of the empire, and whence convenient and innumerable ways branch forth, reaching to every hamlet of this great central region. The gate at which we must enter China is the mouth of the Yang-tse-Kiang. Give us entrance there, in our own ships, in our own steamers, and we can deposit our goods in every great city of the interior of China.

Let us start from Shanghai, and make an imaginary voyage up this river. With the exception of M. Huc, no European has ever yet sailed upon its higher waters, or has, indeed, been much above Nankin. M. Huc has added nothing to our knowledge for commercial purposes; but I have obtained access to some reports of Chinese, who traverse the whole distance frequently with commercial objects, and I may be able to tell something more of this river than is yet known to Englishmen.

Having threaded our way through the shallows at the mouth, we are in the largest, the deepest, and the most abundant river in the world. We

pass for 200 miles through the rich province of Kiangsu, passing towns and anchorages less well known to ships of war. We will not now linger at Chekiang, or even at Nankin, for these great cities are now nothing more than the seared and wasted strongholds of a piratical power. All that was beautiful in the southern capital of China—even the famous porcelain pagoda—has been wantonly destroyed. Shut in from the land by the Imperialist besiegers, the rebels maintain themselves by plundering the rich country up and down the banks of the river, and the Imperialists are scarcely less burdensome to the country behind their camp. Commerce has fled from these parts. All we can ask of these plunderers is to let us pass in peace.

Hitherto we have been in a tidal river. Henceforward, although we must still reckon its width by miles and its depth by tens of fathoms, our merchandise-laden steamer must be content to labour against an unchanging stream. We traverse the rich and thickly-peopled province of Anhui, and in our voyage of 200 miles through that province we find, besides a constant succession of towns, two first-class cities, at which we may tarry a while to display our merchandise and lighten our cargo.

Now we reach the provinces of Hupeh and Honan, the former on the north, the latter on the south bank. This is the country of the finest teas. It is here that the Oopak teas are grown, which, by an unnatural route, are forced down to Canton, being borne on men's backs across the mountains instead of sent deftly down the stream of the great river whose banks produce them. Here are lakes, and broad streams running into them, and networks of canals connecting them. But, more than this, here, just at this spot, is the confluence of the Yang-tse with the great river Han, which is itself banked with large cities and heavy with commerce.

At this confluence we have a congregation of enormous cities—Wuchung on the one bank, and Hannan on the bank opposite, each with immense suburbs extending far away. The population of these two cities is differently estimated at 3,000,000, and 5,000,000 souls; but, what is of still greater importance, these two cities are undoubtedly the first great emporia of Chinese commerce. Here is a market which may set all Manchester spinning, all Leeds weaving, all Sheffield grinding, and all Nottingham throwing, if we only have on board samples of what these Celestials desiderate. It might be worth while, if they are shy of our new goods, to anchor a depot ship in the deep broad waters—for we are told there are five miles of river from shore to shore—and accustom them to the sight of luxuries and necessities which they may have in exchange for their cheap and abundant first class teas. Surely it would be better thus to get rid of them than to send them down the Yuen river to the Tung-ting lake, than by the capital city of Changteh, up the Siang river to the Ching district, across the mountain on men's backs to Loh-chang, and then down the northern river to Fatshan and Canton, for such is their present route. What charges must accumulate upon English goods that should try to come up the long devious route by which these teas descend!

We are only half-way yet along our voyage. The river leads us through the whole provinces of Hupeh; and why should we not do a little business at the great cities of Kingchow and Tchang, the walls of which we must pass? To this city of Tchang junks of 350 tons burden ascend in great numbers, and the water is still deep, though the bottom is rocky and dangerous.

A little higher up than Tchang we arrive at the town of Kwei. We are

now 900 miles from the mouth of the Yang-tse, and here for the present our steamer must be content to stop, for here for the first time we meet with rapids. When the summer sun has melted the snows of Central Asia, the trading junks shoot down these falls, and, empty of cargo, they can be forced up them. But if we are ever to pursue an unbroken voyage beyond this point, John Chinaman must add one other to his at present innumerable canals, and English engineers must teach him the secret of constructing locks.

It will not do, however, to be stopped by these rapids. The whole basin of the Yang-tse is one vast coal field. From Nankin to Sz'chuen we have no difficulty in obtaining the means of locomotion. There are markets higher up, and thither, in a steamer to be put together above the falls, we must go. Let us suppose this—no great labour for us Anglo-Saxon—to have been accomplished. The stream is still deep and navigable. It is crowded with junks, as M. Huck will testify. Kwei was just upon the boundary line between Sz'chuen and Hupeh, and Sz'chuen is the last province of China. Beyond that are the snows of Thibet and the swamps of Burmah. Sz'chuen is the finest province in all China. "You never see an ill-dressed man from Sz'chuen," says the Chinese proverb. "It grows more grain in one year than it can consume in ten," says another native authority, addicted, I fear, to exaggeration. This province appears to produce everything; more silk than any other province, more and better wax and tobacco, grasscloth of the finest quality, tea of the coarsest, grain in such quantities that its supplies act upon the distant market of Hangchow. Moreover, the climate is variable, extremely hot and extremely cold, just suited for our woollens. My Chinese authority asserts that they penetrate there now even through the difficulties of the transit from Canton; and he says (I suspect with some exaggeration), that one half of the long ells and shirtings landed at Canton find their tedious way over the hills and up the rivers to Sz'chuen.

We must go up, therefore, above the Kwei falls, and must pursue our voyage till we reach the confluence of the Yang-tse with the Kialing, a river which comes down from the north. At this confluence stands the great city Chung-king, the second great commercial emporium of China. My authority states that under the walls of this city of Chung-king the lusty young Yang-tse is already as broad as the Canton river in front of the dear departed factories, and very deep and very rapid. You may go further if you please, for there is the Western Soochow and all the land of poppy-bearing Yunnan higher up. But the stream grows rocky, and savage tribes from Thibet and Burmah make the way dangerous. We are getting to the western boundary of China Proper. We have done our work. We have "opened up the country." So here we will turn our steamer's head—shall we call her the Yang-tse?—and pass swiftly back, towing our junk loads of tea and silk and wax, and satisfied, I hope, with our speculative voyage. I have said nothing of consuls or consular establishments. The merchants appear to incline to the opinion that they do not want them, and are better without them. They say that Swatow and Woochow are growing into importance without consular protection, and that the want is not felt. I differ a little here. If you do not want consuls to protect, you want them to restrain. We must not allow a vagabond European population to run riot in the internal cities of China, or we shall change the peaceful character of the people. Wuchang and Chung-king might, however, well maintain each

a consul or consular agent with extended jurisdiction, and this would be ample for a commencement. A consul may be a great nuisance. A fussy consul, not now in China, drove the carrying trade at one of our ports out of our hands. He made so many petty difficulties that the Chinamen wrote up and down the coast not to charter British ships. We must have no élèves of the Circumlocution-office in the Yang-tse.

As I have brought our voyage so I must bring this paper to a close, for the subject is so vast that fresh fields open upon me more rapidly than the past have been traversed. Surely you can work out for yourselves the tributaries of the Yang-tse and the Grand Canal pierced provinces of the north and the canals of the interior. Bradshaw's Railway Map is a blank sheet compared with these. I have spoken already of the advantages of the northern coast when Pekin may be reached from the sea. Give us free access to China; protect us in the exercise of our privileges until the Chinese are become accustomed to us and understand us, and fix our duty payments firmly and explicitly, and everything else will follow. The great piracy difficulty on the coast will find its own solution, for the coal fields will be opened, and some screw steam company will get possession of the coasting trade. The Custom-house bugbear will disappear, for the goods will be put down at the door of the customer. Teas and silks will be bought cheaper, for different districts will be made to compete when we buy direct from the producer; and British manufactures, with moderate energy and enterprise, will take a fair start.

I ought to say something of the trade with Thibet from India, but it is a long matter, and I have not courage to ask attention to it. Dr. Campbell, the superintendent of Darjeeling, who, I hope, has escaped these recent dangers, understands this subject thoroughly, and should be heard upon it before our treaty terms are settled.

Such are the facts and opinions I have been able to gather upon the British import trade into China. The subject is too vast to be fully treated in these columns. If I have wearied the public by saying so much, I am dissatisfied myself at having left so much unsaid. Many topics press upon me as I resolutely close the paper. Let me only add that all dealing with the interior of China is impossible unless your agents speak the language of the people, and I have done."

PRAYER.

THE christian's heart his pray'r indites :
 He speaks as prompted from within,
 The Spirit his petition writes,
 And Christ receives, and gives it in.

Depend on him, thou canst not fail;
 Make all thy wants and wishes known;
 Fear not; his merits must prevail!
 Ask what thou wilt, it shall be done.

Review.

THE ELEMENTS OF MORAL SCIENCE. *With questions for examination.* By FRANCIS WAYLAND, D.D. *Late President of Brown University, and Professor of Moral Philosophy.* With Notes and Analysis, by JOSEPH ANGUS, D.D. 12mo., cloth boards, pp. 409. London: Religious Tract Society.

THESE "Elements of Moral Science" grew into a book like many other professorial works. Dr. Wayland, having been elevated to the chair of moral philosophy in Brown University, found the text-book in use was Paley's well-known treatise. Compelled to dissent from many of the archdeacon's principles, he at first contented himself with stating to his classes these objections, and in offering his own views on the topics discussed in the form of familiar addresses. For convenience these were by and bye committed to paper, and delivered as lectures. Years roll on, and the good doctor finds that these prelections have become so far extended as to contain in themselves the elements of a different system from that of the text-book he was avowedly teaching. To avoid the clash and confusion arising from thus teaching two systems at once, he systematized and enlarged his own lectures and gave up Paley altogether. Success encouraged him to publish, and some thirteen years ago his "Elements of Moral Science" were issued from the press. The edition before us has been carefully edited by Dr. Angus, President of the Baptist College, Regent's Park. His analysis of each chapter and occasional notes will add materially to its usefulness. We cannot but regret, however, that the sections on "the duty of the state in reference to religion" are entirely omitted. Deference to the opinions and prejudices of a numerous section of the supporters of the Tract Society, or even an anxiety to give it a wider circulation, may have suggested this mutilation; but to our thinking it seems hardly fair to do this without stating a reason or urging an excuse. Justice to the English public demanded that they should know what had been purposely left out, and an intimation of the sections omitted and their subject, is given in the preface; but justice to the American author equally demanded that for these omissions an apology, in some form or other, should have been fairly and courteously offered. The peculiar cast of the work has resulted from its origin. It gives no history of opinions, though bishop Hampden thought this indispensable in the study of moral theories; and it offers no elaboration of principles. The law and its reason are stated in a few pregnant sentences, and the style throughout is simple, clear, and didactic. Illustrations are mainly left to be supplied by the teacher who may make it a text-book or the student who may con over it in private. What is exploded, what is doubtful, what is false, have been omitted, both because space forbade any such details, and reason suggested a wiser course. The communication of what is true has always done more permanent good than any mere feats of controversial dexterity, and to this plan Dr. Wayland has adhered. Few authorities are quoted, not out of disdain for the patient labours of others, but solely from the fact that in the preparation of the work, few were consulted. Bishop Butler is the only one to whom the author acknowledges large obligations. It was from a study of his sermons on human nature that the doctor's attention was first turned to the science of human duty, and the sentiments have been insensibly incorporated with his own.

The work is divided into two parts, the first devoted to theoretical and the second to practical ethics. In treating of theoretical ethics, Dr. Wayland considers the origin of our notion of the moral quality of actions, conscience and the moral sense, the nature of virtue, human happiness, self-love, imperfection of conscience, natural religion, relations between natural and revealed religion, and the Holy Scriptures. In answering the question—In what manner are we to ascertain our duty from the Holy Scriptures?—Dr. Wayland says:—

"When a revelation is made to us by language, it is taken for granted, that whatever

is our duty will be signified to us by a command; and hence, what is not commanded, is not to be considered by us as obligatory. Did we not establish this limitation, everything recorded, as for instance, all the actions both of good and of bad men, might be regarded as authority; and thus a revelation, given for the purpose of teaching us our duty, might be used as an instrument to confound all distinction between right and wrong. The ground of moral obligation, as derived from a revelation, must, therefore, be a command of God. Now a command seems to involve three ideas:—(1.) That an act be designated. This may be by the designation of the act itself, as for instance, giving bread to the hungry; or else by the designation of the temper of the mind, as that of universal love, under which the above act, and various other acts, are clearly comprehended. (2.) That it be somehow signified to be the will of God that this act be performed. Without this intimation, every act that is described, or even held up for our reprobation, might be quoted as obligatory. (3.) That it be signified that we are included within the number to whom the command is addressed. Otherwise all the commands to the patriarchs and prophets, whether ceremonial, symbolical, or individual, would be binding upon every one who might read them. And hence, in general, whosoever urge upon us any duty, as the command of God, revealed in the Bible, must show that God has, somewhere, commanded that action to be done, and that he has commanded us to do it. This principle will exclude (1) everything which is merely history. Much of the Bible contains merely a narrative of facts. For the truth of this narrative the veracity of the Deity is pledged. We may derive from the account of God's dealings, lessons of instruction to guide us in particular cases; and, from the evil conduct of men, matter of warning. But the mere fact that anything has been done and recorded in the Scriptures, by no means places us under obligations to do it. (2) It excludes from being obligatory upon all, what has been commanded, but which can be shown to have been intended only for individuals, or for nations, and not for the whole human race. Thus many commands are recorded in the Scriptures, as having been given to individuals. Such was the command of Abraham to offer up his son; to Moses, to stand before Pharaoh; to Samuel, to anoint Saul and David; and a thousand others. . . . Thus, also, many of the commands of God in the Old Testament are addressed to nations. Such were the directions to the Israelites to take possession of Canaan; to make war upon the surrounding nations; to keep the ceremonial law; and so of various other instances. Now of such precepts it is to be observed;—(1) they were to be obeyed only at the time and in the manner in which they were commanded. Thus the Jews, at present, would have no right, in virtue of the original command, to expel the Mahometans from Palestine; though the command to Joshua was a sufficient warrant for expelling the Canaanites, at the time in which it was given. (2) They are of force only to those to whom they were given. Thus, supposing the ceremonial law was not abolished; as it was given specially to Jews, and to no one else, it would bind no one but Jews now. Supposing it to be abolished, it of course now binds no one. For if, when in force, it was obligatory to no one but the Jews, and was nothing to any one else; when it is abolished as to them, it is nothing to any one. Such is the teaching of St. Paul on this subject. (3) It would exclude whatever was done by inspired men, if it was done without the addition of being somehow commanded. Thus the New Testament was manifestly intended for the whole human race, and at all times; and it was written by men who were inspired by God to teach his will. But still, their example is not binding *per se*; that is, we are not under obligation to perform an act simply because they have done it. Thus, Paul and the other apostles, kept the feast of Pentecost; but this imposes no such obligation upon us. Paul circumcised Timothy; but this imposes no obligation upon us to do likewise; for upon another occasion he did not circumcise Titus. The examples of inspired men in the New Testament would, unless exception be made, prove the lawfulness of an act; but it could by no means establish its obligatoriness."

The second part treats of practical ethics. Love to God, or piety, and love to man, or morality, are the obvious subdivisions of this section. In the first, necessarily brief,—love to God—the general obligation to supreme love, a devotional spirit, prayer, and the observance of the Sabbath, are discussed in the order mentioned. In the second—duties to man—two other divisions are followed; the first treats of reciprocity, and the second of benevolence. Under the division reciprocity, three distinct classes of duties are discussed. (1.) Duties to men, as men; which includes justice, as it regards liberty, property, character, and reputation; and veracity, of the past and present, and of the future. (2.) Duties arising from the constitution of the sexes; embracing, the general duty of chastity, the law of marriage, the duties and rights of parents, and the duties and rights of children.

(3.) Duties arising from the constitution of civil society ; comprising, the nature of civil society, the mode in which the authority of civil society is maintained, forms of government, duties of magistrates, and duties of citizens.

But mere justice is not our rule. We are not only to abstain from doing our neighbour wrong, we are obliged also to do him good ; and a large part of our moral probation comes under this law. It is one of the peculiarities and excellencies of Dr. Wayland's treatise, that he assigns a prominent place to the law of benevolence. "The law of benevolence, or the law which places us under obligation to be the instruments of happiness to those who have no claim upon us on the ground of reciprocity, is manifestly indicated by the circumstances of our constitution. (1.) We are created under a constitution in which we are of necessity dependent on the benevolence of others. Thus we are all exposed to sickness, in which case we become perfectly helpless, and when, were it not for the kindness of others, we must perish. We grow old, and by age lose the power of supporting ourselves. Were benevolence to be withdrawn, many of the old would die of want. The various injuries arising from accident, as well as disease, teach us the same lesson. And besides, a world in which every individual is subject to death, must abound with widows and orphans, who, deprived by the hand of God of their only means of support, must frequently either look for sustenance and protection to those on whom they have no claim by the law of reciprocity, or they must die. Now, as we live under a constitution in which these things are of daily occurrence, and many of them by necessity belonging to it, and as we are all equally liable to be in need of assistance, it must be the design of our Creator that we should under such circumstances help one another. (2.) Nor do these remarks apply merely to the necessity of physical support. Much of the happiness of man depends upon intellectual and moral cultivation. But it is generally the fact, that those who are deprived of these means of happiness are ignorant of their value ; and would therefore for ever remain deprived of them, were they not awakened to a conviction of their true interests by those who are more fortunate. Now, as we ourselves owe our intellectual happiness to the benevolence, either near or remote, of others, it would seem that an obligation was imposed upon us to manifest our gratitude by extending the blessings we enjoy to those who are destitute of them. We frequently cannot requite our actual benefactors, *but we always may benefit others less happy than ourselves* ; and thus in a more valuable manner, promote the welfare of the whole race to which we belong. (3.) This being manifestly an obligation imposed upon us by God, it cannot be affected by any of the actions of men ; that is, we are bound by the law of benevolence, irrespective of the character of the recipient. It matters not though he be ungrateful, or wicked, or injurious, this does not affect the obligation under which we are placed by God to treat our neighbour by the law of benevolence. Hence in all cases we are bound to govern ourselves, not by the treatment we have received at his hands, but according to the law by which God has directed our intercourse with him to be governed. And yet more. It is evident that many of the virtues most appropriate to human nature, are called into exercise only by the miseries and vices of others. How could there be sympathy and mercy were there no suffering ? How could there be patience, meekness, and forgiveness, were there no injury ? Thus we see, that a constitution which involves, by necessity, suffering, and obligation to relieve it, is that which alone is adapted to the perfection of our moral character in our present state." Dr. Wayland then proceeds to show how abundantly this law is enforced in the word of God. The closing section of this volume is devoted to the further application of this law of benevolence to the unhappy, the wicked, and the injurious.

We have said enough to indicate the originality and excellence of this treatise. The enterprising Society by whom this edition is issued offer it at a price within the reach of all. It will be a happy day for England and for the world when works like this become the chosen companions of our young men and women. We may then expect to hear less than we have done of late—of unprincipled commerce—of city vices, and of latent scepticism. Our young tradesmen, schooled by such teachers, will scorn to pollute their fingers with "fictitious paper," or save their

commercial credit by a miserable subterfuge or a paltry lie. Our streets will cease to echo at night with oaths and ribaldry. Our literature will be baptized with a holy fire. The good old lesson will then be learnt, which seems now in some danger of being forgotten, that to be poor is not to be ignoble, and to be rich is not to be great; that the truest wealth, and the noblest, is that which every mind may have and none can rob, every heart garner and none curse—truth, wisdom, faith, goodness, and piety, against which there is no law.

A KEY TO THE ADULTERATION OF OUR DAILY FOOD. By WILLIAM DALTON. 16mo. London: Marlborough and Co., 4, Ave Maria-lane.

Two years ago, Dr. Hassall's exposures of adulterated articles startled many housekeepers out of their propriety. Bread sold in the shops was found to be mixed with mashed potatoes, alum, "hards," and sulphate of copper; cocoa and chocolate, with Maranta, East India, and Tacca or Tahita arrowroots, tous-le-mois, the flours of wheat, Indian corn, sago, potato, and tapioca, while the colouring matter was found to be venetian red, red ochre, and other ferruginous earth; and, *mirabile dictu!* snuff, with the chromate of potash, chromate of lead, red and yellow ochre, red lead and oxide of lead, carbonate of ammonia, lime, powdered glass, and powdered orris root! Mr. DALTON has compiled the Key from the evidence given before the Committee of the House of Commons. The facts scattered throughout will help housekeepers to distinguish genuine from impure articles.

Correspondence.

THE COLLEGE LIBRARY.

To the Editor of the General Baptist Magazine.

DEAR BROTHER,—I have pleasure in acknowledging, through the Magazine, the presentation of the following books to our College:—Lord Macaulay's Critical and Historical Essays, half-bound, 2 vols., presented by Mr. Wright, of Coventry; and Buttman's Greek Grammar, presented by Rev. W. R. Stevenson.

I take the liberty of adding, that the College Library is singularly destitute of modern works, which are needed for constant reference by the students. The want of one work, Dr. Smith's Dictionary of Greek and Roman Geography, is especially felt. His other Dictionaries, for advanced students, were a great boon, and the one above-named would be equally serviceable.

Baptist College, Sherwood Rise,
Nottingham, March 11, 1858.

Yours sincerely,
W. UNDERWOOD.

IMPUTED RIGHTEOUSNESS.

IN ANSWER TO A QUERY.

To the Editor of the General Baptist Magazine.

"Is the righteousness of Christ imputed to the believer? If so, in what sense? And what are the proofs of this doctrine from the word of God?"—*Repository* for March, p. 110.

Answer:—The way by which sinful man may be justified in the sight of the holy and ever blessed God, is a subject that may well employ the most thought-

ful consideration. In this every child of Adam is deeply interested, and no one should rest satisfied till he has answered this question to the repose of his own mind. That it is possible for man, though a sinner, to be justified with God, it is evident from the scriptures of truth. Without divine revelation there would be no reason to hope for this great blessing. Man, having rebelled against his Creator and violated his allegiance to the King Eternal, could have no hope of reconciliation and restoration to a righteousness characterised by any device of his own, without the gracious interposition of divine mercy. But the word of truth assures us that mercy has interposed and devised a plan by which God can be just and the justifier of him who believeth in Jesus. In the simple reception of this great truth, and a confiding dependence on it, as it is variously stated in the scriptures, many, no doubt, have felt great peace and joy in believing, without any particular analysis of what it is that is believed, or how it is that this justifies the sinner in the sight of God. And in the general proclamation that Christ died for sinners, and an earnest exhortation to sinful men to trust in him as the only Saviour, no doubt a truly evangelical and useful ministry has been maintained for years, without determining in any more particular manner the ground of justification. Nay, more, the imputation of Christ's righteousness to the believer has been denied; while all that is intended by this expression, by the most sober and thoughtful theologians has, in other words, been declared in a warm and energetic manner.

Must it not be admitted, that no one, as a sinner, can stand accepted in the presence of the Holy Lord God? Will not divine justice repel the sinner from the all-holy presence? Before he can be welcome there he must be justified or esteemed just, either in his own works or by imputation. By his own works no sinner can be justified: this is the decision of both reason and scripture. It must then, if at all, be by the imputation of something else. The only question then that remains: Is it faith considered in itself, or is it faith as it fixes on Christ, and appropriates him in his obedience unto death? I cannot point to any text of scripture which says, the believer is justified by the imputation of Christ's righteousness. It must indeed be admitted that the letter of scripture favours the idea that faith is imputed for righteousness. But, faith in what? Does not this imply the imputation of Christ's righteousness, according to the full explanation of the gospel plan of salvation? In the general current language of scripture, God has been graciously pleased to constitute faith the ground of justification and salvation. But, not faith in general, or faith in anything. It must then be faith in something definite, or in some particular object. The divine *promise*, it may be said, was the ground on which Abraham's faith was fixed. True; that is his faith in the promise of his seed to come; that is, as the apostle says, *Christ*. Gal. iii. vi. 16.

So faith may be said to be imputed for righteousness, as it is imputed as the ground of healing, when our Lord said to those that were healed, "Thy faith hath made thee whole;" or, "Thy faith hath saved thee:" that is, it was as the hand that received the benefit. Faith fixes on Christ as the only Saviour who has done all that divine justice requires for its own glory and integrity, while it, as well as mercy, awards eternal life to the believer, not for the merit of his faith, but for the meritorious work of Christ. Thus the sinner, believing on Christ, is justified by grace, through faith: that is, accounted just, and is accepted into the favour of God, not as a sinner, but as a just person, for the sake of the redemption that is in Christ Jesus. God contemplates the work of his dear Son, and for the sake of this, graciously receives the penitent believing sinner into his favour. What is this but to impute what Christ has done to the believer? Thus righteousness is imputed to the believer; not, surely, the righteousness of his faith, but the righteousness of God by faith.—Phil. iii. 9. It is not on account of faith, as a righteous act that the sinner is justified, and thus the whole law, by a kind of compromise of faith for obedience, considered as fulfilled and honoured, but, by faith as appropriating Christ, in whose obedience unto death the law is magnified and made honourable. To suppose any one justified by faith, as an act of obedience, amounts to much the same as the Apostle in his

own case deprecates when he says, "May I win Christ, and be found in him, not having mine own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith." The faith that justifies by the gracious constitution of the gospel connects the believer with Christ; so that divine justice contemplates him as in Christ, one with him. There is therefore now no condemnation to them that are in Christ Jesus. He of God is made unto us, righteousness. He is then the *Lord our righteousness*. He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. He has imputed our sins to Christ, who became an offering for sin, that Christ's righteousness might be imputed to us, believing in his sacrifice of atonement for sin. In this representation, there are to be considered the substitution of Christ for us, he gave that which was due from us; the Father's acceptance of what Christ performed in our stead, as performed on our behalf, as the creditor accepts what a security pays on account of the debtor, and places it to the debtor's credit, or sets it down to his account, that is, imputes it to him as if he had himself paid it; and a participation in this by faith. This is what is here meant by the imputation of Christ's righteousness for justification. Thus the believer is complete in Christ, justice is satisfied, and mercy is exalted in his salvation. In this gracious plan in which Christ as the sinner's sacrifice of atonement is appropriated by faith, God is honoured in his justice no less than in his mercy, while the believer becomes the object of his complacency and favour. The believer is reconciled to God, and with holy exaltation sings, "I will greatly rejoice in the Lord; my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isaiah lxi. 10. In this spotless robe only can sinful man hope to stand accepted in the day of final judgment. In prospect of that day when every one must give account of himself unto God, the thoughtful mind is overwhelmed with apprehension, when it reflects on numerous infirmities and sins, which cleave to us. In himself the believer sees nothing that can relieve the fearful prospect; but, his alarm subsides, and confidence is reassured when he considers that divine justice and mercy contemplate him *in Christ*. By this gracious arrangement the honour of divine justice is secured, and the believer delights in the law of God after the inward man. The law is not made void through faith, but fulfilled, as it is a faith that works by love and purifies the heart, which unites the soul to Christ. Cheerful obedience to all the divine will flows in the life of the christian that is restrained only by the infirmities of the flesh. When these are removed, the soul, justified by faith and sanctified by the Holy Spirit, will ascend to heavenly glory as its congenial element.

Without any formal division I trust your readers will be enabled to see that the righteousness of Christ is imputed to the believer for justification before God, and that this is the doctrine taught by all the scriptures which speak of the way of justification and eternal life. May it not only be understood, but personally enjoyed by every reader. J. J.

March.

Obituary.

SMITH LEE was born at Collier Syke in 1792, and died in peace at Low Fold, near Queenshead, July 5th, 1857. Our departed brother did not enjoy, in early life, the advantages resulting either from secular or religious instruction. His Sabbaths were generally spent in the summer with other youths, in rambling through the fields or in the woods of Shibden-dale; yet, during this dark period of his life, in which he seldom attended a place of worship, he would sometimes

admire those that he saw wending their way to the house of God, and wish he were like them, and at one time his impressions were so strong that he actually went into a wood to pray. Being tall for his age he entered, when very young, the 1st. West York Militia, and served till peace was made, when he returned home, and shortly after married Mary Hanson, of Green Lane, who survives to mourn his loss. About that time the church at Queenshead immersed its candidates in a baptistry situated in a field called Ing Head, belonging to one of the friends. On a certain Lord's-day brother Lee had agreed with two of his companions to go to Bradford, and to spend the day there; but, as there was to be a baptism at Ing Head on that morning, they resolved to see it before they set out. What he heard on that occasion from brother John Midgely, who addressed the spectators and baptized, made so deep an impression on his mind that he afterwards, when on the road to Bradford, said to his companions, "Well, I have agreed to go with you to-day, or I would not have gone, but I will tell you this, that, next Sunday, I shall begin to attend the Queenshead chapel regularly." He was true to his resolution, and after giving evidence of his conversion, he was himself baptized at Ing Head, October 5th, 1817.

The outward manifestations of the inner life of the departed were remarkable for their uniformity. At the beginning he declared his purpose to attend the Queenshead chapel regularly, and he did so attend up to the time of his affliction. He was one of those who might always be depended upon at the public means of grace. He was equally regular in attending his week evening prayer or experience meeting, and he frequently united with other brethren in going to hold prayer meetings with the sick or aged. The meetings of the church were also regularly attended by our departed brother. In 1832 he was chosen to be one of the deacons of the church, and he used that office well to the end of life. Thus, it will be seen, he endeavoured to sustain both the public and private means appointed by the church for its own edification and the conversion of sinners. Our departed friend clearly understood and highly valued the truths of the gospel. "I have always," said he to the writer during his affliction, "endeavoured to keep in view and to hold fast the leading truths of the gospel, such as, 'that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again, according to the scriptures.'" He felt, he said, that he had been, and was then, a great sinner; but that "this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Patience, fortitude, and resignation were pleasingly manifested during his affliction. He was willing to live or die, as it might please God. His mind, he would say, was neither lifted up nor cast down, but was peaceful rather than joyful; and in this state of mind he died, peacefully falling asleep in Jesus, to be for ever with the Lord. The late Smith Lee had a high regard for moral and religious truth. He dared to form an opinion, and when formed to act upon it. He was a man in whom great confidence might be placed, as a friend and brother. He was naturally slow of speech, but his judgment was sound, and his opinions were given generally correct. May these brief statements assist us in remembering a dear brother departed till we meet again.

Mrs. W. WHITE, the subject of the present sketch, was born at Timberland, Lincolnshire, on the 18th of February, 1796. From her youth up, she was strictly moral in her deportment; but not till her advancement to maturity did she experience a spiritual change of heart. At about the age of twenty-four, accidentally falling in company with Miss Butters (now Mrs. Newling), she was invited to attend the ministry of Mr. Everard, then pastor of the church at Spalding. His preaching was eminently blessed to her soul. She felt that she lacked the "one thing needful," and earnestly sought for a personal interest in the blood of Christ. Up to this period she had been attached to the Established Church, in which her father officiated as clerk; but now, having become thoroughly convinced that the doctrines she heard from her new minister were according to godliness, and being treated with the utmost christian kindness by

her female friends in connexion with the Baptist church, she resolved to secede from the establishment. After joining the church under the pastorate of Mr. Everard, for whom she entertained the greatest veneration, she became exceedingly active and zealous in the cause of Christ, and during her long course of thirty-eight years was unwavering in her attachment to the people of God. She became at once a Sabbath school teacher, and afterwards a visitor in connexion with the Benevolent Society, an office in which she most delighted, and which, from the kindness of manner and general sympathy, she was eminently qualified to fill. Her visits to the bed side of the poor and afflicted will long be remembered by many. Her conversation was frequently most spiritual and elevating, while, as a friend, she was truly sincere, never betraying any confidence reposed in her. Her manner of life was marked by deep seriousness, and a growing conformity to the will of God. As a wife she was most affectionate, and as a mother devotedly attached to her children.

She regularly retired three times a day for secret prayer, which was often agonizing in its character. During the last few years of her life she was subject to violent fits of coughing, which tended greatly to debilitate her frame; but regardless of her own delicate state of health, and frequently in opposition to the urgent remonstrances of friends, she would engage in visitation amongst the sick. On her return home, being expostulated with on account of her absence, she would not unfrequently reply, "Wist ye not that I must be about my father's business." To all selfishness she appeared an entire stranger, and nearly to the close of life "went about doing good." Her last visit was to the house of one who, she had reason to fear, was acting inconsistently as a member of a christian church, and who, it is hoped, will be reclaimed by the expostulations and admonitions of our deceased friend. About a week before her death she caught a severe cold, which produced violent coughing fits, attended by symptoms of fever. On the following Sabbath morning she was in her place in the sanctuary, but long before the service closed she was obliged to return home, and towards evening was so ill that medical aid was procured. This, however, was of no avail, for she gradually sank, and at intervals on the Monday and Tuesday she appeared insensible. On the morning before her death she rallied, and when surrounded by her sorrowing family her language was at times of a remarkably elevated character. When asked by them how she felt, she replied, "I never suffered so much in my life as I do now, but the Lord is my light and my salvation, and though I walk through the valley of the shadow of death I will fear no evil, thy rod and thy staff comfort me. I know that I am a poor sinner, but I also know that my Redeemer liveth. O my sweet Saviour, my sweet Saviour, thou art the strength of my heart and will be my portion for ever." After a pause she exclaimed, "Comfort ye my people, comfort ye my people saith your God. O God bless the church, bless the church, purify the church." On seeing some of the family weeping she said, "Weep not for me, but for yourselves: for I know that my Redeemer liveth." After a short pause, alluding to her pastor, she said, "God bless him." To a female friend who was weeping she said, "Be a mother to my children. Oh! my dear children," and observing that one of them was absent, she said to her husband, "Look after him, watch over him." She then sank into a kind of stupor, attended by frequent rambling and difficulty of breathing. These symptoms produced increased alarm in the family, and on the physician entering the room he whispered,—the struggle will soon be over. Soon after, however, to the surprise of all, she said, "O how happy!—

' My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss.' "

These were her last words worthy of note. Very soon after, she fell into a doze and spoke no more, but softly and gently breathed her life away, without a struggle or a groan, on Wednesday evening the 17th of February, at eight o'clock. "She is not dead but sleepeth."

Referring to the above event, the following appears in a local paper.—“**THE LATE MRS. WM. WHITE.**—A funeral sermon was preached in the General Baptist Chapel, on Sunday evening last, by the Rev. J. C. Jones, M.A., in memory of this deceased lady, who had in her life-time evidenced by her conduct and actions that she was a Christian in truth and in deed. The text, which had been chosen by Mrs. White, shortly prior to her decease, was Heb. xi. part of the 4th verse,—‘being dead yet speaketh.’ The reverend gentleman dwelt upon the excellencies of character and usefulness of the deceased, and shewed that actions spoke louder than words—that Mrs. White, by her consistent life and triumphant death, was an example to other members of the church—at the same time, she was a warning to those who were unbelievers; and, in this sense, ‘being dead she yet spake.’ The discourse was well arranged throughout, and most eloquently delivered. The large chapel was crowded in every part, and many persons were unable to obtain admittance, while not a few had to stand throughout the entire service. At the conclusion the choir sang a funeral hymn, which, in our opinion, was solemnly and effectively performed. During the evening we noticed many a weeper in the assembly, and from what we have since heard, we understand that Mrs. William White might well be remembered with tears, as she was a constant visitor among the poor and afflicted, among whom she frequently distributed money, clothes, and food.”

ELIZABETH HODGSON was born November 21st, 1832, at Scansby, Illingworth, near Halifax. She attended the Sabbath schools at Illingworth and Ovenden until she was fifteen years old. Then she removed to Bradford, and found her way to Tetley Street Sabbath school, where she became a teacher, and in connexion with some revival services held during Mr. T. Horsfield's ministry, she became convinced of sin, found peace through believing in Jesus, and united with the church June 5th, 1853. She was one of the lights of the world. Her piety was seen in her holy conversation, zeal, prayerfulness and liberality. She loved the cause of Christ, and laboured for its prosperity. She was particularly attached to the scholars of her class, and prayed earnestly for their salvation.

During her illness she was patient, resigned, and happy. She would often exclaim, “O that I had wings like a dove, then would I flee away and be at rest.” Often too, would she ask the question, “What are these arrayed in white robes? and whence came they?” She would then give the answer, “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb,” &c. In her greatest sufferings she found Christ precious and his grace sufficient: and the last words she uttered were part of the following:—

“I'll praise my maker while I've breath;
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures.”

Her spirit fled when she got to the end of the third line. “Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them.” Her death was improved to a crowded congregation on Lord's-day evening, February 14th, 1858, from Phil. i. 20.—“Christ shall be magnified in my body, whether it be by life or by death.”

B. W. B.

HANNAH LEIGH was a member of the General Baptist church worshipping in Tetley Street, Bradford, about eleven years. The death of her daughter in 1845 was the means employed by the Almighty to bring about her conversion. After first giving herself to the Lord and then to his people, she manifested the reality of her christianity by her consistent walk. Her desire for the salvation of her

children was very great. Her kindness towards her neighbours, and zeal to benefit them both temporally and spiritually was rarely equalled by one in her humble position. She was subjected to great trial, arising from persecution, affliction, and straightened circumstances; but she was always cheerful and happy. She seemed to rejoice in the Lord always. Her end was peace. After a few days illness, she died in the faith, on the 5th of December, 1857. Her death was improved on the 20th of the same month from Num. xxiii. 10.—“Let me die the death of the righteous, and let my last end be like his.”

B. W. B.

Intelligence.

BAPTISMS.

BIRMINGHAM.—On Lord's-day, March 7th, three young persons were baptized, on a profession of their faith in Jesus Christ; two of these were grandchildren of our pastor. We have more candidates, and our inquirers' meetings are well attended. J. S. C.

BRADFORD, FIRST CHURCH.—On Lord's-day, March 7th, two were baptized and added to our Zion. May they endure to the end.

COALVILLE.—Additions by baptism were made to the church at Coalville and Whitwick of two persons on Lord's-day, November 1st, 1857, and of three others February 7th, 1858. The various services on both occasions were well attended, and were unusually interesting and profitable. We have several other candidates, and a large number of inquirers, who give us much cause for hope.

RIPLEY.—On Lord's-day, March 14th, 1858, six persons were baptized, in the presence of a large congregation; five of them young men, and all scholars in our Sabbath school, and the other a young woman, and an adult scholar also. Our hope is that they will be a great blessing to the church, and remain faithful unto death. R. A.

GRANTHAM.—On Wednesday, March 1st, Mr. Watts baptized two friends; and on the following Sabbath they, with three others, were received into the church. We have pleasing indications of a revival. W. A.

ILKESTON.—Three persons were added to our church by baptism on the first Sunday in March. T. R. S.

KILLINGHOLME.—On the 13th of September, 1857, in the General Baptist chapel at Killingholme, one brother was baptized and added to our church. The services of the day were fraught with deep interest to several who witnessed and took part in them. In the evening of the 18th of November, after an exposition of the third chapter in the Gospel by Matthew, we had the pleasure of beholding two sisters follow our Divine Redeemer through the watery grave. May they ever be alive unto God through Jesus Christ, and finally enter the rest that awaits the people of God. G. C.

MACCLESFIELD.—On the 14th of February one male friend was baptized, after a sermon by the Rev. W. Miller, founded on Joshua's wise resolve, “As for me, I will serve the Lord.”

ANNIVERSARIES.

STALYBRIDGE.—On Lord's-day, March 14th, two faithful sermons were preached in the General Baptist chapel, by the Rev. J. Sutcliffe, minister of the

place, after which the very handsome sum of £57 18s. 7d. was collected towards liquidating the debt on the premises. May our friends still persevere, as it is evident they neither labour nor pray in vain, nor do they spend their strength for nought. May they be truly blessed in their attempts to train up a people for the Lord. W. S.

SUTTERTON.—On Monday, February 22nd, the second Anniversary of the pulpit ministrations of our beloved pastor, J. H. Wood, was celebrated by a tea meeting. More than 200 persons favoured us with their presence and aid. After tea, Alderman Noble, of Boston, presided at the public meeting. The Rev. T. W. Matthews, of Boston, then addressed the meeting, after which the proceeds of the tea, together with two donations amounting to £5, making a total of something more than £11, were presented to our minister, as a testimonial from the church and congregation of their high appreciation of his faithful services. Appropriate addresses were delivered in the course of the evening by Messrs. Jones, of Gosherton, Cholerton, of Pinchbeck, and other friends. Mr. Wood, labouring under deep emotion, expressed his gratitude for the manifestation of christian sympathy and affection. The choir from the Baptist chapel, Boston, contributed greatly to the enjoyment of the meeting. G. F. M.

MACCLESFIELD.—On Lord's-day evening, February 14th, a sermon was preached on behalf of the Foreign Mission. On Monday, the 15th, there was a public Missionary Meeting; R. Gee, Esq., in the chair. The Rev. A. Abercromby and several other friends addressed the meeting. The Rev. W. Miller spoke at some length, and throughout there appeared to be a very good feeling. Though the collection was not so much as last year, the cause of missions was ably advocated, and we believe good will result from the efforts. W. G.

MISCELLANEOUS.

GRANTHAM.—*Recognition of Rev. H. Watts.*—On Monday evening a tea meeting was held, for the purpose of giving a public recognition of Mr. Watts as the pastor of the General Baptist church in this place. About 200 were present. A public meeting was held at seven o'clock; Mr. Bishop, formerly of Grantham, presided. Appropriate addresses were delivered by Rev. Messrs. Barrass, of Peterborough, Bailey, of Newark, (P. B.) Mr. Watis, and others. The meeting was well attended, and a good feeling prevailed.

NEW FLETON.—*Opening of a New Chapel.*—The large and populous village of New Fletton, near Peterborough, being entirely destitute of any place for public worship, the pastor and members of the General Baptist church, Peterborough, resolved to erect a chapel there; and, after much prayerful and anxious effort, are rejoiced that they have been enabled to rear "a house for God," that is both commodious and attractive. The ground is freehold, and the building is a neat one, in the early English style of architecture, and will seat more than 200 persons. On Tuesday, March 9th, 1858, the opening services were held, when the Rev. J. Burns, D.D., of London, preached two excellent sermons to large and attentive congregations. About 200 partook of tea, the trays being gratuitously furnished. On the following Lord's-day, the Rev. T. Barrass, of Peterborough, preached in the afternoon and evening. The entire cost of the building will be nearly £500, and the amount now raised by subscriptions and opening services is £260. We feel thankful that so much has been obtained, but earnestly desire that the remaining sum may soon be forthcoming.

SUTTERTON.—*Removal of Debt.*—The effort announced in a former number of the Magazine has, by the divine blessing, been completely successful. The friends whose aid was solicited in providing articles for the Bazaar, responded with the greatest promptness and generosity. The supply of articles was most excellent, and the sale very gratifying, realizing more than £30. The tea meeting was large, and produced a handsome profit. From these sources, together with collecting cards and private donations, the sum of £62 was obtained. The

debt on the chapel was £50, on the organ £10; so that we had the pleasure of holding a thanksgiving service, to celebrate the entire removal of the pecuniary burden. The church tender sincere thanks to those friends who in any way have so kindly contributed to the result. H.

Notes of the Month.

ECCLESIASTICAL.

March 19. We shall not be without matters to note down of an ecclesiastical sort, for some time to come, as all parties appear to be awake. The *Roman Catholic* prelates have had a meeting at Dr. Wiseman's, to elect two new bishops for England. They have chosen three, and the Pope has to take two of them. The papists are looking toward China for aggressive efforts. Their eyes are ever open to take any advantage.

The services at the Abbey, Westminster, are continued by the *Episcopalians*. They are well attended. Strange to say, we are told, that with the exception of a few months in 1851, during the Exhibition, no English service had been held in the Abbey from its foundation, 800 years ago!

The English prelates are memorializing the Government for an additional bishopric in India. A society has been formed to abolish pews in churches, and "restore them to the people."

The *Presbyterian* (united church,) contributions for missionary purposes during the last year amounted to £14,000. £18,000 has been raised as a fund to relieve aged and infirm ministers; and this year a great effort will be made to free the churches from debt.

The *Congregational* board has passed a series of strong resolutions on Indian matters, condemning Government support of idolatry, and deprecating its patronage of christianity; and asserting, that if it be right for Government to support colleges, there ought to be fair play, and that christian books ought not to be excluded. They have just sent out two additional missionaries to India.

The increased funds of the *Wesleyan* Missionary Society will result, it is expected, in an enlargement of the Kaffir Mission, and in zealous efforts for India.

The prospects of the *Baptist* Mission in Burmah are encouraging. Many christian books have been published, and the demand for them among the Burmese and Karens is very great. The American Baptist missionaries are very hopeful as to China. Dr. McGowan expects that soon China will be effectually opened.

GENERAL.

While our last notes were writing the Government of Lord Palmerston was being defeated in its attempt to legislate at the dictation of Napoleon. They resigned. Lord Derby has formed a Government, with Disraeli as the leader in the Commons, where it is understood they have a minority. How a tory Government will manage a house pledged to a reform in the representation, and various other measures to which all its members are opposed, remains to be seen. They have been re-elected, and have returned to their parliamentary duties. They are very cautious in what they promise, and affect not to be a Government "on sufferance." When tauntingly asked for a statement of their policy, and what they would do with Church Rates, the Jews, &c., &c., Disraeli retorted with effect, "What did *you* do with them?" Alas! the late Government only deceived its reforming friends who trusted in them. This one will not have their

confidence, and will do no more than it is compelled to do. It may be, however, that our tory Government will retain office until Lords Palmerston and Russel, and a few leading whigs, become reconciled to each other, and agree to oust them. The news from India continues favourable, though Oude is still in the hands of the insurgents. Canton is quiet under the rule of the allied powers. It is said that the Chinese forces have obtained signal advantages over the rebels, and that this may render the Emperor less disposed to treat with the allies. The probabilities seem to be that some other port than Canton will in future become the great centre of Chinese commerce.

The French have beheaded the conspirators, Orsini and Pierri; the other two, Rudio and Gomez, are to be imprisoned for life. The Emperor has become reconciled to England, but his ministers have been very overbearing in their conduct towards Switzerland, which has succumbed to him. His new laws about the police and the press seem full of fear of the French people. He will fail if he fill Paris and France with his spies. The new and offensive regulations about passports will keep hosts of holiday English and other people away. Paris will thus be impoverished and complain.

The Austrians have resented the meddling of France with their passport system. The King of Prussia, it is understood, is sinking. The trials at Naples are going on. It is now understood and stated by the law officers of the crown, that the ship in which these persons were, was seized in the open sea, and not in the Naples waters, and hence that the whole matter is an act of piracy on the part of King Bomba. If so, Sardinia and England will or ought to demand redress and compensation! The petty tyrant in that case will have burnt his own fingers!*

In America the Karsas difficulty is not settled. There have been some disgraceful fights in the Senate. It is expected shortly that the army sent against the Mormons will be reinforced, and commence its operations.

There are disturbances in Mexico.

Persecution of christians and the expulsion of foreigners prevail at Madagascar.

Dr. Livingstone has sailed on his expedition from Liverpool. He is attended by some scientific gentlemen. By the Zambesi river, in east Africa, he hopes to open the interior to European commerce and civilization. An earthquake has almost destroyed Corinth; and Turkey seems to be but ill at ease. Her Montenegrin neighbours, and others, will give her trouble. The power of Islam is doomed to fade and fall.

Missionary Observer.

[March 25. The last Calcutta mail was wrecked off the Island of Ceylon. In this we fear, with other treasure, was lost several letters from India.—Ed.]

CONFERENCE AT CUTTACK, &c.

LETTER FROM REV. J. BUCKLEY.

Cuttack, December 31st, 1857.

DEAR BROTHER.—Many important changes—more than I can stay to chronicle—have occurred since I last wrote. I will therefore begin with an account of our recent conference, which commenced its sitting on the 18th instant; and let us devoutly bless the Lord that after a year marked by disasters and calamities unexampled in our history, we have been permitted to meet in

* March 25. They have since been liberated.

peace and confer on the things pertaining to the kingdom of Christ. On the 16th instant, as you have no doubt been informed, Mr. and Mrs. Bailey, with their family and your own dear son, safely reached Cuttack, and I need not assure you how thankful and glad we all were to welcome them. Mr. and Mrs. Wilkinson were unable to share in our joy, as a passenger ship, the *Alnwick Castle*, touched at Gopalpore, and it was felt that much exposure and expence would be saved by embracing so favourable an opportunity. They are now, with their little boy, on the stormy deep. May the Lord, whom they serve, protect them while on the mighty waters, and render their return a blessing to the mission and to the churches of our fatherland. All the other brethren and sisters were present, and the interest of our meeting was enhanced by the presence and the counsels of Mr. Cooley, from Balasore, as the representative of our American fellow-labourers for the evangelization of Orissa.

The conference sermons were delivered on Lord's-day, the 20th, which we felt to be a day of much holy pleasure and profit. Mr. Bailey preached in Oriya in the afternoon, from Acts, xii. 5, a portion of Scripture from which he deduced some interesting and pertinent remarks, fitted to impress us with the importance of continuing instant in prayer. "Who that knows the worth of prayer" but wishes to enjoy a much larger measure of devotional fervour? Oh! that all who have been "separated to the Gospel of Christ" may feel that their one great work is, "prayer and the ministry of the word," pleading with men and crying to God. The congregation was very large, and the sermon was listened to by our native friends with marked attention and evident interest. In the evening Mr. Taylor preached from 1 Cor. i. 23; "We preach Christ crucified." It was a refreshing and profitable service; the discourse was affectionately delivered, and the doctrine was sound and scriptural good old divinity. On the following Sabbath we commemorated together the Lord's death, and many, I believe, could from experience say, "Lord, it is good to be here." An impressive address in Oriya was delivered by Mr. Stubbins, on our obligations to manifest gratitude to God for his benefits, from Psalm ciii. 2. We feel it to be a privilege at our annual communion to have one of the addresses in our mother tongue. This was delivered by myself, from Hebrews, xi. 13. Our native missionary meeting was held on Wednesday evening, and was the most gratifying service of the kind we have ever held; the attendance was good and the addresses were excellent; we were all exceedingly delighted with the meeting. The speakers, and the sentiments on which they severally spoke were as follows:—Gunga Dhor, "The case of an idolator leaving the kingdom of satan and entering into the kingdom of God's dear Son." It was illustrated by his own interesting history, and it was a rich treat to hear his graphic description of the manner in which he tested the divinity of Juggernaut. Rama Chundra, "The cross of Christ the theme of our ministry." Rama Das, from Balasore, "The intercession of Christ." Jugoo Roul, "Motives that should stimulate us in seeking the salvation of others." Three were mentioned—Compassion for perishing souls; The constraining power of the love of Christ, and The hope of the final recompense. Thoma, "Necessity of prayer for the bestowment of the Holy Spirit." The young men handled their weapons well; but where all was so good it seems invidious to particularize. A fuller account of this interesting service will, I doubt not, be some time given to the friends of the mission: but I must not omit to add that Mr. Stubbins presided, and that the meeting was opened with prayer by Damudar, and closed by Kumbhoo.

The brethren were pleased to elect me to preside over their sittings. The reports from the several churches disclosed various interesting facts, and showed that much important work had been done, not only in the asylums and schools, in the translation and printing of various useful works, but also in the direct preaching of the Gospel to the people. Our preaching labours had been partially interrupted by the terrible visitation that had swept over the land, though not to so great an extent as might have been apprehended. Several had been baptized, though not so many as last year; and at Berhampore, it was said, an unusual number had been removed by death, but it was trusted they had joined

the church in heaven. Among these was Deenabundu, once a native preacher. He died in Christ. A favourable report was given of the printing office; there was plenty of work, many educational works having been published for the Government, as well as much mission work done. In these days when John Company is so much abused, (and sometimes unjustly so) it seems right to say that he has been one of the best supporters of our mission press, and he is a good pay-master. At Jellalore a new missionary brother, Rev. E. C. B. Hallam, with Mrs. Hallam, had arrived, and since their arrival there had been an improvement at the station. At Balasore the general state of things was said to be encouraging; four had been baptized, and by the heathen a disposition had been manifested to hear the Gospel. In the dispensary many cases of suffering had been relieved, and the Gospel had been preached to the sufferers. It was further stated that the Free Baptist Society had, at the present time, three missionary candidates, who were likely to be accepted and in due time sent forth to strengthen the hands of our American brethren. At several of the stations, especially Cuttack, considerable local aid had been obtained from the European residents. After the accustomed reports had been given, by request of the brethren, Mr. Bailey favoured us with the paper read at his valedictory services, and Mr. Goadby read the answers given to the questions on his ordination day, with both of which we were much interested.

One of the most important questions that required our attention was the location of the brethren who had just arrived: the subject was freely and fully discussed, and it was at length agreed that Mr. Bailey labour at Berhampore, his former station, in conjunction with Mr. Hill; and that Mr. Goadby be associated in labour with Mr. Taylor, at Piplee. May both these decisions, in which the brethren immediately concerned cordially concurred, and which appeared to be in accordance with the Master's will, receive His abundant blessing. The location of the native preachers was considered, and most of them were present and expressed their acquiescence in the proposed arrangements as to their labours for the year. The interview enjoyed with these our esteemed "fellow-workers unto the kingdom of God" was an unusually gratifying one. Mr. Bailey told them how many affectionate inquiries had been made in England respecting one and another, and how many fervent prayers were offered for them. Mr. Stubbins conveyed to them the kind wishes and friendly advice contained in dear Mr. Heard's letter, written by appointment of the committee. Much feeling was manifested, and tears of holy joy were shed. A less agreeable duty devolved upon me. Our old friend, Seboo Sahu, was present, and though he appears in a better state of mind there is still room for improvement, and by request of the conference I spoke to him on the importance of governing that "unruly" member "which no man can tame." On this point, however, as most of us know, practice is harder than preaching, for "if any offend not in word the same is a perfect man." Matthew having completed his studies was received as a native preacher on probation, and will, I trust, be useful. Danae, a highly promising young person in the asylum, and brother of Thoma, was accepted as a candidate for the advantages of the academy, and the names of two others were mentioned, but their cases were referred to the Cuttack committee. It was decided that at our next conference *three* of our brethren, Jugoo, Paul, and Juggernaut, shall D.V. be ordained to the work.

Some valuable additions have been made during the year to our vernacular christian literature, and in this department brother Stubbins has rendered much useful service. I may particularly refer to two works, *Line upon Line*, Part I.; the translation for our young people of a well-known English work, and *Phulmani and Kurana*, a work peculiarly adapted to interest and benefit native christian women. The tract, "The man that killed his neighbours," is a useful addition to our tracts, though of course more adapted for circulation among our native christians than among the heathen; but as the English names, Reuben Black, Joe Smith, and Simeon Greene would be very strange to Hindoo readers, they have been very properly changed to Krishnoo Chundra, Hurree Das, and Prama Chanda. The funds have been supplied by the Calcutta Christian Tract and

Book Society, and by a benevolent gentleman high in office here. The Auxiliary Bible Society in Calcutta has also helped us by supplying the money for an edition of the Psalms in Sanscrit and Oriya. A good supply of tracts was ordered to be printed for distribution. Thanks were voted to the Nottingham friends for their spirited and liberal exertions for the establishment of an Industrial School. Resolutions were also passed welcoming brother and sister Bailey on their return to Orissa, and your son on his arrival. We also recorded, most devoutly and humbly, our thanksgiving to God for our preservation as a mission band, and for the preservation of our beloved native christians through this year of peril and alarm, and expressed our earnest hope that the intense interest awakened in England on Indian topics might be wisely directed to useful legislative enactments, and that in answer to the many prayers of God's faithful ones, obstructions to the advancement of Christ's kingdom might be removed, and the word of the Lord have free course and be glorified throughout India. We further expressed our heart-felt sympathy with other missionary societies, whose losses, in various ways, by this awful rebellion have been considerable. Other business, not necessary to be detailed here, engaged our anxious attention, but you will see from this brief sketch how many important matters relating to the kingdom of Christ in Orissa were considered at this annual conference.

I am thankful to tell you that Cuttack, and the district round it continue quiet, but I am sorry to say that the state of affairs at Sumbulpore (170 miles west of us) is very bad. You would doubtless hear last month that English blood had been shed in Orissa, a medical officer, Dr. Moore, having been murdered on his way from Cuttack to Sumbulpore, and his assistant, Mr. Hansom, narrowly escaped falling into the hands of bloody men. The rebels have intercepted the communication, so that no news have been received from Sumbulpore for three weeks, and it is also understood that the Bombay dawks have been stopped. It is on the great post road between Bombay and Calcutta; the officer in charge, Captain Leigh, is one of the incapables, and has been superseded. Our commissioner left this a week ago for the seat of the disturbances, and it is understood that he has full powers from the government to inflict summary punishment on the insurgents. He is a servant of God, and a most benevolent man. I have full confidence in his ability and vigour. The Lord prosper his work and grant a speedy return to peace. There is evidently a bad spirit abroad even in this neighbourhood, that is only restrained by the power of law. After the missionary meeting last week, three native preachers, Rama Das, from Balasore, Jugoo and Thoma, with several native christians, were journeying together to Khunditta, and when eighteen or twenty miles on the way they were attacked, and several of them were beaten by men who were in Government employ as post runners. Happily no serious injuries were inflicted, but the spirit of the men may be judged of from their language: "These," they said, "are neither Hindoos nor English, they are christians; their time is come; their life is of little worth, of no more value than a cotton plant when putting forth: let them be destroyed." The case is now under the consideration of the magistrate, who will no doubt deal with them according to their deserts. Still we are not prevented from itinerating. Mr. Taylor and I have been travelling together in the country for a month, and we are all now preparing to leave home again in a few days. We shall not, of course, go into the jungly parts of Orissa, nor to any place where danger threatens. The Lord will shield us in doing His work. The Government has issued orders that all pilgrims from the north-west on their way to Juggernaut shall be stopped; and this appears to me one of the most important measures that could have been adopted for preserving the peace in Orissa, as the rebels are bent on mischief, plunder, and blood, and are ready to "take all shapes that suit their dark designs." They can assume the disguise of pilgrims, or byraggee, or indeed any other. What shall be the end of these things? One of the weighty lessons which the terrible occurrences of the past few months have deeply imprinted on my own mind is this, how much in peaceful times the bad passions of evil-minded men are kept in

check by the power of law. My hope is, that the elements of confusion will soon be calmed, and that the promise will be fulfilled in our experience, "The Lord will bless His people with peace."

An incident which to me was deeply affecting shall close this letter. Last Sabbath evening, among the attendants at our English worship was a medical gentleman, whose brother was one of the officers treacherously massacred at Allahabad. At the close of the service he showed brother Stubbins and myself his brother's Bible, which was found on the parade ground. A collection of psalms and hymns was bound up with the Bible, and a verse of one of the hymns was marked with pencil, and was the only one thus marked. It was the following:—

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

I cannot tell you with what deep emotion I saw that pencil mark.

Your's affect onately,

JOHN BUCKLEY.

LETTER FROM THE REV. G. TAYLOR.

Cuttack, Orissa, East Indies, Jan. 4th, 1858.

MY DEAR MR. GOADBY.—It is with feelings of fervent gratitude to our heavenly Father, that I write a hasty line to inform you of what I am sure will greatly rejoice your heart, namely, that despite the distracted state of the country, and even the disturbed condition of some parts of *this province*, we have been permitted to itinerate among the people as usual, without the slightest interruption.

Brother Buckley (with whom I had previously arranged to take a tour) left Cuttack on the 12th of November, and made for the Piplee district; and I, accompanied by my dear wife and darling boy, left Piplee on the same date, and joined brother B. at Phatagarda on the following day. From this place we journeyed into the Bonamalipore district, where we continued labouring for a fortnight, we hope with success. It was our intention originally to have remained in that neighbourhood until such time as we should hear of the arrival of our dear friends from England; but as it was so early in the season, the *rice* was not cut, and consequently there were no roads for our carts; indeed it was with the utmost difficulty we got so far as we did. My gang had several *break-downs*, and on one occasion, could not reach our encampment until the following day. As our way in that district seemed obstructed, we resolved to go to Cuttack, replenish our stores, and proceed in another direction. We accordingly went to Cuttack on Friday, Nov. 27th, and remained there until the following Tuesday, when we made for the district of Hurritunpore. Here we found a most important field, and some of the largest markets I have seen in Orissa. In this neighbourhood we continued to labour until the welcome news arrived that our dear friends had safely reached Calcutta; when, as a matter of course, we wended our steps back, thankful to the "God of all grace," for having had the opportunity of proclaiming in the hearing of many thousands, the unsearchable riches of Christ. It will be pleasing to you to know, as it was most gratifying to us to witness, that the people, as a whole, never heard better than they have done this season. Indeed I think, so far as my own district is concerned, that in many instances the people heard much better than they did last year. In one instance this was very marked. In giving you an account of my tour last year, I referred to our having visited a village from which came Bhogaban Das, one of our Piplee native christians; and that on that occasion the people were most violent in their opposition to the truth, and would not so much as permit its sound to alight upon their ears. *This* year, however, they were all but silent; nor did

their silence appear to be the result of that cold indifference, much more to be dreaded and deplored than violent opposition; but it seemed rather occasioned by a sense of the truthfulness, and importance of the sentiments expressed by the preacher. The change to my own mind was most gratifying; especially so, because I went with the full persuasion that we should be sternly confronted. I was equally pleased with a brief conversation held with the nephew of Bhogaban Das. He seemed rather ashamed that he had not taken the decisive step and followed his uncle; and while I talked with him of his condition, and urged him to take Jesus as his friend and refuge without delay, methought I saw the tear of penitence stand glistening in his eye. May the Lord Jehovah "open his heart, that he may attend to the things spoken in his hearing."

During our travels, not the most distant reference has been made by the people in our hearing to the present calamities; and nothing in the general behaviour has led us to suppose that they feel differently towards us now to what they did ere the mutiny broke out. In one or two instances, however, persons who had become favourably impressed regarding christianity, mentioned to the native preachers, and that with much concern, what they had heard was shortly to be the fate of all "Feringees," and what had *already* been the fate of the "Padre Sahibs," and native christians. One poor man* told Paul that his neighbours had been telling him that the Piplee and Cuttack Padre Sahibs and christian people had been blown from the mouths of cannon. "On hearing this," the man added, "I felt much depressed and discouraged; but replied, ah, well, you will see it is not the case; and some day ere long the Padre and the teachers will make their appearance in the market as usual." So we are again visiting the same place. As soon as we entered the market, the man exclaimed, "did I not tell you your reports were false? see here they come again!" And the poor fellow seemed as delighted as if he had met a long-lost friend. Another man, who is, I trust, *in heart*, a christian, had heard a similar report; and in speaking about the matter to the senior preacher, Sebo Patra, he said "Oh, brother! when I heard you had all been destroyed, my mind was full of sorrow! Yea, if I had heard such tidings of my *own brother*, I could not have felt more distressed.

But I have not time to give further details of the town; these I must furnish at some future date (p.v.). Still I thought you would be rejoiced to hear that hitherto we have not been compelled to relinquish our work of itinerating, as many of our dear fellow-labourers have been in other parts of the empire. We sincerely hope and pray that this high privilege may be continued to us, although matters are by no means assuring at Sumbelpore, a little less than two hundred miles from Cuttack. No communications have been received from the above place for several days. A letter from one of our missionary friends at Balasore, moreover, stated that the Santals were likely again to rise, and that the Jellasure missionaries had come into Balasore. Should they rise, I hope there is no danger of their going much beyond their own borders, unless some other Hill tribe or tribes join them. Brother B. and I had thought of taking a tour beyond Kunditta, but as that would bring us into a rather too close proximity to the Hill tribes, we have decided to take another course.

You will have heard that Mr. and Mrs. Bailey, and your dear son, reached Cuttack safely. Since then conference has been held, and, I am happy to inform you, that brother J. O. Goadby has been appointed to be my associate at Piplee. I'm sure, I cordially thank those dear friends who came forward, and so nobly and liberally contributed to remove the obstacle that threatened to deprive Orissa of a another "labourer," and myself of a much-needed fellow-helper.

But I must close, it is just past time.

My dear wife unites with me in kind regards to yourself, Mrs. Goadby, and family.

I am, dear sir, affectionately yours,

GEO. TAYLOR.

* This man is the person who last year stood up in Rutnapore market and preached to his heathen neighbours; and who we trust will soon come out from heathenism and join our ranks.

LETTER FROM THE MISSIONARIES TO THE WARWICKSHIRE CONFERENCE.

Cuttack, East Indies, December 31st, 1857.

MY DEAR BROTHER CHEETLE.—Having heard through our esteemed Secretary, the Rev. J. C. Pike, of the resolution passed at the "Warwickshire Conference," held at Walsall on Monday, September 14th, 1857, relative to the present painful and alarming state of things in India, and also of the expression of your deep sympathy with, and earnest prayers for us. The "Orissa Conference," held December the 18th, and following days, requested me to write you, as the senior minister of the Warwickshire Conference, and to express to you, and through you to the conference, our deep sense of obligation to you, and our heart-felt gratitude for your earnest solicitude on our behalf, while we sincerely pray that the "God of all grace" may richly reward and abundantly bless you all.

I need not remind you, dear brother, that the crisis through which we have passed, was one of no ordinary character; and, certainly the preservation of our lives can only be attributed to the kind providence of "Him, to whom belongeth the issues of death." At the time of the outbreak we had but the merest handful of European troops, not more, I suppose than 10,000 in the whole empire, while the mutinous Bengal army alone numbered 70,000 trained men. It is true this treacherous army did not rise simultaneously, though it was evident the sepoys had intended so to do; and we cannot therefore but look upon the premature outbreak at Meerut as a gracious interposition of providence. For, having (as in many instances they had), the entire charge of our arsenals, and possessing a European knowledge, so to speak, of the military art, in addition to their overwhelming numbers, had they been permitted to mature their plans, and to have risen with one accord, it is all but certain that throughout Bengal, and the North West provinces, every European and native christian would have been utterly destroyed!!

But God has been *specially* gracious to your missionaries in Orissa, as you would see from brother Buckley's letter in the "Repository" for November. The 53rd Bengal native infantry was stationed at Cuttack in 1856, and was to have remained here another year, but on account of misconduct was removed to Cawnpore; and in the awful tragedy of this devoted city, *this very regiment* took a most active part.

Had that corps have been at Cuttack in 1857, in all probability our sanctuaries would now have been a heap of ruins, our little mission a desolation, and ourselves, and our native christians, in the eternal world. I am sure you will heartily unite in devout thanksgiving to our heavenly Father for so graciously preserving us through eight months of unprecedented calamities and trial. We are firmly persuaded that the "effectual fervent prayers" of beloved friends in England have "availed much" on our behalf; indeed, the assurance that incessant prayer, and intercession being made to God by tens of thousands, in our "father-land," has, amid darkness, and doubt and danger, often encouraged, and cheered, and sustained our souls. The calamity is not yet entirely overpassed, for the country is in a most unsettled state (though we hope the *worst* is over); still we would trust in the "Lord Jehovah, in whom is everlasting strength," while we feel convinced that you will never "sin against the Lord in ceasing to pray for us."

May the "great Head of the Church" keep us all under the shadow of His protecting wing, until you and we have finished our appointed work, and then grant us an abundant entrance into the kingdom of his dear son, where strife, and cruelty, and sin, are altogether unknown.

With the united kind regards of our "little hand,"

I am, dear brother, affectionately yours,

GEO. TAYLOR.

Foreign Letters Received.

BERHAMPTON—W. Hill, Jan. 15th.
 BINGLEY—H. Wilkinson, Jan. 6th.
 CUTTACK—J. Buckley, Jan. 4th.

KENDAL—W. Brooks, January 10th.
 ———— I. Stubbins, January 16th.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From February 18th, 1858, to March 18th, 1858.

Belper.			£. s. d.			£. s. d.			£. s. d.		
Cash, no particulars	...	7 5 2½									
Fleekney.											
Collected by G. Coltman.	...	0 5 2									
George Coltman	...	0 4 10									
Small sums	...	0 10 0									
Leicester.											
PHIAR LANE.											
Cash on account	...	20 8 0									
ARCHDEACON LANE.											
Public Collections	...	10 15 6									
Sundar School children	...	4 9 4									
J. Noble, Esq.	...	2 0 0									
Mr Gibbons	...	0 10 0									
Mrs Wallis	...	0 10 0									
Collected by Miss Chamberlain	...	1 3 6									
Juvenile Missionary Society	...	1 2 6									
Collected by Mrs Woodward.	...	0 10 0									
J. D. Harris, Esq. M.P.	...	0 5 0									
Mrs Woodward	...	0 11 0									
Small sums	...	1 6 0									
Mr Gray	...	0 10 0									
Collected by Miss E. Haywood.	...	0 10 0									
Mr Holmes	...	0 10 0									
Mr Stableford	...	0 10 0									
Mr Russell	...	0 10 0									
Misses Haywood	...	0 10 0									
Mr W. Chamberlain	...	0 5 0									
Mr Wells	...	0 5 0									
Small sums	...	0 9 0									
		2 18 0									
By Mrs Leigh.											
R. Harris, Esq.	...	1 0 0									
Rev T. Stevenson	...	1 0 0									
A Friend	...	0 10 0									
Mrs Staples	...	0 6 0									
A Friend	...	0 6 0									
Mr S. G. Leigh	...	0 5 0									
Mrs Truman	...	0 4 0									
Mrs Baker	...	0 3 0									
Miss Hull	...	0 10 0									
		4 4 0									
Total	...	29 8 10									
DOVER STREET.											
Public Collections	...	5 18 2									
Sunday School box	...	0 9 7									
By Miss Brown.	...	1 0 0									
Mr Joseph Jarrom	...	1 0 0									
Mr C. Harding	...	1 0 0									
Mr J. Harvey	...	0 10 0									
Mrs Kinsman	...	0 10 6									
Mr J. Wilford	...	0 6 0									
Miss Tyers	...	0 6 0									
Mrs Garner	...	0 6 0									
Miss Dexter	...	0 5 0									
Miss Brown	...	0 5 0									
A Friend	...	0 8 0									
		4 11 6									
By Mrs Hull.											
Mr Yates	...	0 10 0									
Mrs Pugh	...	0 6 0									
Small sums	...	0 8 0									
		1 4 0									
Anne & George Wilford	...	0 5 0									
Total	...	12 8 3									
CARLEY STREET.											
Cash on account	...	5 2 8									
VINE STREET.											
Public Collections	...	1 14 2									
WELLINGTON STREET.											
Cash on account	...	8 11 6									
Milford.											
Public Collections	...	2 2 6									
Mr W. Parkinson	...	1 0 0									
Mr R. Bell	...	1 0 0									
Rachel Needham	...	0 5 0									
Collected by	...	1 0 0									
Miss M. Bainbridge	...	1 0 0									
Miss M. Hilsley	...	0 7 6									
Miss M. Day	...	0 5 1									
Miss H. Allsop	...	0 15 2									
Small sums	...	7 15 3									
Ripley and Orich.											
Cash, no particulars	...	9 15 0									
Rothley and Sileby.											
ROTHLEY.											
Public Collection	...	1 1 0									
Collected by	...	1 4 4½									
Miss Kendrick	...	1 4 0									
Mrs Spenser	...	0 6 0									
The Misses Draycott & Kendrick's boxes	...	0 6 0									
Mrs Richards for orphan	...	2 10 0									
SILEBY.											
Public Collection	...	0 7 0									
By Miss Taylor	...	0 12 2									
		7 4 6½									
Sutton St. James.											
Collected by Mrs John Clifton	...	1 1 0									
Tobermory, Mull, Ayrshire.											
Friends, per Mr E. McKenzie	...	2 13 9									
Wheelock Heath.											
Public Collections	...	4 16 0									
Rev R. Pedley	...	1 0 0									
Collected by ditto	...	1 0 0									
Mr Shore	...	0 10 0									
Miss M. Pedley's card	...	1 15 0									
Mrs Cockbain's do.	...	0 10 0									
Master G. A. Pedley's box	...	1 0 0									
Francis Heathcote's do.	...	0 4 6									
		10 15 6									
Less expenses	...	1 5 6									
SPECIAL FUND.											
BILLEDSON.											
Miss Atkin	...	0 10 0									
Collected by do.	...	0 10 0									
		1 0 0									

Subscriptions and donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Derby, Treasurer; by the Rev. J. C. Pike, Quorndon, Leicestershire, Secretary; and by the Rev. W. Miller, engaged, during his sojourn in England, as Travelling Agent to the Society.

THE
GENERAL BAPTIST MAGAZINE,
Repository,
AND MISSIONARY OBSERVER.

VOL. 5.—NEW SERIES.

MAY, 1858.

No. 53.

BRIEF MEMOIR OF MR. THOMAS BROWN, OF BROUGHTON
SULNEY, LEICESTERSHIRE.

“God preaches to me through my flowers,” said the beloved friend in whose memory we write the following lines. And may it not be asked in what of his works does not the Great Supreme speak to his children?

The constitution and habitudes of the mind which can contemplate His wondrous skill without such a reflection we cannot comprehend. All things He has formed, animate and inanimate, abound in such evident marks of design and adaptation that the conviction is forced upon us. All speak forth his praise, and manifest his love. To us, it is an indication of a right state of heart, and betokens a refined piety, to hear God’s voice in his works. To be able to read sermons in stones, argues a measure of advancement in godliness, we could wish were more generally attained.

These views may not strictly harmonize with the popular and commonly received notions of the present day; nor have they had prominence in the writings of our old orthodoxy, but the knowledge of revealed truth we hold to be progressive. Not that there needs a new revelation. No, the Great God has done His work, and done it perfectly. The truth, as set forth in the gospel, infinite and eternal as its author, admits of no improvement; but some professing to wish to be its followers, not unfrequently err, by acting as propounders, rather than as disciples.

Do we not find in any study that persevering application is the great revealer? By it, difficulties hitherto deemed insurmountable are overcome, new beauties are discovered, fresh attractions present themselves, calling forth increased effort, and thus progress is constantly made. If so, is it irrational to conclude that the same principle prevails in the highest pursuit which can engage the human intellect, viz: the knowledge and worship of God? Profiting by the acquisitions and experience of those who have gone before, and taking with us a prayerful and earnest spirit in approaching the study of these holy subjects, we have great pleasure in the thought that

there yet remains for us a large revenue of spiritual enjoyment as yet undiscovered.

Mr. Thomas Brown was born at Broughton in Leicestershire, June 1st, 1817. He enjoyed the advantages of a religious education. His parents were members of the Wesleyan connexion. They entertained the ministers, and for several years had public worship in their own dwelling. His maternal grandfather is described as a fine majestic old man, with long white hair flowing down upon his shoulders. He was a Methodist preacher, one of the old style, "and his praise was in all the churches." As they lived together in the same house, this boy was often the subject of his pious prayers, and to his example and instructions may be attributed the strong sense of the value and obligation of prayer evinced by him in after life. He went to school in his native village, and for a short time to Wimeswold. When about fifteen, he was sent to Nottingham to learn the business of a draper, but did not continue there long. At the end of March, 1835, he entered into an arrangement with Mr. W. Stevenson, of Loughborough, and in August removed with him to Leicester. It was under the ministry of Mr. T. Stevenson, of Archdeacon Lane chapel, Mr. Brown was brought into the full reception of the truth, and he often said, "under God I owe my salvation to him."

He always spoke of the Messrs. Stevenson with great affection and respect, and frequently referred to his connection with this family with pleasure and thankfulness.

In December 1837, Mr. Brown was baptized and received into the church at Archdeacon Lane. He continued at Leicester about three years, but, his health failing, he returned to his native village. For several years he seemed to be in danger of a decline; but having the best medical attention, and enjoying the advantages of country air, the progress of the disease was checked, and he became much better.

When he left Leicester, he joined the church at Broughton, and was a most consistent and valuable member until his death. In 1852 he was called to the office of Deacon, and afterwards became Treasurer and Secretary, and most efficiently discharged these various duties.

In 1846 he married his cousin, Mrs. Wright, the widow of T. Wright, Esq., of Broughton Sulney, whither he removed. It is almost needless to say that he fulfilled the domestic relations of life in a most exemplary manner. Family worship was regularly observed in his house; nor did his affectionate solicitude for his dependants stop here, but, as opportunity served, he instructed them in reading, writing, and arithmetic. During several winters he conducted a bible class for the young people of the village, and in every plan calculated to promote their benefit, he was ready and anxious to co-operate.

The affliction which terminated the earthly career of our beloved friend was very sudden and distressing. He retired to rest as well as usual the night previously. Early in the following morning, Thursday, April 23rd, 1857, he ruptured a blood vessel, and although, at the first, appearances did not seem alarming, he felt convinced he should not recover. In two or three hours after, he had a fit of coughing, and the bleeding came on with such violence, that it was feared he must die before medical assistance could be obtained. After the bleeding had ceased he was desired to be as quiet as possible, that only affording the slightest hope of recovery. On this, for the first time in his life, perhaps, he disregarded the wishes of his relatives,

and said "he should not live long, but while he did live he must preach Jesus." Faithfully did he carry out this conviction, most affectionately urging upon all admitted to his presence to make religion the great business of life, and argued most forcibly from his own peculiar circumstances the folly and danger of delay. Never, we think, can those tender and importunate entreaties addressed to some for whom he felt almost a father's love be forgotten; nor will the earnestness with which he sought a promise for immediate decision, we trust, be in vain.

Early in the morning of the third day, Saturday, the bleeding returned with increased violence, and after half an hour's intense suffering, our beloved friend calmly and composedly "yielded up his spirit into the hands of Him who gave it." Owing to the distressing nature of his affliction, the last moments of our friend might have left a painful reminiscence on the minds of his mourning relatives, and those in attendance, but this was more than counterbalanced by his sweet spirit of submission to his Father's will, and his unwavering confidence in the love and presence of his Saviour. Amid scenes the most trying, his hope and faith never failed.

Thus died our beloved friend in the fortieth year of his age, leaving to his bereaved widow signal evidence of the value of that truth, whose influence rendered his companionship so desirable, and his life so truly happy and useful. The Rev. T. Hoe, his beloved pastor, improved his death to a crowded and sorrowing audience from Heb. xi. 4.

Had we regard to his immediate wishes, such were his native modesty and retiring disposition, that, about him, little would have been said or written. But to pass over in entire silence a life whose leading purpose was to learn and practise the fear of the Lord, would not be just to his memory, nor respectful to his family. Neither would it be grateful to the Giver of all good, for next to the gift of himself in the gospel of his Son we view the lives of holy and good men, as the richest bestowments of the Divine hand; truly not our own possession, lent only for a season, the influence they diffuse is most salutary; while passing among us we feel their kindly words of caution and encouragement as messages direct from the Eternal; securing our affection they win us to Himself, and fit us for his presence.

"Nil nisi bonum de mortuis," was a favourite maxim of the old Romans, and if we speak truthfully, such must be our language in reference to our friend. Kind, gentle, benevolent, prudent, refined in his habits and pursuits, a lover of peace, and pre-eminently a peace-maker, by our Lord's own rule he must be numbered among "the children of God." The christian community to which he belonged view his removal as an irreparable loss. Wise in counsel, firm in purpose, though mild in spirit, ever ready with heart and purse to lend his generous help,—he was well fitted for office, and while expressing distrust in his own ability, the cheerful and gracious smile with which he undertook any work of duty and service for the church will be long remembered. Of him it may be said, "He being dead, yet speaketh."

As a friend we knew him, and knew only to love him and revere his memory. Our regret is, that we did not know him better, that we might have loved him more.

In the more tender relationships of life, it is not ours to speak of him. This is hallowed ground, into whose sacred precincts no stranger enters. It forbids all rude approach. Those bereft can best appreciate their loss, and we would not renew the bitterness of that grief which time in mercy so

gently heals. We would rather invite the mourner with ourselves to join in the prayer of our highly gifted and royally honoured living bard to the Great Father,—

“Forgive my grief for one removed,
Thy creature, whom I found so fair.
I trust he lives in thee, and there
I find him worthier to be loved.”

South Parade, Nottingham.

THE PRAYER MEETING.

“Thus saith the Lord of hosts; it shall yet come to pass that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.”—ZECH. viii., 20, 21.

CHRISTIANS and churches have yet to learn the importance and efficacy of prayer. There seems to be on this subject the aboundings of unbelief. The closet, the family, and the social meeting read sad lessons. However ready we may be to speculate or theorize, however liberal with our admissions as to the utility and necessity of this spiritual exercise, yet actions condemn. Our infrequent intercourse with God, our formal devotions, our indefinite petitions, speak us guilty. Alas! for this wide-spread infidelity! How the church and the world are injured! How truly rich we might be if we did but pray aright; how consistent in character; how loving; how useful! Think on the moral power that would be employed; on the fertility, beauty, and increase of Zion, that would be secured.

The closet is for individuals. Then we retire from all human intercourse, enter into our quiet chamber, and shut the door behind us, praying to our Father in secret, and our Father who seeth in secret rewards us openly. The family altar is for households. There are mercies and blessings received as families, for which there ought to be acknowledgement and praise; and there are household wants which ought to be revealed to him who is the giver of all good. So important is family worship, that the prophet thus speaks, “Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name.” And the social prayer meeting is for the church and congregation. It is a mutual good to secure united or collective blessings. It is a public good. Then we meet as intercessors, as God’s spiritual priesthood. With the breastplate on our hearts, bearing the names of others, we stand in the presence of our God, and request for them unspeakable blessings.

We believe if the records of prayer were fully known, every great good, temporal or spiritual, would be traced to its virtue or prevalence. Our prayer meetings are the bulwarks of the nation. Our prayer meetings are the stability of thrones. Our prayer meetings beat the sword into ploughshares, and spears into pruning-hooks. Our prayer meetings open up streams in the desert, and give the water of life to thirsty millions. Their motto is the song of the angels, “Glory to God in the highest, and on earth peace, good will towards men.” Oh, how important are prayer meetings! Their value cannot be described, or their influence marked. Like an ever-widening circle, their good is constantly spreading and increasing; and when the hallowed atmosphere of united prayer encircles the globe, and is the vital

breath of every creature, what wonders it will accomplish! Omnipotent, it will move heaven and earth.

But we would have the reader to contrast the prayer meeting *now* with the one to which reference is made in our motto.

Now there is too often formality. This is manifest from the frigid petitions that drop from the lips. There is no unction—little spirituality. How often have we to confess that our bodies only have been at the prayer meeting? The thought and desires have otherwise been engaged than in pure prayer. If we were to subtract the formal from the spiritual how little of the sincere and truthful would remain! But let us not be mistaken; we do not plead for noise. There may be much vociferation, great volume of voice, and no real devotion. God dwells in the solemn still quietude of the prayer meeting. But if formality be a prevailing fault in our day, in our motto there is anxiety. Read the passage, and mark the manifestations of deep earnestness. How sincere! With what intensity they seem to pray! How interested! Their whole souls are occupied, when one runs to another, saying, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts."

Now there is vagueness. Judging from many prayers, you would imagine that there is no definite object in view. True, they may express numerous important petitions, and include in their supplications nearly every object; but rest assured, where there is a going round the world, there is great vagueness and indefiniteness in the mind. If the heart is truly occupied and engaged, it cannot stop to pick up every passing object. The eye and desires are fixed, and they must hasten to plead for those objects that are overwhelming the spirit. In the prayer meeting of the motto there is definiteness. They have an object in view in coming together; and that so occupies and fills the thoughts that they go and talk of it one to the other, saying, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts."

Now little difficulties interfere with the attendance. A short distance to walk—a wet or cold night—the visit of a friend, and many other small things, are sufficient obstacles. The merest trifles are huge mountains when the heart is cold and the will indisposed. But in our motto there is the time and the trouble of city going to city—the inhabitants of one town going to the inhabitants of another, asking them to come to the prayer meeting. A people so painstaking would not be frightened by minor difficulties. The lion in chains would not deter them. They would climb Mount Difficulty, and wade the flood.

Now there is inconstancy. The attendance of many at the prayer meeting is special and extraordinary—an attendance at times and seasons. If there are extra meetings their place is filled, you may see them night after night assembled for prayer: but no sooner are the special services at a close than they overlook the ordinary meetings. This is a fitful religion, that ought ever to be denounced. It is one of the greatest evils of the day. It tells a sad tale, and speaks the lack of principle. But in the prayer of the motto there is constancy. The words rendered, "Let us go speedily," may be read, let us go continually—let us never cease to go—let us go always. And this is the prayer God asks. His words are, "Pray without ceasing;" "Pray always;" "If the blessing tarry, wait for it."

Now there is little effort to increase the number that meet for prayer.

Are not the majority of those that attend the social meetings satisfied with coming themselves? Do you find them saying, "Come with us, and we will do you good?" How awfully we overlook our fellow creatures! It is not so in our motto. There is great effort. The inhabitants of one city go to another, and say, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts."

Now the prayer meeting is attended by the few. How rare the cases where you find the majority of the church meet for prayer; nay, will you find in many instances twenty out of every hundred? How sickening and sad! The very heart breaks! Anguish overwhelms the soul! The very meetings that are most spiritual and useful, most despised and neglected! How awfully God is insulted by such manifestations! Has he not appointed prayer, and encouraged the social gatherings of his people? We would not despise the prayer meeting of the two or three: no, it answers an important purpose, and Christ is with them. But is it not dishonouring to Jesus, for the many of his professed children to neglect meeting with him in the social prayer meeting? The first christian prayer meeting was numerously attended. The apostles, brethren, and women, were there, to the number of one hundred and twenty. See, too, Acts xii, 5, 12. And the prayer meeting recorded by Zechariah is attended by the inhabitants of cities—towns meet together to "pray before the Lord, and to seek the Lord of hosts."

Now there is unwillingness to attend the prayer meeting. This is seen by what the people say, "Oh, it is only a prayer meeting!" by a want of punctuality, and by being irregular. If there was real interest it would soon manifest itself. There would be no unnecessary disturbance of the devotions by late attendance, and no empty seats. On the countenance there would be written delight and earnestness. What a prayer meeting that of the motto, when cities are heard to exclaim, "I will go!"

Grand truth! The prayer meeting of the motto yet is to be the blessing of the church. Oh, this interesting word, "Yet!" "It shall yet come to pass," &c. What light it scatters during this dark night of the church. It is the pole-star of expectation and hope. It is as the wings of the morning, the harbinger of that day when the light of the moon shall be as the light of the sun; and the light of the sun sevenfold, as the light of seven days. What a cheerless world would this be, but for such joyous and encouraging words! They are chinks through which glorious light shines. They have telescopic power—penetrating mists, and nearing the distance. Buoys, that bear up the desponding soul. Nightingale notes, that may be heard in the lonely hours of eve. Let God be praised for the word "Yet." The pure soul may be oppressed with the low state of Zion—her broken walls and her disfigured stones—"yet" the time draws nigh when she shall be a fair temple, all glorious within and without. There may be sadness of spirit over the few that congregate together for acts of worship and devotion, "yet" the time must come when the inhabitants of one city shall go to another, saying, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts." Happy day, when congregations, towns, and cities, flock to the prayer meeting!

Let our readers write out an every day practical answer to the following instructions:—1. Guard against a fitful spasmodic religion. 2. Let your christianity be that of knowledge or principle. 3. Serve God, and con-

tinue in prayer under every circumstance. 4. Crowd the prayer meeting. Have no sympathy with that theology that would make conversion only the work of ministers or men. The Spirit is the great agent; therefore earnestly seek divine influence. With those that are christians speak often to God.

ANON.

THE SHIPWRECKED SAILOR,

OR THE MOTHER'S PRAYERS ANSWERED.

"WHAT a wintry night!" These words were spoken on Christmas eve, in the year 18—. The village clock had just struck eight. The weather was unusually severe. For some hours the sky had been overspread with dark clouds, and persons, as they hurried towards their homes, said to each other, "There will be a storm." Their predictions were now surely verified. The snow was pattering on the window panes, and forcing its way through every cranny, as if to find a shelter for itself; while the wind, as it whistled and moaned and howled, seemed to say, "It is a wintry night indeed."

"What a wintry night," repeated the voice. "It must be fearful on the sea. I am afraid we shall hear of many shipwrecks." The speaker seemed to be about fifty years of age. She was the widow of a naval officer. Her dress, though plain, was arranged with evident taste. There was, in her manners, the polish which can only be acquired by mingling with good society. Her countenance was mild and placid, with an expression of sadness which shewed too plainly that she was no stranger to sorrow. She sat and listened to the storm as it raged without, and the sigh she heaved, and the tear she wiped away, sufficiently indicated that she felt again the griefs of former years.

Her cottage, however, was not a gloomy one, even on that gloomy night. The children were merry. The hearts of the five fatherless ones were warm and glad. It was Christmas eve. The room was decorated with the holly and the mistletoe. The yule log was burning, and, as the boys had dressed it with evergreens, it seemed almost to share the festivity, and crackled, and blazed, and threw a cheerful light on the merry faces that were gathered around.

"I have been thinking," said the mother, "of my dear Sam. Poor boy, his place is empty. He seems wanting to complete the circle to-night. The storm brings him very fresh into my mind."

The reader should be acquainted with the history of the absent one. He was the first-born. Great attention had been paid to his training, and many a prayer had been offered on his behalf. But his temper was wayward, and the gentle influence of his pious mother seemed to be in vain. At the age of fourteen he would submit to no control. He had been kept in check by the rigid discipline of his father; but his father was now dead. Scarcely was the funeral over before the waywardness of the boy began to appear. "He would leave home," he said; "he was not going to spend his life in that village. He would go to sea. His father had done, and so would he. If his mother would not consent to his going he would go without her consent. He was not intending to remain there much longer." Impelled by his urgency, she obtained a situation. The ship was to sail in a month.

The preparation was made. The day of separation too speedily came. It was indeed a trying day. There was but one in that family whose eyes were tearless. The mother watched her son in his departure, until his form was lost in the distance, and that day seemed as gloomy to her as the one on which she committed her husband to the tomb. Years passed away. The wanderer did not return. The news that the *Dolphin* was lost arrived, but no further tidings. The stricken parent was long inconsolable. The acute anguish of fresh sorrow had now, however, passed away, and the words were more calmly spoken, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord,"

"I cannot help thinking of my dear unfortunate boy," she said, and every other voice besides her own was silent. "You all remember poor Sam. It does not seem long since he left us; and yet I have endured a life-time of sorrow. None but a mother can fully understand my grief. Perhaps it was such a night as this when he perished. It would be a relief to me to know something of his last moments. I do hope he is in heaven. I taught him the right way, and never since the day he left have I bowed the knee in prayer without remembering him. Surely it cannot all be useless. Can it be that the prayers of a mother, even for a rebellious son, can be altogether in vain. No, no—it cannot be;" and she relieved herself by a flood of tears.

This incident threw a gloom over the family circle. This gloom, however, did not continue long. The spirits of the youthful party soon regained their elasticity. The log blazed cheerfully. The sound of the church bells mingled with the roar of the tempest. The widow wiped away her tears and smiled, while she said, "Now, my children, sing our favourite hymn." In a few moments the cottage was ringing with the sweet melody, and even little Willie was singing with all his might,

"Here we suffer grief and pain;
Here we meet to part again,
In heaven we part no more.
O that will be joyful," &c.

Scarcely was the first stanza completed before a gentle tap was heard. The singing ceased. Who could be coming on such a night? The door was half-opened, and in the darkness was discerned the form of a sailor. Before there was time to examine his person minutely, he said, with quivering lips, "I beg your pardon, Madam. Will you help a poor sailor? I have been travelling all day, and have had but little food, and now night has come I do not know where to find shelter. I was shipwrecked a fortnight ago, and lost everything, and am now making the best of my way home. Will you, my good lady, help me?" The last sentence was spoken so imploringly, that it reached the mother's heart. How could she turn him away! Perhaps her own boy had needed shelter. She hesitated, therefore, only for a moment, and said, "Come in." The half-starved man partook freely of the humble fare placed before him, and then seated himself with the party around the fire. He was not long permitted to be silent, for the widow soon inquired, "Did you say you had been shipwrecked?" "Yes," he replied, "I was wrecked about a fortnight ago. It was the second time I escaped with my life. About two years since I was wrecked off Norway. That was the dreadfulest wreck. All beside me perished. We had sailed from Christiania only two days before, with a cargo of timber, when a strong gale blew, and the ship ran ashore on a rocky coast. In less

time than I am talking to you she went down. I threw myself into the sea and swam. The breakers were running high, and it seems a miracle that ever I got through them. I stood and witnessed all that followed. The cries were awful. I saw some of my comrades sink, and several dashed to pieces against the rocks. I thought all were gone but me; but a high wave carried one of my mates and left him on the sand."

"Was he alive?" it was earnestly inquired. "He seemed quite dead at first," said the sailor. "I rushed towards him. I tried to raise him, and thought all was over; but, at length, he breathed, and then opened his eyes and looked at me, but could not speak. Ah, he was a sweet young fellow. There had been a wonderful change in him. I never knew any body so much altered. He used to be the worst character in the ship. His oaths were dreadful. But all at once he became as quiet as a lamb. He did not seem at all like the same man."

"Do you know what made this change in him?" the widow asked. "Why," said the man, "he told me it was this. He was one day in a fit of passion, and swore awfully, and in a little while afterwards went to his chest. Almost the first thing he saw was his bible. The sight of it almost maddened him. It made him ashamed of his wickedness, and he seized it in a rage to throw it into the sea. The cover fell open, and he saw his name in the hand-writing of his mother, when his heart failed him, and the book was dropped. But he could not forget what had happened. He thought of his home, and his mother's teaching and prayers, and burst into tears. He then kneeled down beside his chest and cried to God for mercy. He vowed he would never be as wicked as he had been. And he kept his word. There never was such a change. Everybody saw it. Some of the men laughed at him, and told him he had turned Methodist; but he did not mind. Poor lad, I loved him like a brother. I was so glad he was able to speak before he died."

"Then he did speak to you after he was washed ashore," said the hostess, "O yes," was the reply, "he said a few words. But he did not live many minutes, and he spoke only in a whisper. As nearly as I can remember, his words were these.—'I can't live. I am not afraid to die. I have found peace in Jesus. Take my bible. Read it for my sake. I am going,' and he pointed upwards, and died without another word."

"And did you keep the bible?" enquired the mother. "O yes, said the sailor. I would never part with it;" and he pulled it from his breast pocket, wrapped up in a handkerchief. The mother put out her hand to take it. Her hand trembled. Was the book her boy's? She opened it. His name was there, written by her own hand. The sight was more than she could endure, and she fell into a swoon.;

The next day, in writing to a friend, she said, "This is to me a happy Christmas. Last night I received intelligence of my boy. It is quite true that he perished at sea; but, thank God, there is reason to rejoice in the salvation of his soul. This is all my desire. No one can tell my joy and gratitude. I feared our separation must be eternal; but my prayers are answered, and my child is in heaven. I almost wish the time of my departure were come, that I may embrace my long lost boy. O join with me in praise to the Saviour. Never grow weary, my dear friend, in praying for your children. I am sure now that a mother's prayers can never be in vain. I will tell you all when we meet. Adieu."

Louth.

W. O.

SEVEN HUNDRED YEARS AGO; OR, ENGLAND IN FEUDAL TIMES.

CHAPTER IV.

SLAVERY—SERFDOM—SMALL POWER OF THE PARLIAMENT—

TRIAL BY JURY IN THE OLDEN TIME.

THE reader may perhaps remember that, in last month's Magazine, the report of our young friend's lecture was broken off rather abruptly by an episodic invective on the part of his fair cousin against *smoking*. Just at that moment in came the maid to lay the cloth for supper, and by unanimous consent both the remainder of the lecture and conversation thereupon were deferred until the following evening. Next night, however, at the appointed time the whole party had duly re-assembled; even puss, pleased with the bright, warm fire had resumed her purring; that most respectable paterfamilias, Mr. Wilson, the toils of the business-day being over, was once more ensconced in his easy-chair, whilst his promising son, the embryo Master-of-Arts, manuscript in hand, re-commenced his dissertation.

James Wilson (clearing his voice with a "hem! hem!").—"Ladies and gentlemen, I greatly fear that you will not find the part of our subject of which I have next to speak quite so entertaining as possibly the last may have been; one thing, however, I will promise for your consolation, namely, that my remarks on it shall be but brief. First then, to-night let us look at the *social and political* condition of the English people seven hundred years ago, and see what progress we have made in these respects since then. It is a fact to which we are so accustomed that it almost escapes notice that in these our own times every sober, honest Englishman is personally free. Aye, and thank God, even a slave becomes free as soon as ever he touches our shores. But it was not so in feudal times. In those days there were still slaves in England, men and women the goods and chattels of their masters, just as in America now. Through the influence of christianity, however, their number became less and less, the clergy even of that dark age everywhere lifting up their voices in favour of manumission. Thus, for instance, it was at the instigation of the bishops that in the reign of the Conqueror the infamous custom was abolished of people selling their slaves into Ireland. William of Malmesbury observes that the king, reluctant from the profit this vile traffic produced him, would hardly have consented to the measure had not Lanfranc, Archbishop of Canterbury, commended it; and Wulstan, the good old bishop of Worcester, commanded it by episcopal authority.

Again, every Englishman in our day can change his employer when he thinks well, and go to reside in whatever part of the country he may deem best for himself and family. Not so in feudal times. Besides those who were actual slaves, there were many more whom we should now call *serfs*. These were attached to the estate on which they lived, and changed masters along with the land. They could not be sold away to some "Red river" settlement, or be separated from their wives and children, like the slaves

in the land of so-called *freedom* beyond the Atlantic; but like the peasantry of modern Russia they were attached to the soil, and in the same sense were the property of their lords. The majority of farm-labourers belonged to this class of serfs.

It is well-known that from the time of the Conquest the court and nobility were of one race, the Norman; the mass of the people, of another, the Anglo-Saxon. Throughout the feudal age there was considerable alienation of feeling between the two races. The very languages they spoke were different, the one using Norman French, the other their own native English. Not until the time of Magna Charta did there begin to be a thorough amalgamation of interests and feelings.

In our days, whatever may be the theory of the English Constitution, we all know that as a matter of fact Parliament is the supreme power in the state. What Lords and Commons agree upon the monarch would not dare to refuse. In the feudal age the assembly which answered to our Parliament was only convened for a few days at a time, and that chiefly for the purpose of granting subsidies, in other words, of decreeing taxes. In political influence it was a mere phantom. Law-making was altogether beyond its limits.

In our days, as my father very well knows from the part he took in our last borough election, men are often exceedingly anxious to be chosen members of Parliament. In the feudal age they were as anxious to escape an office which often involved a long and dangerous and expensive journey and brought but little honour. The learned antiquary, Sir Francis Palgrave, in his amusing and instructive little book the "*Merchant and Friar*," has a droll scene in which a certain knight, named Sir Richard de Pogeys, finding himself proposed at a meeting of the shire as one of the representatives, gallops off, hotly pursued by the sheriff's men; who try to catch him ere he shall have escaped into the district of Buckinghamshire called the Chiltern Hundreds, where the law will not allow them to follow him."

Miss Mayfield.—"Excuse me interrupting, but are those the famous Chiltern Hundreds, the stewardship of which we sometimes hear of retiring Members of Parliament applying for?"

James W.—"The very same. It appears that this district has belonged to the crown from time immemorial. Now, as a Member of the House of Commons, not otherwise disqualified, cannot, according to law, resign his seat directly, any member wishing to resign may accomplish his object by applying for the stewardship of the Chiltern Hundreds, which being supposed to be a place of honour and profit under the crown, renders the seat vacant. Although the principles involved are different, there is, I believe, some connexion between this custom and the fact alluded to by Sir Francis Palgrave. But to continue our contrasts between the past and present;—*Now-a-days*, if a man is supposed to have committed an offence against the laws of his country, he is tried before a learned judge and an impartial jury. In Saxon times trial by ordeal was the fashion. In the feudal age, wager of battle superseded the ordeal, and the judge was usually the lord of the manor, whoever he might be, whether priestly abbot, or secular baron. You will remember that in the extract from *Jocelyn* I read to you last night, there were allusions to this mode of trial. The accused was allowed to fight it out with the accuser. If he *beat*, it was presumed that he was innocent; if he was *beaten*, why of course he was guilty, and forthwith hanged. In the time of Henry II., however, a more rational method

of dispensing justice began to be adopted. The system of itinerant judges, such in the main as we now have it, was established. They had, indeed, *juries* in those days, but not like ours. Of their nature I will endeavour, with the aid of Sir F. Palgrave, to give you an illustration. Fanny and George have listened so patiently during the last few minutes that they deserve, I am sure, something a little more entertaining than the comparatively dry facts we have just been noticing. I must premise that the words are, for the most part, Palgrave's, sometimes condensed, at other times with explanatory observations of my own inserted.

"Let us imagine ourselves, then, during the latter part of the feudal age, in the Guildhall of the city of London. Chief Justice, Sir William de Ormesby, is on the bench, accompanied by the city aldermen. A prisoner is placed at the bar, to whom for the nonce, we will give the name of William of the Palace. He is charged with robbing the King's treasury of a certain piece of plate, and it is announced that he puts himself upon the country.

" 'Sheriff,' says the mayor, 'is your inquest in court?' 'Yes, my lord,' replies the Sheriff; 'and I am proud to say that it will be an excellent jury for the crown. There is not a man among them whom I have not examined carefully, not only as to his knowledge of the offence wherewith the prisoner is charged, but of all the circumstances from which his guilt can be collected, suspected, or inferred. All the jurors are acquainted with him; eight out of the twelve have often been known to declare upon their troth, years ago, when he was a naughty orchard-robbing boy, that they were sure he would one day come to the gallows. The Foreman always used to say that he hoped he should live to see Willikin hanged, and the remainder are fully of opinion that he deserves the halter. My lord, I should ill have performed my duty if I had have allowed my bailiffs to summon the jury at hap-hazard, without previously ascertaining the extent of their testimony. Some perhaps know more, some less; but the least informed of the jury have taken great pains to go up and down, in every hole and corner of Westminster,—they and their wives, and to learn all they could concerning his past and present life, and conversation. Never had any culprit a better chance of having a fair trial.' "

Mr. Wilson.—"Rather, I should say, never had any culprit a better chance of being convicted. But what an iniquitous mode of proceeding! Why, with us in these days nothing is commoner than for the judge, in his charge to the jury, to tell them to banish as much as possible from their minds all they may have heard or read on the subject elsewhere, and attend only to the evidence."

James W.—"I quite expected that you would be shocked at the apparent iniquity of our ancient legal administration. It is to be remembered, however, that since the time we are to-night speaking of, trial by jury has completely changed its nature. Indeed, until the reign of the Tudors, the jury, instead of being the peers of the accused by whom his guilt was to be tried, were the *sworn* witnesses, and hence their name, jury (from the Latin *jurare*, to swear); and their verdict (*verdictum*) or *true saying* was the summing up of their own testimony. Hence it was the duty of the sheriff, not, as now to summon twelve impartial men, having, if possible, no previous knowledge of the facts, but rather persons through whom in consequence of their accurate acquaintance with the circumstances of the case, 'the truth could be better known.' "

"But to return to the case of William of the Palace,—the jury, having been duly sworn to say the truth, retire for a few minutes, and then by their Foreman deliver in their verdict. Herein they state how a piece of plate answering to the description of the missing article was found in a dovecote of William's house. 'Furthermore,' continues the foreman, 'the culprit is idle; he is a glutton; he is a drunkard; he borroweth and payeth not; he keepeth company with suspicious persons; he diceth; he haunteth taverns; he rioteth; he liveth much above his means; he hath deserted his lawful wife, and now consorteth with Eleanor the daughter of Richard the Barber, dwelling in the lane of Guthrum the Dane, otherwise called Gutter Lane, in the Ward of Cheap; therefore we say with one accord, partly knowing these matters of our own knowledge respectively, partly as we have heard from our companions, and partly from other persons of good credit, that the Prisoner at the Bar is guilty of robbing the King's Treasury.'"

Miss Mayfield.—"Well, I don't know after all whether our modern form of trial is much preferable to the ancient one. In the present case the decision come to was certainly a just one, even if the mode of arriving at it was somewhat rough and ready. Laying the stress which they seem to have done upon reputation and character, rogues were sure in the end to be convicted; whilst with us many a villain escapes through some technical quibble, or slight deficiency in the legal evidence."

Mr. Wilson.—"I suppose, Emily, that the maxim of *modern* English law is:—Better ten rogues escape than an honest man suffer. This is certainly a more merciful view of the matter than the ancient one."

Miss M.—"Is it more *just*? That, I think, is a question."

Fanny.—"But how did the trial end? What did they do to the man?"

James W.—"First, the judge appeals to the culprit to know what he has to allege why judgment should not be passed upon him. It is pleaded that by artifice and deception he has been forced from the *sanctuary* of Blackfriars. In those days there were certain sacred places, usually abbeys, or monasteries, to which criminals could flee, and it was considered highly sinful to seize upon, or injure them, during their sojourn there. To allure them thence by artifice was deemed wrong; and this being proved in the case of William of the Palace, obtains for him a commutation of the sentence from capital punishment, which it would have been, to perpetual banishment. Bare-headed, bare-footed, ungirt, and a white cross in his hand, he is sent forth on his painful pilgrimage. Neither turning to the right, nor to the left, he proceeds to Dover as the nearest sea-port, and there embarking, abjures the realm for ever.

"But I am sure I have given you enough on this subject. Indeed, ladies and gentlemen, I fear that with these details I am wearying you. ('No, no,' from George and Fanny.) We will pass on, however, to notice one or two *intellectual* contrasts between the feudal age and the present. When I have adverted to these, and to the subject of *religion*, I shall have done. Here then let me remark, first, that on metaphysical and religious topics many of the clergy were as profound and able thinkers as most in the present day: Anselm, (Archbishop of Canterbury in the reign of William Rufus,) Robert Pulleyn, John of Salisbury, and others, were by no means contemptible theologians. Anselm's treatise on the Atonement, or 'Why God became man,' is a work of great ability, and superior to anything

that had previously appeared on that subject. It would seem, moreover, as though in ecclesiastical architecture the builders of the feudal age were little, if indeed at all, inferior to ours. We must not, therefore, speak of the men of those times as utterly rude and ignorant. But the great peculiarity of the art and science of that day was, that it was confined almost exclusively to the clergy. The great architects were all ecclesiastics. Scarcely anyone knew how either to read or write but the clergy. King Henry I. was an exception, and therefore, as George will remember, he was surnamed *Beauclerc*, or fine scholar. It is well known that in courts of law those who could claim what is termed 'benefits of clergy' were let off more easily than others. In order, then, that it might be ascertained whether a delinquent could lawfully put in this claim, a book was handed to him. If he could read, it was allowed he had proved himself to be one of the clergy. Our common nomenclature still bears testimony to the fact that in former times the art of writing was confined to the clergy, the term *clerk*, literally 'clergyman,' having become equivalent to 'penman.'"

(Our friend James went on to talk of Books, or rather of Manuscripts, and to compare the epistolary correspondence of the past with the present, &c., &c.; but that we may not exclude from the pages of the Magazine more edifying and important matter, here we pause in our report for the present, intending to finish either next month or as soon as ever our readers tell us they are tired.)

THE GREAT REVIVAL OF RELIGION IN THE UNITED STATES.

MOST of our readers, ere this, have heard something of the very extraordinary revival of religion now witnessed in the United States. It begun in the city of New York in the time of deep commercial depression, but all other cities and states of the north, as Boston, Albany, Philadelphia, Portland, &c., &c., have experienced its gracious visitation. It seems to belong to the Evangelical denominations, but there is nothing sectarian in its character. From Iowa to Maine, letters are full of accounts of great numbers awakened, humbled, praying, and finding mercy. Meetings for prayer are held every day in many places, and great moral and practical results have been already realized.

We are unable, for want of space, to enter into detail, but it will be interesting to our readers to peruse the following extracts from very well-considered articles in the *Morning Star*, in reference to the revival itself, its extent, and features:—

"Never before, probably, in the history of this country, has there been so general a revival of religion, as the one now in progress. It is the absorbing subject in city, village, and country, and among all classes and conditions. It has come quietly, without any signal note of preparation; it is attended with no great excitement; but it holds the earnest attention of all. Meetings are multiplied in churches and elsewhere at all hours. Preaching, prayer, exhortation, singing, engage the earnest interest of the crowded assemblies. Not only the religious but also the secular press devotes a large part of its columns to the details of the work, and even the telegraph sends on lightning wings the joyful message round

"Well, it is a work greatly needed. For many years Zion has languished, the churches have been dwindling; some have oracularly announced that no more sinners would be converted; others have profanely asserted that christianity is a failure; wickedness has increased, new forms of error arisen, worldliness and selfishness prevailed to the most fearful extent, and the prospect was constantly growing darker. But when the darkness had become very thick, and the hopes of the strongest were failing, all at once the showers of mercy, and not the bolts of judgment, descend upon us; the times of refreshing have come from the presence of the Lord. It is a work greatly needed, as religion always is. What would have been the consequence had the previous state of things continued much longer, we need not inquire, since God has graciously granted to make the time of our extremity His opportunity.

"It is a good work. God is in it. There can be no doubt of this. It was got up by no contrivance or machinery of man. None but God knows what means he has employed, or how long he has been employing them to produce this result. It brings the complacent moralist from his self elevation to a lowly seat of penitence; it lifts the debauched sailor, and the drunken sinner from the horrible pit and miry clay, and plants their feet on the rock of ages. The number of hopeful conversions is beyond all computation. Almost a nation in multitude is born in a day.

"This work may be the beginning of a new era in the history of religion. God has promised to make a short work in the earth. Who can say but this is the commencement of a work that shall increase in power and extent, until it shall pervade the world? Why should it not be? Mankind have experienced six thousand years of the reign of sin, and near two thousand of the operations of grace since the advent of the Saviour.

"One feature of the present revival is, its very deep solemnity and continued progress, amid tears and earnest prayers, and yet with a deep stillness and quiet subdued power, as of the Holy Spirit's overshadowing presence. There is no doubt deep excitement, but so far as statements are given on this point, its expression is heartfelt, subdued, and solemn, rather than noisy and impulsive. Many of the meetings in New York and other places are very large, sometimes two or three thousand, sometimes three rooms, one above the other in the same building, are filled by hundreds at the evening and noon-day prayer meetings; and yet with all this interest and attendance, with the rejoicings of hundreds of converts and the anxious interest of scores of inquirers, the Holy Spirit is subduing human hearts at the Cross in such a manner that all is solemn, deeply solemn, prayers, exhortations, singing; giving an assurance that the Spirit of God is doing a great work, and a hope that the reformation will continue to progress a long time.

"Another feature of the revival is, the very active and leading part that lay brethren take in the meetings and efforts for the conversion of the impenitent. We do not mean that preachers and pastors are doing less, but that the membership are doing more than in any previous revival. Business men have this winter had more leisure, and thus are devoting it to religious labours at present, in meetings and out, beyond what has even been known before. Frequently these large prayer meetings are conducted by lay brethren; and they have visited from house to house, and conversed personally from shop to shop, from store to store. Ministers have preached and preached solemnly, but no less, brethren and sisters have prayed and

exhorted, and converts have related what God has done for their souls, and urged the impenitent to seek religion. These social and personal efforts, this working of the membership to such an extent, especially with the older denominations, is unprecedented, and is a most remarkable feature in the present great revival. This is as it should be. It is better that all christians strive to save sinners by personal efforts directly, than to leave it to the ministers, thinking to labour in the Lord's vineyard by proxy.

"It is characteristic of all revivals that the converts, when they have indulged the christian's hope, should be interested for others, and at once become labourers. This feature is a marked one in the present awakening. Converts are decided and faithful. They seek out others, and bring them under the influence of the gospel and into the prayer meetings, converse with them, and pray for them. And we perceive also that converts move along to walk in the gospel ordinances; hundreds of churches are receiving large accessions to their numbers. The older members should not excuse themselves from all or any efforts in and out of meetings; but it is always well that the converts should at once become earnest workers in the vineyard, as from their experiences others may be led to take a similar course.

"And never before has a revival been apparently freer from any sectarian manifestations. Many of the prayer meetings, on week days and evenings, are appointed and attended without any regard to denominations—union meetings, where nothing sectarian would be tolerated. Indeed we do not express all that we meant to, the present revival seems to be so completely filled with the Holy Spirit, as to be above any idea of particular and exclusive denomination up-building. Sinners are in earnest to seek God, and christians are baptized with the spirit of the gospel, and long to see precious souls born into the kingdom. And it seems too that the work is spreading among all denominations, beyond a former precedent; not only among the denominations which have usually approved of special revival efforts; but some conversions are reported among Unitarians and Universalists, and the Episcopalians in some instances are opening their churches to extra meetings, and are sharing in this grace of God. So may the glorious work extend until it shall be felt among all the denominations and in all places, and a living and soul-saving christianity permeate all departments of business, and all classes of society.

"While this great revival is increasing in compass and power in this country, we see it stated to be commencing in England, and especially in London. May be that God is bringing good out of evil, at least causing a glorious revival of religion to be experienced as extensively as the financial revulsion has been felt during the preceding months. In the leisure that has been had in worldly matters, worldly men have been turning their attention to the higher interests of the spiritual riches. God has awakened men from the uncertainty of worldly gains to seek the durable riches and righteousness of the kingdom of Heaven."

Such are the features of this great revival as reported by eye-witnesses. Even the secular and the sceptical papers devote a considerable space to reports upon it; and all admit the manifestation to be most powerful and extraordinary. May its good effects be lasting!

Review.

JAPAN OPENED. *Compiled chiefly from the narrative of the American Expedition to Japan in the years 1852-3-4. 12mo, cloth. pp. 296. London: Religious Tract Society.*

WHO knows anything about Japan? In what mind are there any but the vaguest ideas about its people? What adventurous foot from the profane west ever dared to desecrate that adytum of the Pacific? What hand will rend asunder the veil that hides the Japanese from the rest of the world? These are questions at once suggesting themselves to most readers on hearing the title of this book—“*Japan Opened.*” When we have said that Japan comprises some three or four islands, lying between the parallels 31° and 46° north latitude, off the Asiatic continent, indeed along-side the northern part of China, and that these islands are known from the maps as Kioosioo, Sikokf, Nippon, and Yesso; that the Japanese are very ingenious, very industrious, to their own people very polite, and to the rest of the world very unsociable; and that the phlegmatic Dutch are permitted to make a yearly visit to the capital; we have said all that most people, if asked these questions, would have to say. It is mainly the fault of the Japanese themselves that we western people do not know them better. They are reserved and shy; and, like a certain animal, shrink, on being approached, into their shells. Every man living on their sea-border is a policeman, with this addition, that he is as keen-eyed and jealous as a eunuch guard at the gate of a seraglio. Sail near his coast, and he puts off in his crazy craft to warn you that there is no admission. Step on shore, and he jabbars and gesticulates at you with all the quick, sharp clatter of a wild monkey. Make as though you intend going into the country, at once his eye fills with rheum, his voice chokes with suppressed emotion, and his knees bend to ask you to spare him that indignity. Once get in, and he will follow you like a spy. Messengers are sent before you to keep the people in doors, and out of the way, and a score informers are dogging at your heels to chronicle your actions with a painful exactness, that a Louis Napoleon might envy. This is no exaggeration. The book before us is full of such details, as vexatious to the bold Americans who bore them, as they are laughable to us.

Since Marco Polo told the people of Europe, in the thirteenth century, that gold was more plentiful in Japan than any country of the world, and princes used it for the roofs of their palaces and the furniture of their saloons, travellers have brought news home to Europe not as startling, but quite as likely to whet our curiosity. All have, however, supported the Venetian in his account of the mineral riches of these islands. The first European who visited Japan was Ferdinand Mendez Pinto, the Portuguese discoverer. This was in 1542. But few years elapsed before swarms of Romish priests followed in his wake. Like the locusts of Joel, they threatened to eat up every green thing. Many people were won over by their teaching; but as their converts multiplied, these blind leaders of the blind declined shamefully in life and practice. Dreams of ambition now began to float before the lazy and libidinous monks. They plotted against the crown. They sought to overthrow the native sovereign. Their plot was discovered—their selves and all the Portuguese banished for ever from Japan—and the native converts given up to a cruel and merciless persecution.

The Dutch were the next to gain admission. They did deeds over which humanity must blush, that the amity between themselves and the Japanese might not be broken. The only reward they secured for their perfidy was a miserable island called Dezima, in the port of Nagaski, in which for the last 200 years they have been cooped up, incessantly surrounded by spies, and prisoners in their own dwellings. Adams, the Englishman, was the medium through whom both the Dutch, and afterwards the English, were first introduced to the Japanese. The pedantic James I. made a treaty with the prince of Firando in 1613, and concessions superior to those recently wrung from the present emperor by the Americans were then freely granted to the English by that prince. The

East India Company, after ten years' residence, gave up their factory at Firando, and (don't be incredulous, reader,) "left with an unstained reputation."—(p. 23.) An embassy from Charles II. was refused admission to the court of Japan. He had married the princess of Braganza, a Portuguese; and the Dutch did not fail to make known to the Japanese this union of the English monarch with their oldest and bitterest foes. More than a century passed before the English made another attempt, but that and others since have all proved futile. Catherine of Russia was anxious to gain a footing in Japan: but Lazman's mission, like many more, proved a complete failure. Alexander sent Resanoff: but the Japanese remained true to their ancient policy. The Russian Ambassador was overwhelmed with ceaseless petty mortifications, under the appearance of great personal politeness. Subsequently the Russians seized the southern portion of the Kurile islands, belonging to Japan, bleak, barren spots, but invaluable to the Russians for their position. Not intimidated by the repulses of other nations, the Americans have recently sought to break through the barriers of Japanese self-isolation. The *first* vessel, sent in 1831, was treated with contempt, when it was found that she was a merchantman and unarmed. The *second* expedition, consisting of two vessels, went fifteen years afterwards. The Commodore Biddle sailed into the bay of Jeddo, remained some ten days, but accomplished nothing. The answer of the emperor to the application for licence to trade, was laconic:—"No trade can be allowed with any foreign nation except Holland." In 1849 a *third* expedition was sent, this time to demand sixteen American seamen who had been wrecked on one of the Japan islands. The men were only released after a little blustering and menace. The account of the *fourth* expedition it is the purpose of the volume before us to epitomize. Commodore Perry, with twelve vessels, including large steam ships, four sloops of war, and three armed store-ships, was commissioned in 1852, by President Filimore, to proceed to Japan. His main object was avowedly fourfold—to secure the friendship of the emperor, to obtain a treaty of commerce for five years, if not more, to secure coaling and victualling stations for the American whalers, and to obtain a guarantee of protection to his shipwrecked fellow-countrymen. With what delays the Japanese sought to weary out the Commodore; their pertinacity in referring him to Dezima as the only place where intercourse with foreigners could be held, when he was quietly at anchor in the bay of Yeddo; with the tact of the Americans, and the quiet unflinching firmness of their leader—his exactitude in all his transactions, and scrupulous fidelity to his word—how one barrier after another gave way before the silent power of an indomitable will—until he had pushed his flag-ship forward within sight of the capital—overawed the Japanese court—and at length, with great reluctance, gained nearly all that he sought—with all this the reader may grow familiar from the volume before us. We must content ourselves by referring to some of the manners and customs of the Japanese, which this expedition afforded the Americans the means of observing.

First, a word or two about the ladies. They have odd notions of beauty, like the Africans. They don't file the teeth to increase their personal attractions. Nor do they knock out the front ones, that they may "look like oxen;" but, what is worse, they *blacken them!* With a corrosive compound, the least drop of which leaves a purple livid spot on the flesh, they dye and rot their teeth. And yet not all. It is the privilege of wives only, or of maidens betrothed. They likewise paint—who shall say how thick? The *bing*, or rouge, will not produce the dearly-prized deep violet colour except coat after coat be lavishly given. But where is it used? On the cheek? No: *on the lips*. The ladies are bare footed and bare-headed, and shew, according to the Americans, no great taste in dress. "A night gown, secured by a band round the waist," would hardly look graceful on a short Japanese lady, and stout withal.

The women are better treated than in China. Polygamy is unknown. The wife is the companion of her husband, and not the slave. Some ladies are skilled in the accomplishments peculiar to their sex, and others are well versed in Japanese literature. They are fond of tea-parties and social

enjoyments. Domestic virtues are assiduously cultivated; and home-happiness is not unknown. Of the poorer classes, women as well as men, are frequently engaged in field labour. They are comfortably clad in a loose robe of coarse cotton, of the same form as those of their superiors, only shorter. The women dress much like the men, their hair being the main difference. Instead of being shaved completely off, it is fastened upon the top in a knot, or under a pad. In rainy weather, (Japan is a humid climate,) both sexes wear a covering made of straw, fastened together at the top, suspended from the neck, and falling over the shoulders and person like a thatched roof. There were signs of poverty among them, but none of pauperism.

Notwithstanding the Japanese reputation for politeness, the following will hardly add to their fame. A dinner was given on board Commodore Perry's flag-ship, and

THE JAPANESE MANNERS AT TABLE

are thus described:—

"There were remnants of the feast left after all the guests had been satisfied; and most of these the Japanese, according to custom, prepared to carry off with them. They always carry an abundant supply of different kinds of paper within the left bosom of their loose robes, in a capacious pocket. One description is as soft as cotton cloth, and exceedingly tough. This is used for a pocket handkerchief. Another furnishes the materials for taking notes, or for wrapping up the fragments of a feast. On the present occasion, when the dinner was over, all the guests simultaneously spread out their long folds of paper, and gathering what scraps they could lay their hands on, without regard to the kind of food, made an envelope of eatables, in which there was a most extraordinary confusion of sour and sweet, meats and pastry, &c. Nor was this the result of gluttonous propensities, or a deficiency of good breeding: it was simply the fashion of the country. These unsavoury parcels they stowed away in their pockets, or in their capacious sleeves. The practice was universal; and they not only followed it themselves, but insisted that their American guests, when entertained at a Japanese banquet, should adopt it. Paper parcels were thrust into their hands when leaving, and which it would have been an offence against the native hospitality to refuse."

The Japanese possess an inordinate curiosity. They followed the Americans everywhere, examining the laced caps of the officers, their boots, swords, and coats—the tarpaulins, jackets, and trowsers of the men, with the closest scrutiny. They admired the buttons, and often stripped the coats of their friends by their importunity. Buttons are a rarity in Japan. Strings and various bindings are the only modes among them of fastening their garments. The Japanese are an enquiring people. They carefully chronicled what they observed. The mulberry-bark paper, Indian ink, and hair pencils, were constantly brought out of their left-breast pockets and put to good use. They are exceedingly imitative, fond of drawing, and always wanting to show their skill. Many of their pictures displayed some knowledge of perspective. Their taste as artists is very far before that of their neighbours. Animals, familiar objects of vegetation, are carved with remarkable closeness to nature.

In architecture they do not excel. Their houses show great finish of detail, but no boldness or beauty in design. In Hakodadi, houses are mostly of one story, with attics of varying heights. The upper part is sometimes a large apartment, but commonly, only a store-room, or servant's lodging. The walls are of pine boards—the roofs of brown tile for the better sort of houses,—grass and vegetables for the rest. Tubs, filled with water, that look like chimneys wrapped in straw, are fixed on the top of the roof, in case of fire; and for greater security, cisterns are placed at intervals along the streets, and engines are in constant readiness. No house can boast a chimney. The smoke escapes where it can. Of *Hakodadi*, which lies on the southern coast of the island of Yesso, and strongly resembles Gibraltar, in position and appearance, we are told,—

"The same municipal regulations obtain here as in all other towns in Japan: the inhabitants of the several streets form so many separate communities, as it were, responsible for the conduct of each other, each governed by an official 'otona,' who is also held responsible for the good order of the people under his special charge, and these *otonas* are also made responsible for the conduct of each other. The gates and fences would seem

to mark out the separate fields of duty of these officials. At one side of the street, among the houses, there is ordinarily a sentry box, for a watchman, whose duty it is to guard the town against disturbance, and give early notice of the occurrence of fire. A general quiet pervades the streets, without those ordinary sights of busy activity which belong to a trading city. No carriages or laden waggons rumble along the road; no clamorous dealers claim the preference of the purchase of their wares; no busy pedlars, or itinerant hucksters cry their articles for sale; and no turbulent mob disturbs the general tranquillity. An almost universal quiet prevails in the streets, broken only at times by a stout horse-boy, yelling to his obstinate beast of burden, either an unruly nag or a lumbering ox, and an officious attendant of great men shouting out to the people to prostrate themselves before his coming master; or the clanging of the hammer of a workman busy at some neighbouring forge. Still the stranger is impressed with the idea that Hakodadi is a thriving town, when he beholds the occasional droves of laden pack-horses slowly pacing through the streets, the hundreds of junks in the harbour, the numerous boats rapidly gliding across the bay, and the many richly dressed two-sworded Japanese gentlemen and officials pompously stalking about, or riding richly caparisoned horses."

The Japanese are never forgetful of the respect due to rank, and graduate their obeisance according to its degree. From the emperor to the lowest subject in the realm, there is a constant succession of prostrations. The emperor, because he has no superior to recognize, bows to an idol; and every one of his subjects, from highest to lowest, has some person before whom he is bound to crouch in the dust. The labouring class are in obvious dread of their well-to-do neighbours, and show great restraint in their presence. The high officials frequently, when guilty of betraying their trust, commit suicide by what is known as the *kara kari*, "the happy release." In plain English, they disembowel themselves; and what is stranger, do it as a point of honour. Their self-murder is taken as a declaration of guilt; it saves the family of the delinquent from inevitable death under the knife of the executioner, and very generally leads to the sons being elevated to more important offices than were held by their parents.

The Japanese love sport. They are fox-hunters with a vengeance; but for other reasons than a Leicestershire squire would give. They believe the fox is possessed of a devil, and his willing servant, and hence keenly hunt him to the death. They are fond of amusements, and games analogous to chess, cards, and lotto are common among them. The little shaven-pated lads play ball in the streets of Hakodadi with as much zest as in America or England.

The Buddhist and Sintoo systems are both prevalent in Japan. Like the Chinese, they pay religious homage to the *manes* of their ancestors; and like the Tartars, they set up praying wheels. The four square side of the post into which the wheel is fixed, which every passer by twirls and trusts in, is covered with inscriptions. These are a few of them: "Wise men and fools are embarked in the same boat, whether prosperous or afflicted; both are rowing over the deep lake; the gay sails lightly hang to catch the autumnal breeze: then straight away they enter the boisterous clouds, and become partakers of heaven's knowledge." "He whose prescience detects knowledge, says, as the floating grass is blown by the gentle breeze, or the glancing ripples of autumn disappear when the sun goes down, or as the ship returns home to its old shore, so is life: it is a smoke—a morning tide." "He who has left humanity is now perfected by Buddha's name, as the withered moss is by the dew."

The only difficulty about the introduction of the Gospel into Japan is the extreme hatred with which all classes regard the Romanists. When once they have learnt to distinguish between the delusions of these men and "the light of the knowledge of the glory of God in the face of Jesus Christ," which it is the glory of the Protestant to proclaim, the government will cease its hostility, and christian missionaries be allowed to settle in Japan. Two facts are mentioned at the close of this volume of a very cheering kind. One is, that at the present time a young Japanese, Seutharo by name, is now studying in one of the American universities, and before long may become a missionary, it may be, an apostle, among his fellow-countrymen. And the other is, that not very long ago, since the American expedition, the Chinese interpreter at the court of Japan sent to Shanghai for books on the doctrines of christianity, not for his own use, but for

the use of two eminent mandarins and the emperor himself. None can foresee what issues may grow from these apparently insignificant events. May God make the student wise to win souls, and give the learners hearts to receive his truth, will be the earnest prayer of every christian.

The American account of Commodore Perry's expedition to China appeared in a volume richly illustrated with wood cuts and tinted lithographs, and both too big in size and too costly in price ever to become popular in England. We are heartily glad, therefore, that the Tract Society has thought fit to publish in a cheap and compendious form the substance of that book. There are a few wood engravings in "Japan Opened"—a view of Dezima, the interior of a Japanese house, men, women, and children, and other subjects—and they help not a little to assist the reader. The only defects in the book are—there is no index and no map. With these very needful things in a book of travels supplied, the volume will become useful for reference, and increasingly attractive.

THEOLOGY IN VERSE; or Poems on the Fundamental Truths of Christianity, Doctrinal and Practical. With Notes. To which are added Rustic Loys, Sacred and Moral. By J. P. SHORTHOUSE. Post 8vo., pp. 160. London; Aylott and Co.

If turgid, insipid, and thoroughly impotent rhyme is worth the name of verse, and crude meaningless disquisitions be theology, the writer of this volume has achieved a most happy combination, and given us in two covers a Pope and a Jeremy Taylor. Unfortunately for him, such is not the case; and he only proves by his performance that nature never intended him either to be a poet or a divine. Horace wrote, that a poet is born not made, and we hold that while a divine may be made, he who shall blend the two functions, and in song "justify the ways of God to man," must especially be born, and we have only to point in confirmation of our view to the rarity of such men as Milton, Pollock, and Dr. Watts. Now, if the notes necessary to explain so many of these doctrinal poems show the author in a fair way of becoming a third-rate theologian, the idea is at once dissipated by the shallow flippancy of his fundamental truths; and if the length of his flights hint at the mettle of a Pegasus, we are soon reminded by dissonant notes, and equally suggestive things, that his steed is a much less dignified animal.

We are, however, more disposed to forgive his poetical deficiencies, than pardon his theological errors. He does not write for the learned, it is true; he aims, at least so we are led to judge from the preface, at affording spiritual nourishment to such persons as would rather prefer a volume of verses to an essay or a sermon, but he ignores the labours of many abler predecessors in the same field, and for the grand simplicity they exhibit, and the fiery faith that burns in their lines, he lays before the simple in heart a bushel of doctrinal husks, and wine—less mingled with water. Although the heads of his theology would indicate something like a comprehensive scheme, we are bound to confess that the whole presents about as dubious a view of christianity as some equally great genius has accomplished for infant minds in so condensed a form that we commend it warmly to his attention:—

God made man, man made money;
God made bees, bees made honey;
God made Satan, Satan made sin;
God made a place to put Satan in.

"Too old to mend," is the lamentable tale the author of "Theology in Verse" tells to his critics, and though it has to be discovered beneath an assumed exterior, it is painfully evident that he is not too old to be ambitious. In some personal poems—lays rustic and sacred—at the end of the book, we meet with the following passage in part ii. of his *Life's Journey*:—

At the tent, pitched beneath the hills, where the flocks browse,
Till the order to move, rests—John Pooler Shorthouse.

We take these lines in a prophetic sense, and doubt not their fulfilment. Mr. S. having put his poems to press, hurries back again into nomadic life to watch the

effect of his happy unity of forces, and after making known his whereabouts, calmly awaits the "order to move" in the form of a summons for a second edition. We think he will wait in vain, and would recommend him to keep where he is, and pipe, shepherd-like, to these browsing flocks, whose patience, simplicity, and silliness are alike indisputable. In the meantime, as he has confessed to one original thought, and carefully displayed it on an ample page lest its immensity should startle us out of our propriety, we are quite willing to help him in disseminating it. Here it is:—

CREATION. (A Thought.)

God, to declare His being vast—
His wisdom, greatness, power,
The earth and heaven's expanse He cast,
With planets spangled o'er;
And sun, and moon, in day and night,
The glorious light to pour.
And placed man in this region bright,
Its Maker to adore.

E.

Correspondence.

RECREATIONS FOR SABBATH SCHOLARS.

[The following replies have been received to the query on this subject. Our friends are opposite in the views they entertain. "An observer" looks at what may be called the abuses which have unhappily attended these recreations, and which certainly ought not to have been permitted. The other friend regards with especial favour the jubilant aspect of these recreations. We think it right, in fairness, to insert both communications. Our own opinion, formed from a somewhat extended observation is, on the whole, in favour of occasional recreations; though we are free to confess that there is great need of caution and a kind of authoritative supervision, that they may be kept within the limits of propriety both as to time and form. Children will love play, and an exceedingly rigid restraint by parents and teachers ever defeats its own purpose.—ED.]

To the Editor of the General Baptist Magazine.

DEAR SIR,—Permit me to offer a few remarks in reply to a query in your Magazine for November last, as to whether it is in accordance with the spirit of the Gospel for professors of religion and ministers to join in the play games (plausibly termed recreations,) at our Sabbath school anniversaries.

We know the Gospel is holy, that it came from God, and leads to God; whatsoever therefore is calculated to advance our holiness is in accordance with the spirit of the Gospel; and contrarywise, anything which tends to carnalise the mind, and alienate the affections from God, must be opposed to it.

The word of truth declares, "Every tree is known by his own fruit."—Luke vi., 44. In forming our opinion therefore of the "play games" referred to by Z, it may be well to examine their tendency and effects, or the fruit they produce. Having had repeated opportunities of observing their fruits, I take the liberty of sending a sample for the inspection of your readers.

Not many years since a young minister of considerable popularity, in our own connexion, accustomed himself to join in these games, and his conduct became so indiscreet, that finally he was obliged to leave his people and the town in disgrace. In another denomination I was present at a meeting, where long after the time announced for public service it could not commence, because the principal speaker, who came from a distance, was absent, and he was actually fetched in from his diversions in the play ground to conduct the services of the evening!

In another society, the teachers—the majority of whom were young and thoughtless individuals—voted that, "At their next anniversary, instead of a

public meeting, the *whole* of the time after tea be spent in play;" which would have been the case (despite the remonstrance of their minister,) had not the rain descended sufficiently to defeat their purpose. In many places the diversions are carried on by the giddy part of the company during the public meetings; so that while the song of praise is ascending from the worshippers within, the shout of unhallowed mirth is heard from the motley multitude without, and sometimes so near as to disturb the congregation.

Alas, the good ways of God are evil spoken of through these disorderly proceedings; it is notorious that numbers of careless, godless youth, of both sexes, flock for miles round to these *should be* "religious meetings," on purpose to enjoy what they call sport. In a certain village, some young people remained in the field till *long after midnight*; it is charitably hoped, none of the professed disciples of the Holy Jesus were engaged in these midnight revels; but it is certain there were professors who joined in their sports in the earlier part of the evening.

Surely these things are not "pure, lovely, or of good report," neither is there any "virtue" or "praise" attached to them.—Phil. iv., 8. When witnessing such proceedings the writer has been forcibly reminded of those of whom it is written, "The people sat down to eat and drink, and rose up to play." If professors sanction such games where is the line of demarcation between the church and the world? Why not introduce the fiddle and the dance?

But it may possibly be urged, "We must keep pace with the spirit of the times." Ah! dear friends, had the christians of by-gone days kept pace with the spirit of *their* times, the church of the present day could not then have boasted of her "noble army of martyrs." Alas, for those professors who rather keep pace with the "spirit of the times" than with the "spirit of the Gospel." I know it is predicted concerning the prosperity of Jerusalem that "the streets of the city shall be full of boys and girls playing in the streets thereof," but I have yet to learn that professors of christianity and Gospel ministers are included in that prophecy.

The writer would affectionately entreat young christians to examine the state of their minds after joining in these games; if they do not find secret prayer a task, and are filled with wandering thoughts during the exercise, or perhaps retire to rest without attending to it at all? Then they may be assured, the tree is bad that has produced such bad fruit, since whatever it may be that indisposes the soul for communion with God is not of the Father, but is of the world.

Hoping the youthful part of our christian community will prayerfully consider these things, and "give no occasion to the adversary to speak reproachfully"—but strive to "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, I subscribe myself their sincere well-wisher,

AN OBSERVER.

To the Editor of the General Baptist Magazine.

SIR,—The following simple thoughts were called forth by the query on "recreations." If you think them unworthy of insertion in your Magazine, of course you are at liberty to dispose of them as you may think proper.

Query.—"Is it in accordance with the spirit of the Gospel for professors of religion and ministers to join in the play games (plausibly termed 'recreations,') at our Sabbath school anniversaries?"

We firmly believe that not a single argument can be adduced from the sacred volume in order to prove that it is wrong for professing christians to indulge in harmless recreations, providing such recreations do not interfere with their religious duties. The christian religion was not intended to envelope its followers in gloom. Its Great Teacher did not found it upon an austere basis. Its foundation is love; and that alone ought to be sufficient to convince us that Christ did not intend his people to debar themselves of those social and temporal enjoyments that are necessary for our health and secular happiness. We read that

there is "a time to laugh," and the apostle Paul tells us "to rejoice with them that do rejoice." There cannot therefore be anything wrong or inconsistent in christian professors enjoying themselves at proper times and in proper places. Many with Puritanical notions would condemn such a course, but we are not to trouble ourselves with what men may say or think, we have within our bosoms a monitor to which we must look carefully. It matters not what the world, or a certain class of individuals, may feel disposed to say when they see minister, teachers, parents and children, joining in the "play games." "If our heart condemn us not, then have we confidence toward God."—1 John, iii., 21.

An author has justly said, "We live in a world where our actions sometimes through wilfulness, sometimes through ignorance—are often misunderstood; and, consequently, if our happiness were dependent upon the opinion of our fellow-creatures, it would have a very variable foundation, and settled serenity of mind would be unattainable. But our peace has not been left thus dependent upon the views which others take of our conduct; for the approval of our own conscience is sufficient to make us calm and happy in the midst even of unkindness, injustice, and bitter persecution."

The professor who looks upon the innocent amusements practised at our school anniversaries as something that savours of irreligion, may wrap his Puritan cloak closer around him, he may steel his heart to the laugh of the merry child, he may think it a sin to smile, he may act and walk circumspectly, he may be methodical in all his dealings with mankind, but with such an individual we have no sympathy whatever. Does the religion of Jesus dwell within his cold breast? Has the religion of love taught by his Divine Master ever warmed his heart with its pure and hallowed glow? We doubt whether such a person has ever felt the Holy Spirit's elevating, sanctifying influence. To such a one we would say, search diligently the New Testament, on every page thou wilt find the sweet spirit of love and meekness; turn from thy perusal of the holy book to nature's wide-spread page, thou wilt hear a soft murmur in the rippling rill, music in the zephyrs that fan thy brow, a voice of gladness in the depths of the forest glade, and a song of wild joy in the warbling of the bird. All nature rejoices, why should not man rejoice too? The glad voice of nature is never hushed, from her thousand springs the crystal streams are ever gushing: taste the waters as they flow past thee, drink into thy very soul a full draught from nature's cup, and confess that it is good for thee and for thy fellow-christian to taste joy in this life.

We have seen a group of Sunday school children at their play games; minister and teachers have stood outside the circle and every now and then checked the merry laugh, and gravely told the children that as they belonged to the General Baptist Sunday school they must not romp and run about like other children. Were those children happy? No. Better would it have been for the minister had he laid aside his ministerial dignity; better for the teachers had they stepped among the children, and instead of checking their flow of joy, joined heart and hand in helping to fill up the measure of it; and how much better for the children. They would love their minister and teachers all the better for having chased them round the "circle." Ministers and teachers can never expect to win the affections of the little ones when they keep so much aloof from them. We have narrowly watched those Puritanical teachers when they have had their class around them in the school-room. They might justly be compared to a dark cloud. We shiver even now as we recal their cold and icy words; they preached to us religion, but not in accents of love; they wished to win our affection, but how could they when they were by their frigid manners closing up every avenue of access to our hearts? Memory tells us, too, of kind teachers who have played and rambled with us, and with us gathered wild flowers. *They*

"Came amidst us
Like sunshine among flowers;
Cheering with love's soft radiance
Those blessed Sabbath hours."

Their manners exerted over us an influence that clings to us yet, and we trust ever will.

At a school anniversary some time since we saw a little group composed of girls from four to six years of age, they were looking very sad because they could not find out how to amuse themselves; a teacher came up just as two or three were indulging in a last resource, viz., tears; she kindly enquired the cause of their trouble, after listening to their childish sorrows she did not leave them to amuse themselves as best they could, but wisely joined them in playing a simple game; soon smiles beamed on every ruddy cheek, and every little eye sparkled with joy. How happy that teacher must have felt; far happier than if she had unheeding passed by.

We would strongly advise both ministers and teachers to join in the "play games," and we feel convinced they will not regret it.

"Give smiles to cheer the little child,
A stranger on this thorny wild;
It bringeth love, its guard to be—
It helpless, asketh love from thee.
Howe'er by fortune's gifts unblest,
Give smiles to childhood's guiltless breast."

I am, Sir, yours most respectfully,

T. ARNOTT.

ADMISSION OF MINISTERS INTO THE CONNEXION.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Having received from two or three of the G. B. churches, letters of enquiry respecting the Rev. Jonas Kiddle, a minister of the Independent denomination, who was baptized by me about two months ago, I beg with your permission to say a word about that individual; and a word likewise about his son-in-law, Mr. W. Deavon, who with his wife, formerly Miss Kiddle, was amongst the candidates at our *last* baptism, which took place on Wednesday evening, the 24th of March. About Mr. Kiddle I have only to observe, that from the first I thought it would be better for him, if possible, to unite with the other section of the Baptist denomination; and I am glad it has so turned out. He is at present settled as pastor of the ancient and respectable Baptist church at Tetbury, in Gloucestershire, and with very encouraging prospects of comfort and success.

On Good Friday, in compliance with the desire of himself and friends, I paid a visit to Tetbury, and had the pleasure of meeting Dr. Thomas, the well-known and highly respected president of Pontypool College. Besides Dr. Thomas and myself, about a dozen ministers were present; the occasion being the re-opening of the chapel, and recognition and settlement of the new pastor; and the services from one cause and another excited so much interest, that in spite of the sleet and rain which were falling the whole of the day, the chapel, both morning, noon, and night, was filled to overflowing. In the evening especially, it was crowded; and I was told, that there were more persons outside than in—who, of course, were compelled reluctantly to go away.

Mr. Deavon, the other person to whom I referred, is a young man of considerable talent and decided piety, who has risen up amongst the Wesleyan Reformers here, and has for the last three years or more been the minister of the Methodist "Free Church" in the island of Portsea. He is very studious, is very much given to reading, and has made considerable progress in various branches of learning. He is very acceptable as a preacher, and rather popular, and by all who know him he is considered to be sincerely devoted to God and to his work. I can have no hesitation in commending him to the notice of destitute churches, and for reasons intimated above I think him more eligible for admission to the ministry among the G. B. churches than his father-in-law, Mr. Kiddle.

I remain, dear Sir, yours very truly,

E. H. BURTON.

Portsea, April 10th, 1858

GENERAL BAPTISTS IN AUSTRALIA.

THE following letter was presented to the Foreign Mission Committee, and for general information is inserted here. Should any minister be disposed to emigrate he may correspond with the secretary.—ED.

To the Editor of the General Baptist Magazine.

Birchcliffe House, Hebden Bridge, April 9th, 1858.

TO THE COMMITTEE OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

DEAR BRETHREN,—A former member of the church at this place is now a resident in the colony of Tasmania. God has blessed him with wealth. He has a new house, with out-buildings, and seven acres of land, which he intends to make over to the *General Baptist Body for ever*. I have sent him a form of trust deed, &c. He still asks for more information, as the professional man he has consulted fears it might be attended with difficulty. There is no such body in the colony. It has occurred to me that it would be the safest plan to advise him to convey it to the *Foreign Missionary Society*. I write to ask the favour of your opinion on the subject. The property is in an excellent situation, an improving locality, a few miles from Hobart Town, and has cost him, with improvements in progress, £1000. For a country boarding-school, there is not a better situation in the colony. His wife is urgent with him to build a chapel upon it as well, which it is possible he may do, if life be spared a few years. He is now in his seventy-first year. Either as a minister's house, or as yielding an income towards his support, he hopes it may be useful when he is gone to heaven. I have thought, if you were to address him on the subject, your influence might be useful.

I think it right, brethren, further to inform you, that he is a trustee for a neat and handsome Baptist chapel, with school-room, and minister's house, in an excellent situation in Hobart Town. There have been three successive ministers, each of whom had a good congregation, but in consequence of the extremely high sentiment of a portion of the church, these brethren have left. The cause is now a wreck. This brother believes, if a new foundation could be laid, and a minister would stay long enough to establish an interest, by combining together *those only* who approve of his ministry, a good self-sustaining church would soon be raised. Himself and the other trustees, would gladly instal a General Baptist minister in it if a suitable one were sent.

Brethren, will you make the attempt to send out such a man?

For one, I have long most fervently desired that our denomination might be introduced into the Australian colonies. I do now most fondly hope the set time is well nigh come.

Here is a chapel, school, and minister's house, for present use, and property in prospect. If this be not God's voice, bidding us enter in and possess the land, I am no judge of the signs of the times. I shall write by next mail to inform him that I have written to you on the subject, and to advise him to convey it as above.

For further instruction, as to *how* this may be *safely done*, I wait the favour of your reply.

Brethren, I beg to remain,
Your servant in Christ,

To Rev. J. C. Pike, &c.

JOSEPH BARLOW LOCKWOOD.

To the Editor of the General Baptist Magazine.

DEAR SIR,—As the time for holding our next Annual Association will soon be drawing near, and as it is desirable that the statistical returns then made should be as correct as possible, may I be allowed to propose the following questions:—

1. Have we a Church at *Fenstanton*, and, if so, does it consist of 17 members, as reported in the minutes for last year?

2. Have we a Church at *Manchester* consisting of 61 members?

3. Have we a Church at *Northampton* consisting of 29 members?

4. Have we a Church at *Uppingham* consisting of 10 members?

I shall rejoice if these questions can be answered in the affirmative, but if they cannot, it seems desirable that correct returns should in some way be procured for insertion in our next minutes.

Praying that our Churches may abundantly increase in number and efficiency,
I remain, dear sir, yours very truly,

Peterboro', April 14th, 1858.

THOMAS BARRASS.

Intelligence.

CONFERENCES.

THE MIDLAND CONFERENCE met at Sileby, Leicestershire, on Tuesday, April 6th. Mr. Hunter, of Nottingham, preached in the morning from Luke xxiv. 45-8. "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Mr. J. Riley presided over the meeting for business, and Mr. J. Holroyd, of Barton, opened with prayer. One hundred and eight were reported as baptized since the last meeting, and eighty-one remain as candidates. From seventeen churches there was no report, neither written nor verbal. It is very desirable that *all* our churches should be reported, that the friends living in different localities may hear "how they do." The minutes of the last conference were read.

1. *Knpton—Renewal of the chapel deeds.* Mr. W. Bennett, of Sawley, reported that the Committee nominated by the Conference had met, that the business was in progress, and likely soon to be brought to a satisfactory issue. Agreed:—That this Conference hears with great pleasure the report from the secretary of the Committee; and that the case stand over till the next meeting.

2. *Applications for admission into the Conference.* (1.) *Old Basford.* The friends at this populous village having been formed into an independent church, and the church at Stoney-street, from which they had separated, recommending their admission into the Conference. Agreed:—That their application be complied with, and that they be recommended to the next Annual Association. (2.) *New Hall, Leicester.* After some discussion, it was agreed to allow this application to stand over to the next meeting.

3. *Opium Trade.* Agreed:—That in the present crisis of Indian affairs, and in view of our interesting connection with India through the mission, we deem it especially incumbent upon our ministers and the members of our churches and congregations to call public and parliamentary attention to the evils of the opium trade between British India and China.

4. *Chapel Debts.* Agreed:—That the following case be entered in the minutes of the present Conference, and deferred for discussion till the next:—Dear Brethren—having for a considerable time past thought it very desirable that some plan should be adopted by our churches for the extinction of our chapel debts. I beg to suggest to the Conference the propriety of an attempt being made to raise a fund for this purpose, the same to be placed under the management of a committee, who shall have power to appropriate the said fund, either as a loan without interest for a limited period, to be repaid by instalments, or, as a gift towards the reduction or extinction of existing debts. Numbering as we do about 18,000 members.

Surely there are at least 7,000 who would most willingly subscribe towards so desirable an object. Might we not safely calculate, that there are at least friends who would subscribe, say 100 at 10s., £50; 200 at 5s., £50; 200 at 2s. 6d. £25; 500 at 1s., £25; 2,000 at 6d., £50; 4,000 at 3d., £50; making a total of £250 per annum, which in a few years would so accumulate as to be of essential service to the Connexion. Can any plan of this description be adopted by this Conference for the benefit of the churches in the Midland district? or will this Conference recommend to the ensuing Association the formation of such a fund for the benefit of the churches needing assistance throughout the Connexion?

Yours, &c.,

JOHN ELLIS, *Mount Sorrel.*

5. *Collection for Conference incidental expenses.* As most of the friends from a distance were compelled to leave before the close of the sittings, it was resolved:—That the collection be deferred till the next Conference, and that it be made before the commencement of business.

The next Conference to be held at East Leake, on Whit-Tuesday, May 25th, Mr. T. R. Stevenson, of Ilkeston, to preach.

Mr. W. Kelley, of Leicester, preached in the evening.

J. J. GOADBY, *Secretary.*

THE NORTH DERBYSHIRE CONFERENCE met at Crich on Good-Friday, April 2nd, 1858. The meeting was opened in the usual way, and brother Yates was chosen to preside. The reports of the churches were then read, or given verbally, from which it was found that thirty-nine had been baptized since the last Conference, and that twenty-eight were waiting for that ordinance—viz.: Belper, two baptized, and two candidates; Crich, three candidates; Duffield, one baptized; Hucknall, six candidates; Kirkby, three baptized, and six candidates; Langley Mill, three baptized; Milford, seven baptized, and five candidates; Ripley, thirteen baptized; Smalley, ten baptized, and four candidates; Wirksworth, two candidates.

After singing and prayer business was proceeded with.

The Secretary gave notice of his removal from Ripley to Ashby-de-la-Zouch, and in consequence resigned his office. It was resolved—

1. That the thanks of the Conference be given to brother Gray for his services, and our prayer is, that God's blessing may go with him, and rest upon him, in his new sphere of labour.

The intelligence of the sudden death of brother Ward, of Ripley, was heard with much sorrow; and it was resolved—

2. That this Conference records its deep sense of the loss sustained in the sudden removal of brother Ward, and desires to express its deep sympathy, not only with his bereaved widow, but also with the church of which he was a member, and in which he had held the office of deacon from the time of its formation to the time of his disease.

3. That brother W. Shakespear be the Secretary of this Conference for the next three years.

4. That the thanks of the Belper friends be cordially given to those churches which have responded to their appeal through the Conference, for help to sustain and carry on the cause there, viz.: Ripley, Smalley, Wirksworth, and Kirkby.

There was some conversation about the practicability of raising funds for the support of a Home Missionary in this district. Brethren Samuel Bush, of Crich, W. Sims, of Belper, and John Higdon, of Holloway, volunteered their services as collectors of such a fund; and it was resolved—

5. That we commend the spirit and zeal of these brethren, and heartily wish them success in their work.

6. That the next Conference be at Wirksworth, on the first Monday in August, 1858, at two o'clock, and that a revival meeting be held in the evening.

After tea in the parochial school-room, brother Yates preached in the chapel; the attendance was pretty good.

W. GRAY, *Secretary.*

THE YORKSHIRE CONFERENCE was held at Staleybridge on Tuesday, April 6th, 1858. The representatives met in the morning. At half-past two the brethren assembled for business. Mr. Sutcliffe presided, and Mr. Taylor prayed. According

to the reports from the churches, forty-two had been baptized since the last Conference, and six remained as candidates. Eight out of the twenty-two churches which compose the Conference engaged to co-operate in the support of a Home Mission station for the Yorkshire district; viz.: Birchcliffe, Bradford, 1st. Church, Bromley Lane, Clayton, Heptonstall Slack, Queenshead, Shore, Staleybridge.

Resolutions passed:—

1. That the minutes of last Conference be confirmed.
2. That we are favourable to the adoption of Todmorden as a Home Mission station for this district.
3. That brethren Hardy, Horsfall, Horsfield, Vale, Lockwood, and Springthorpe, form a committee to confer with the friends at Todmorden and report to the next Conference.
4. That we regret our inability to aid the church at Heywood in the support of a minister.

Mr. J. Taylor, the representative from Heywood church, stated, that the friends there would engage to give a minister £25 per annum, and that Heywood presented a good opening for a first-rate school.

5. That we consider Mr. Batey's inquiry to be fully answered by the 4th Resolution of last Conference.

6. That the next Conference be at Heptonstall-Slack, on Tuesday, May 25th. Mr. Maden to preach in the morning, at half-past ten. Conference business in the afternoon.

Mr Hargreaves closed the meeting with prayer. Mr. Hardy preached at night.
C. SPRINGTHORPE, *Secretary*.

The LINCOLNSHIRE CONFERENCE was held at Holbeach, on Wednesday, March 24th, 1858. The Secretary opened the morning service with reading and prayer, and brother Cholerton preached from Luke xxiii. 49. In the afternoon, written or verbal reports were received from the majority of the churches in this district; from which we gathered that twenty-eight had been baptized since the last Conference, and that fifteen remained candidates for baptism.

The friends at Whittlesea having again applied for advice; it was resolved—

That we recommend them to obtain the best ministerial supplies they may be able during the next three months.

A letter was read from one of the trustees of the chapel at Stowbridge, asking the advice of the Conference as to whether the chapel should be sold or let. Resolved—

That we regret that there should seem to be any necessity either for letting or selling the above chapel, and request the secretary to write to the brethren at Wisbeach, to inquire whether it would not be possible for them to re-open it, and to arrange for the supplying of the pulpit.

A letter was likewise read from a friend at Yarmouth, giving information as to the depressed condition of the General Baptist interest there, and the advanced age and infirmities of the pastor; and inquiring whether the Conference could recommend any steps that would be fitted to revive that ancient cause. After much consultation, it was resolved,—

That the secretary be requested to obtain fuller information as to the state of the church at Yarmouth, and report to the next Conference.

The next Conference is appointed to be held at Spalding, on Thursday, June 10th. Brother Cotton to preach in the morning.

In the evening an interesting and profitable public meeting was held, in which brethren White, Wood, Cholerton, Chamberlain, Cotton, and the Secretary took part.

As the Home Mission Accounts will be made up on June 10th, it is very important that all monies should be forwarded to the Treasurer, Mr. R. Wherry, Wisbeach, before that day.

THOMAS BARRASS, *Secretary*.

BAPTISMS.

ASHBY AND PACKINGTON.—On Lord's-day, April 4th, five persons were baptized at Ashby in the morning, and were received into the Church in the

afternoon, at Packington. The congregations were large and attentive. W. G. A. BURCHCLIFFE.—On the third of April eight persons put on Christ by baptism at this place. May they each stand fast in the Lord.

ISLEHAM.—On Lord's-day morning, April 4th, our esteemed minister baptized thirteen persons, four males, and nine females, on a profession of their faith in Christ, and in the afternoon they were received into the Church by the right hand of fellowship. We are thankful to say that God is with us, and is abundantly blessing a preached gospel amongst us.

BARTON.—On Lord's-day, April 18th, 1858, the ordinance of believers' baptism was administered in our chapel in the afternoon, when three friends professed their allegiance to Christ by being solemnly baptized by our respected brother Norton, in the name of the triune God. Our pastor, Mr. Bott, preached a most excellent sermon founded on Romans i., 16., after which, the newly baptized were received into the Church, and the ordinance of the Lord's supper administered. The day being fine, our congregation was very large, of which a goodly number was spectators, who witnessed our order with the deepest interest. H. S.

BARTON FABIS, LEICESTERSHIRE.—On Lord's-day, March 21st, after a very excellent sermon by our junior minister, Mr. Holroyd, from Isaiah i., 12, thirteen persons were baptized; eleven of them have been scholars, and six are now teachers in our Sabbath school. Most of them are from the families of our members, six being grand-daughters of our venerable friend, Mr. Deacon. In the afternoon Mr. Bott preached an appropriate sermon from Deut. xxvi., 17, 19, and after a most solemn address to the newly baptized, gave them the right hand of fellowship, and administered the Lord's supper. The day being unusually fine, our spacious chapel was crowded on both occasions. I suppose, at Barton, so many have never before, at one time, sat down to the Lord's supper. All seemed to feel that the Saviour was present.

MILFORD.—We have much pleasure in stating that, on April 4th, we had the happiness of baptizing five dear friends, and of receiving two others into our fellowship who had been restored from a backsliding state. In January also we baptized three, and in March, two dear friends, making in all twelve recently added to our communion. It is gratifying too to say that we have every reason to hope that the Lord is graciously leading several others out from the world to a saving knowledge of Jesus Christ our Lord. R. B.

BERKHAMSTEAD.—On Lord's-day, April 4th, after an appropriate sermon by our esteemed pastor, Rev. J. Lawton, six persons put on Christ by baptism, four males, and two females; and we are happy to state there are others respecting whom we have reason to hope. May they be faithful unto death, and receive a crown of glory.

NOTTINGHAM, BROAD STREET.—On Sabbath morning, April 11th, after a sermon by our minister, from John iii., 5., six friends made a public profession of their faith in Christ by being baptized in his name; and on the afternoon of the same day were received into the church. C. T. B.

SPALDING.—On Lord's-day, January 3rd, six persons were baptized and added to the church; and on Lord's-day, April 11th, eight more were baptized, and in the afternoon they were received into the church in the usual way, our pastor giving to each the right hand of fellowship. It is worthy of note, that in this addition there were two whole households, and yet there were no children; so much for the vaunted argument used by our Pædo Baptist friends, viz., that necessarily there were children, where households are mentioned in the scriptures. Our minister preached a sermon before baptising from the words, "Buy the truth and sell it not." The large chapel was crowded in every part, and the number at the ordinance of the Lord's supper was unprecedented. We rejoice to know that good is doing, and that many of our hearers are not far from the kingdom of God. W. WHITE.

BEESTON.—On Lord's-day, April 11th, our minister preached to a crowded audience, after which he baptized ten believers (all females) in the name of the Holy Trinity, and in the evening they were received into the fellowship of the church. Seven of these were scholars, and two teachers, in the Sabbath school. May they continue faithful unto death, and receive a crown of life. T. N.

ANNIVERSARIES.

CLARENCE STREET CHAPEL SUNDAY SCHOOL.—The fifty-third anniversary of the above school was commemorated on Good Friday by a tea meeting, which, notwithstanding the very unfavourable state of the weather, was most numerously attended. The chair was taken by the Rev. G. Arnott, in the absence of the Rev. E. H. Burton, the pastor of the church, and the meeting was addressed by several gentlemen, including the superintendent, secretary, and teachers connected with the school. Mr. Arnott was compelled to leave at an early stage of the proceedings, but his place was ably supplied by Mr. John Warn, who presided over the remaining business of the evening. The report is a very satisfactory one; it appears there are at present in the school 32 teachers, 12 males and 20 females, and the number of children on the books is 284, namely—128 boys and 156 girls. The average attendance on Sunday afternoon is exceedingly encouraging, being 25 teachers and 210 children. The financial affairs are also in a healthy state, for notwithstanding £75 10s. has been paid for a piece of land adjoining the school room for the purpose of enlarging it to meet its increasing requirements, the debt remaining unpaid does not amount to £8. Other expenses are, however, inevitable, the enlargement of the school-room, &c., therefore, the liberality of friends favourable to such truly christian institutions as Sunday schools will have an opportunity of assisting the funds of this very well conducted establishment.—*Portsmouth Times*.

GOSBERTON.—On Sunday, March 21st, 1858, two excellent sermons were preached in the Baptist chapel by Mr. Harper Twelvetees, of Boston, in aid of the fund of the College at Nottingham. Collections, £3 2s. 8½. T. G. L.

BEESTON.—We held our Sabbath school anniversary services on Lord's-day, April 4th, when two sermons were preached, in the morning and evening by S. Foster, Esq., of Mansfield, and another in the afternoon by the Rev. J. Mathe-son, of Nottingham. All the services were well attended, and in the afternoon and evening crowded. Our collections amounted to the liberal sum of £14, being in advance of our collections on similar occasions for some past years. T. N.

BIRCHCLIFFE, Hebden Bridge.—On Friday, April 2nd, we held our annual tea meeting. Many felt it good to be there. Interesting addresses were delivered by Messrs. Shackleton, Lister, Brearly, Staniforth, of Sheffield, Rev. T. Horsfield, and the minister of the place. The union of heart and effort, which has long, by divine grace, distinguished us, was fully exemplified on the occasion. The entire proceeds, together with collections and subscriptions, amounting to upwards of £56, were applied to the reduction of the debt on the minister's house and vestries.

RE-OPENING SERVICES in connection with the ancient General Baptist chapel, Boat Yard, Ramsgate.—The above chapel having been closed for the purpose of being repaired and improved, was re-opened on Lord's-day, April 11th, 1858, when two sermons were preached, that in the morning by Joseph Parker, the minister of the chapel, and that in the afternoon by the Rev. J. Brook, Particular Baptist, of Broadstairs; and on Tuesday evening, 13th inst., a social tea meeting was held in the Effingham Hall, in connection with the above services, when a goodly number sat down to tea, and at seven o'clock the friends adjourned to the chapel, when the Rev. A. Powell, of St. Peters (Particular Baptist), preached. The minister and friends are thankful to be able to state that they have a little house of prayer (in our own connexion) in this fashionable town, which they would not be ashamed for any of their brethren from town or country to see.

CLARENCE STREET, PORTSEA.—The annual sermons on behalf of the debt remaining upon this chapel were preached on Sunday morning, April 11th, and on Wednesday evening, April the 14th; the former by the Rev. Thomas Cousins, of King Street chapel, (formerly Mr. Griffins) and the latter by the Rev. Howard Hinton, of London. The services were of a very pleasing and profitable kind, and the collections, without donations or subscriptions, amounted to £11. 17s.

REMOVALS, &c.

REV. J. F. STEVENSON, B.A., has accepted an invitation to Mansfield Road, Nottingham, and has entered on his new sphere of labour.

REV. W. GRAY, of Ripley, has accepted and entered on the pastorate of the General Baptist church, Ashby and Packington.

REV. J. STAPLES, late of Measham, has accepted an invitation to Long Sutton, Lincolnshire.

REV. W. JONES, late pastor of the Particular Baptist church, Derby Road, Nottingham, has accepted an invitation to the General Baptist church, Sacheverel, Street Derby, and commences his ministry in May.

REV. J. DUNN of Bradford has accepted a call to the G. B. church at Lenke, &c.

The REV. E. PRICE (late of Forest Row, Sussex), having received an unanimous invitation to the pastorate of the General Baptist church, at Union Place, Longford, near Coventry, has accepted the same, and began his labours there on Sunday the 18th of April.

PRESENT TO REV. W. BAILEY.

The teachers of the Sabbath School, Woodhouse Eaves, presented to the Rev. W. Bailey a beautiful dressing case on the evening before leaving for India, as a testimonial of their esteem and christian affection, he having preached their school sermons on his arrival in England, 1845, and again on his leaving for India, in 1857. The following is a copy of his reply to them:—

Cuttack, India, January 2nd, 1858.

To the Teachers of the G. B. Sabbath School, Woodhouse Eaves.—My very dear friends,—Circumstances over which I had no control have prevented me earlier writing to thank you for your very kind and handsome present. A few days ago I took it out of the box where it had been carefully packed, and on looking at its contents and inscription, was forcibly carried back to the time when brethren Prichard, Preston and Beardsmore placed it before me in my own father's house, at Woodhouse. Since I have been engaged as a missionary, I have received many presents, but yours is the first testimonial I ever was honoured to receive; you wished me to have something that would be useful, but I shall prize it too much to make frequent use of it. I shall prefer placing it amongst my treasures, and shall be proud to tell my own loved children, and those rescued from heathenism, that it came from the teachers of the school where I was once a scholar! where I spent some of the happiest days of my life. I cannot mention the names of all the contributors, but to all, from the largest to the smallest, convey my warmest thanks, and best wishes. It was a great privilege to meet with you again. When I left England for the first time, I never expected to revisit the scenes of my childhood and youth, and never thought to have the honour of preaching your anniversary sermons. I can never forget the crowded audiences we had on both occasions, and the deep feeling that was manifest. May it be seen in future days that the sermons then delivered were not in vain.

I feel a difficulty in saying more; I should, however, desire to encourage you all in your work of faith and labour of love. I am aware that the school is not so large as it once was, still there is much room for labour and zeal. To have the care of 80 children, who for the most part receive but little instruction on the week-day, is certainly a responsible task. You may not be able to do all that you could wish, but you may do much by perseverance and prayer to form the character of those committed to your care. The instruction you communicate can never be lost. On my way to India, on the *Agamemnon*, I conversed freely with a number of soldiers who had been connected with Sabbath schools in Yorkshire, and though some of them had been reckless and wicked, yet they were free to confess that they were never insensible to the instructions received in early days. I am quite sure that it is utterly impossible, either for minister, or Sabbath school teacher, to tell during his life-time how much good he may have effected. Go on, then, dear brethren, and God, even our own God, shall bless you, and make you a blessing.

In conclusion, I would exhort you to encourage the children to think of the hundreds and millions of deluded idolaters in this unhappy country, and as one, who was once a scholar, is now engaged as a teacher in India, induce them to give

a little towards sending them the gospel of Christ. I would commend you all to the gentle care of Him who gathereth the lambs in His arms. May He keep you, and help you. Live to Him, and He will recompense you at the resurrection of the just.

I am, yours faithfully,
W. BAILEY.

WILLINGTON NEW CHAPEL.

ON Good Friday, April 2nd, 1858, the foundation stone of a new General Baptist Chapel was laid by Mr. Wm. Gregory, of Derby. Arrangements had been made with the Midland Railway Company for a special train from Derby to Willington. The train, upon its arrival, was welcomed by a large concourse of friends interested in the ceremony.

A procession was immediately formed, headed by the village preachers, followed by the teachers and scholars of the Sunday School, the members of the church, and friends from a distance. In this order they reached the site of the intended chapel. A hymn having been given out by Mr. Walklate and sung, the Rev. John Stevenson, A.M., of Derby, offered a solemn and appropriate prayer.

Mr. GREGORY then proceeded to lay the foundation stone, amidst the excitement of a large assembly, who, notwithstanding the inclement state of the weather, remained until the close of the proceedings. Afterwards Mr. Gregory delivered an interesting address, which will be long remembered by those who were privileged to hear it. In the course of his address he said:—For some years past, a number of us who take an especial interest in the General Baptist cause at Willington, have anticipated this day with great pleasure. We have for some years past been in the habit of meeting in this place on Good Friday, to enjoy social friendship and strengthen each other's faith; but if past Good Fridays have yielded a large amount of happiness, how much more does the meeting of to-day yield, when we have met to lay the foundation stone of a new House of Prayer! I am gratified to meet with friends from other denominations, as their presence gives favour to our object, and shows that they are moved by the great law of love. The building to be erected is for the use of the New Connexion of General Baptists. This section of the Church of Christ was formed A.D. 1770, and consisted of churches numbering 1,221 members. It was in the year 1789 that Mr. Dan. Taylor preached in Willow-row, Derby, which resulted in the formation of the first General Baptist Church in Derby, in the year 1791. It was not until the year 1826 that the Brook-street Church attempted the formation of a branch station at Willington. The young men who then commenced preaching met with a cordial reception at the house of the late Mr. Stephen Chambers—that house also serving as a place of worship. These preachers continued to worship in humble cottages for ten or twelve years, after which a sort of stable was taken, and altered into the place of worship we now occupy. But now we have bought, and to-day we consecrate, a piece of ground upon which we intend to build a house for the worship of God. The chapel will not be a barn, it will not be a palace; it will not be grand, it will not lack convenience and comfort. Its exterior may not command admiration, but like all other such buildings, it will be one of the most important in the world. In these houses we teach no sham, we aim not to ruin. We have a higher object than science, or history, or business, or politics. These are things of a short day—the day of life—which will be forgotten in a little while. The men who will preach in this place are simple-minded men, not overdone with either native talent or learning; but they will be men who, having received the Spirit of the Lord, sit at the Master's feet to learn from Him the things they should set before the people. The doctrines to be taught in this place are drawn from the Holy Bible, and are inserted in the title deeds of the place of worship to be built here. They are,—The Divine Inspiration of the Holy Scriptures—the fallen and sinful nature of man—that man can be justified by faith in the Lord Jesus—the obligation of the moral law and the necessity of holiness—the regeneration of the soul of man by the influence of the Holy Spirit—the Divinity of the Lord Jesus Christ, and that He made a full atonement

for all mankind. Here heaven will be revealed, and men invited to it. The guilty will be told that "Except they repent, they will perish." We shall stand before the people, and tell the polite and the vulgar, the master and his servant, in unvarnished terms, "Thou shalt have no other Gods before me." "Thou shalt not take the name of the Lord thy God in vain," "Remember the Sabbath day to keep it holy," and, in fact, shall enforce the ten commandments in all their fullness, as well as the new commandment of the Lord Christ. Oh! ye inhabitants of this village, congregate yourselves at this or some other place of worship, so that by your example, your sons and your daughters may respect the Sabbath and be taught obedience and virtue, and parents directed in their duty as to the training of their offspring. Here principles will be insisted upon which will be useful to the farmer and to the labourer, to the tradesman and his customer. Addressing those who are to preach, he said,—This is to be the Lord's House, and as the Lord's servants, speak with all your heart: speak the Truth in love: defend the Gospel: gather the people round the cross—unfold it. That is your theme. Aim not so much to darken the light of other denominations, as to take the torch of truth and lead sinners to Glory. We do not build this place of worship that it may frown upon the Church, and we desire to cultivate a friendly feeling towards all other denominations. As little do we expect them to frown upon us. The importance of these houses of prayer cannot be over estimated. They are the lights of the nation; they are better than prisons, or police, or instruments of war: they are the bulwarks of the land, and the stability of the British throne. "Happy is that people whose God is the Lord."

The benediction having been pronounced, the procession was conducted to a spacious tent, in which tea was provided. The tent was exquisitely adorned with evergreens and Spring flowers. The tent sides were hung with suitable mottoes, worked upon canvass, with green leaves; the tables were graced with flowers, artistically grouped, while here and there were suspended festoons of mosses, mingled with wild flowers. The arrangements of the tent and the tea reflect great credit upon the young people who had the management of it. About 400 friends sat down to tea, and did ample justice to the repast.

After tea, a public meeting was held in the tent, at which upwards of 500 people were present. Mr. Gregory occupied the chair. The meeting was addressed by the Rev. John Stevenson, Mr. William Wilkins, the village preachers, and other friends. The proceedings were enlivened by the choir from the St. Mary's-gate Chapel, Derby, who sung some favourite pieces. At half-past eight o'clock the meeting was closed by the pronouncing of the benediction, and soon after nine o'clock the return train reached the Derby station. It was a day long to be remembered by all who were there. The utmost harmony prevailed, both at the laying of the stone, and at the large and enthusiastic meeting afterwards. The proceeds of the tea-meeting were £3 8s. less £1, the expences of the tent.

The chapel is calculated to seat 120 people, and is to be erected by Mr. Edward Dusautoy, of Derby. It will cost upwards of £200, one half of which has been subscribed. It will be opened in June, by the Revs. J. B. Pike, of Bourne, and John Stevenson, M.A., of Derby.

Notes of the Month.

ECCLESIASTICAL.

April 21. Our notes must be brief this month, as both time and space are short. Among the extraordinary events of the past month are the labours of the once violent and sceptical chartist, Thomas Cooper, in behalf of revealed and evangelical religion. His attacks on atheism, his bold and earnest bearing in the effort to convince infidels of all kinds, and the effective manner in which he disposes of the objections of all opponents, have won for him favour among all friends of true religion. His chief labours are in London, but he has also lectured

at Norwich, Sheffield, and other places; and has also engaged to give a course of lectures at Bradford. As no one knows where the infidelity of the masses is most rampant more certainly than Mr. Cooper, or perhaps knows better how to grapple with it, from his former association with malcontents of all kinds, we cannot but regard his labours and zeal as affording an interesting and promising sign of the times. May he enjoy that help from heaven and that countenance from good men which will render his efforts to "build up the faith he once destroyed" eminently successful!

The services in Westminster Abbey, by the *Episcopalians*, are not unlikely to be followed by others of a similar kind in St. Paul's, Rochester, and other cathedrals. A subscription for the fitting up of St. Paul's has already commenced. The Bishop of London is organizing a plan for missionary clergy, with colleges, lecture rooms, &c., in the densely populated parts of London, &c.

The *London Missionary Society* proposes in two years to send out twenty additional missionaries to India; if the proper funds can be obtained. Already twelve candidates have offered themselves, and more than £5,000 have been subscribed. Four are going to central Africa.

The *Baptist Mission* has resumed its labours in Agra. It has engaged two missionaries for Australia.

Dr. Cook, the president of the French *Wesleyan Conference* expired on Sunday, February 21. French methodism has thus lost its best friend. The *Reformers*, as they termed themselves, seem to be breaking up. In some places they have joined the New Connexion; in others formed *Independent churches*. The experiment to do without a regular ministry and rely on the *local brethren*, may be said to have failed.

The Rev. C. Spurgeon and a congregation of some 5,000 had a narrow escape at Halifax on Wednesday, April 7. When the congregation was nearly gone, a part of the temporary building (in the *Piece Hall*) gave way, and one or two persons had broken limbs: but in the course of the night, the vast roof, pressed by the falling snow, fell in; and in a while the whole of the immense building came down with a tremendous crash, breaking forms, beams, in short, every thing to pieces. Had the snow fallen earlier, and the crash occurred during the service, it is fearful to think of the loss of life that must have occurred.

We are sorry to note that persecution in some form or other continues in France, Sweden, Bohemia, &c. When will this demon be destroyed? Priestism and popery are as opposed to religious freedom and the Gospel, as darkness is to light.

Of the American revivals we have spoken elsewhere. If these result in a more correct commercial morality, and also in the liberation of the negro, it will be a sign of their excellence.

GENERAL.

PARLIAMENT has re-assembled after the Easter holidays. It appears probable that neither the bill of the late government as to India, nor that of the present will be adopted. Both have similar defects in relieving the Home government of responsibility and devolving it on a sort of council. The Manchester Chamber of Commerce has petitioned the House of Commons on this matter, and recommends a "minister for India" in the Cabinet; and an efficient local government in India, who shall improve the condition of the cultivators of the soil, encourage and aid in the formation of freeholds, and give free toleration as to all religions where not directly at variance with morality. In Mr. Buckley's letter, in the *Observer*, there are some good suggestions on these topics. It is not probable that any bill will be passed this session. Meanwhile the news from India is not conclusive. Lucknow and Oude are in the hands of the British, but the escape of 50,000 armed insurgents to Rohilcund and Bundelcund gives promise of future conflicts. Another bill for the legalizing of marriage with a deceased wife's sister has been introduced into the Commons. The estimates for warlike purposes indicate a state of danger. Twenty millions are asked for and voted for the army and navy. Some even surmise that a conflict with France is not an

impossibility. France is unbinged, and is refitting and enlarging her navy, and putting her army on a war footing. "*L'Empire est la paix*;" might be only a feint for the time. When the Emperor uttered those words he did not think it safe to say more. *Non*, especially as Dr. Bernard has just (April 17) been pronounced "not guilty," and as the English despise the bluster of his colonels, and France is feverishly restless, it may be that the Emperor will announce it to be "his destiny" to "avenge Waterloo and St. Helena;" and carry out the ambitious designs of "*mon oncle*." Well: if providence permit such things, we must submit. But as sure as Napoleon *le grand* died in exile, Napoleon *le petit* will not establish a Bonaparte dynasty in France. His new ambassador to this country, the *Duke of Malakhoff*, (Marshall Pelissier) the Russian ambassador in our court has intimated must not be recognized with his Crimean title, as that would be offensive to Russia!

An attempt to re-establish a kind of slavery in the West Indies, by an Immigration Bill passed in Jamaica, has been happily frustrated. Lord Brougham called attention to it in the Lords in March. The Queen has since refused her assent to it.

The news from China seems favourable. It is expected that the Emperor will accede to the demands of the four powers:—i.e., England, France, Russia, and America. We shall be glad if this hope is realized. Canton and Hong Kong are quiet.

Missionary Observer.

GENERAL BAPTIST MISSIONARY SOCIETY. MEETING OF THE COMMITTEE.

At a meeting of the Committee held at Loughborough, on Tuesday, April 20th, J. Heard, Esq., in the chair, the following, among other business, was attended to:—The minutes of the Cuttack Conference held last December were read.

It was announced that Mr. and Mrs. Wilkinson had arrived in England, on Friday, April 16th, and that Mr. Wilkinson's health had improved during the voyage. A medical and other certificates were read, and a resolution expressive of the satisfaction of the Committee on the safe voyage of Mr. Wilkinson was adopted. At present it is understood that Mr. W., if able, will be engaged in the service of the Mission at Anniversaries, &c.: but final arrangements are deferred.

It was reported that Mr. Stubbins's health was in a precarious state, and that he purposed, with the concurrence of the brethren, to return to England at the close of the present year. A resolution, urging a more speedy return, was unanimously adopted by the Committee.

A resolution of the Cuttack Conference, recommending the return of Mr. W. Brooks and family to England, in the course of the next two years, was approved by the Committee.

Arrangements were made in reference to the annual meeting of the Society at the next Association.

VISIT OF MR. COOLEY, OF BALASORE, TO OUR BRETHREN IN ORISSA.

THE following extracts from the journal of Mr. Cooley, given in the F. W. B. Paper, will be perused with interest. Our friends will remember that this mission to Orissa from our American brethren originated in the labours of our late brother Dr. Amos Sutton, and his visit to the United States in 1834.—ED.

JOURNAL OF REV. R. COOLEY.

"Dec. 9th. 1857. Early this morning, my dear wife joined me at Bhudruck, to accompany me to Cuttack. She left home with our little one last evening, and

came by dawk—i. e., palanquin, to Bhudruck when she left the palanquin, and is now travelling in a bullock cart, and myself on horseback. This is a common way for us to travel in this country, during the dry season of the year. And we are very thankful to be able to get about in this way, otherwise our families would be obliged to remain at home, as travelling by palanquin is too expensive for us.

CUTTACK. We reached here about ten o'clock on Saturday night, Dec. 12th, a distance of sixty or seventy miles—not railroad speed surely, but pretty well for an Indian bullock cart, when we have to take almost everything we require with us. It is now over seven years since I was here, and what changes has that brief period produced in the Mission. Mr. Lacey was then here, apparently full of life and vigour; and Dr. Sutton was then in America, and returned the next year.

We are very kindly and comfortably entertained at brother Stabbins', now the senior Missionary in Orissa. He came out in 1836, a year after brethren Phillips and Noyes. He has been home, and is feeling very much the need of going home again, which he hopes to do another year. He has laboured hard and efficiently. He has been devoting considerable time to translating since the death of Dr. Sutton, and will be very much missed by the Mission when he is obliged to leave.

The next in seniority is brother Wilkinson, who came out in 1838, and whom I met at Cuttack, seven years ago. He has been home once, and is just leaving for home again. Will not be here to Conference. His field of labour has always been at Berhampore.

The next in seniority is brother Brooks, the printer, who came out in 1841, and has remained without any change, i. e., has not been home, but he hopes to ere long, as he is feeling the need of a change. He has charge of the printing press, and though not a minister, still he preaches more or less to the heathen, and commonly goes out on missionary excursions during the cold season. He is a very valuable man in the Mission.

Next in point of seniority is brother Buckley, who came out in 1844, and has been home since, and returned two years ago with a reinforcement of six new Missionaries, two brethren and their wives, and two single ladies.

In 1845, brethren Bailey and Miller came out, and both have been home since. Brother Bailey, with his family, wife and three children have just returned, and Miller is in England, having gone home last year. With brother Bailey a young brother Goadby has come out, son of Rev. J. Goadby, of Loughborough, and editor of the General Baptist Magazine and Missionary Observer. There are now in the Mission, seven male and eight female Missionaries. And we fear that this number will be diminished before they have another reinforcement. Still we rejoice that they have so efficient a staff of Missionaries in Orissa. They are doing a great work. It really did our souls good to meet in this barren waste such a warm-hearted, devoted band of labourers for Christ, in this important field, and be permitted to spend ten days with them, mingling in their social circles, and in their Conference. Long will the remembrance of that precious season be cherished in our hearts. Brethren at home can hardly know how much we appreciate such opportunities in this country.

On the evening of the 22nd we left for home, returning in the same manner as we went, i. e., Mrs. Cooley and our little one in the cart, and myself on horse. We came on in this way until the last day, when I was taken ill, had a slight attack of fever, and was obliged to deposit myself in the cart.

We reached home on the evening of the 28th of December, myself having been away nearly seven weeks.

R. C.

Balasore, Jan. 1st, 1858.

LETTER FROM REV. J. BUCKLEY.

Cuttack, March 3, 1858.

DEAR BROTHER.—I have a few things to say to you, or rather to your readers, but have not much time for writing. And, first, let me tell you and them with thankfulness to our Great Preserver, that we have been able to itinerate much more than any of us had ever expected; and that we have been much encouraged

in many instances by the respectful attention and evident interest with which the people listened to our message. Oh that the Spirit of God may be poured from on high! Then shall we be gladdened with great success. The last three months I have been little at home (the time of the arrival of the brethren and conference excepted): but though I have travelled, unarmed, hundreds of miles, and have met with thousands and thousands of the people to whom the gospel has been made known, I have felt perfectly free from alarm, and I think the people have heard as well as in any former year. Not a word has been said to me at any of the places about the mutiny. Mrs. Buckley was in the country with me for five weeks. Miss Butler efficiently discharging home duties, and sending acceptable supplies of wholesome food to the absent ones. In prospect of leaving home my dear wife felt very anxious, fearing that she might be rudely treated by the natives when her husband was absent preaching, and she was sitting the greater part of the day in the tent surrounded by the people; but she soon forgot her fears, and found that there was not the slightest occasion for anxiety. She much enjoyed her tour, and had many opportunities of speaking of Christ to the young, and to the ignorant and degraded of her own sex, as well as of administering medicine in many cases of sickness. You may remember a remark in a recent number of the *Eclectic* to the effect, that missionaries find classical and mathematical learning about as useful in converting the heathen as "a paper-knife would be in working a coal mine," but they may obtain ready access to the hearts of Hindoos and idolaters in other parts of the world through even a superficial knowledge of medicine. I have seen many illustrations of this, and have observed how favourably impressed the heathen have been with the benevolence and compassion inspired by christianity. They cannot appreciate our solicitude for the salvation of their souls, but they can understand and admire the disinterested benevolence that seeks to do good to their bodies. Mr. Taylor was my companion in almost all my journeyings, and was daily engaged—sometimes two or three times in the day—in preaching the word of life. His progress in the language is very satisfactory, and his singing makes a favourable impression on his hearers; for in this country there is no better way of gathering a congregation than beginning to sing, or of quieting the people when they have become obstreperous, than leaving off the argument you were urging, singing a verse to one of their favourite airs, and starting afresh. Near one of our encampments there was a large idolatrous festival, at which it was computed that as many as *ten thousand* were congregated; but though the folly and sinfulness of trusting in idols were fully exposed they heard as well as we had ever known them to do on such an occasion. Surely, when the terrible doings of the last year are remembered, we must feel that in all this there is much occasion for devout thankfulness to God. The "great and effectual door" opened in Orissa is not at all closed. May we have grace zealously to labour to the end to bring these poor wretched idolaters to the feet of Christ.

The insurrection in Sumbulpore is, I trust, in great measure subdued. God has prospered the vigorous measures of our Cuttack commissioner. Since he went there things have changed for the better as rapidly as could be expected. The murderers of poor Dr. Moore have been discovered and hung. Several of the ringleaders have been captured and their estates confiscated. Three hundred concerned in the rebellion there are already in custody, and will soon be tried; but the chief rebel, Soondera Raj, has not yet been captured, and I am sorry to say that, a fortnight since, Captain Woodbridge, of the 40th M. N. I., when in command of a detachment, fell into the hands of the rebels, by whom he was slain. The body was afterwards recovered, but they had cut off the head. Another officer, the major in command of the regiment just mentioned, has died of disease. The climate of Sumbulpore is extremely unhealthy. Quiet will, I hope, by the blessing of God, be soon restored. We are all most anxious to hear of the great battle at Lucknow, which, it is trusted, will be a final and decisive blow. You will, in all probability, get the news before receiving this. We have no fear as to the issue. God is on our side and he will give us the victory. The terrible trials of the past year will yet promote his glory.

Parliament is now, I suppose, earnestly discussing the future Government of

India. The question seems to me to be practically beset with many more difficulties than is generally supposed; and past circumstances justify the fear that private and party considerations may prevent our legislators from a wise and impartial consideration of the gravest question of modern times. I think it probable that the Parliament will find it much easier to pull down than build up. The machine of government may, no doubt, be simplified and improved, but very much depends on the working; and I do not advocate sudden, violent, sweeping changes. If we are to have a Secretary for India in the Cabinet, with a council to confer with, I hope that Lord John Russell will be appointed. I can think of no other of our statesmen as at all suitable. I wish to see the government of India "a minister of God for good," to the millions of her people, caring most for them who are least able to help themselves, looking more at the interests of the oppressed and down-trodden ryot, than at those of the imperious zemindar, the lordly babu, or the shallow, self-conceited class known as "young Bengal." I wish to see the rulers of India acting in all respects as honourable, faithful, benevolent, godly men; tolerating (with certain understood restrictions), but not in any way whatever sanctioning or patronizing the wicked superstitions that prevail; and showing by the holiness and consistency of their lives, as well as by the justice and equity of their administration, that ours is a purer faith. We, of course, as missionaries, shall have, as in past years, the fullest liberty to go "everywhere preaching the Word;" but the timid policy—abhorrent to God and condemned by man—that forbade the servants of government to give a tract or speak a word about christianity to the hindoo or the mussulman must cease. If India be worthily governed in the future, her rulers must look higher than expediency, and learn to do what is right in the sight of God. Alas! expediency has generally been the guiding principle of politicians at home, and in all our colonies; and it has led to strange things in India, and to things not less strange in other places: for example, in Ceylon, "devil-dancing" was performed and paid for "on Her Majesty's service." No intelligent christian wishes "the powers that be" to touch the ark of God, or to hold out worldly inducements to the heathen to profess christianity. It would only make hypocrites. As to the question of more bishops for India, let those who conscientiously believe in diocesan episcopacy have as many as they like, provided only that they pay for them: for it surely cannot be right to pay large salaries to bishops out of a revenue derived from an idolatrous people; nor is it likely to convince such a people that our religion has made us just.

We have now English news by telegraph to Cuttack. You are aware that the telegraph from Madras to Calcutta is in working order, and as Cuttack is a station we have the benefit. We had the last telegram of English news in *twenty-six days*. London news of the 2nd of February reached us on the 28th. This is a wonderful improvement on old times. The weekly mail will also be a great boon.

I am sorry to say that intelligence has been received that the Calcutta steamer, bringing the letters of the 18th of January, has been wrecked. No lives have been lost; but, it is said, that all the letters, newspapers, and periodicals, are at the bottom of the sea. If any important letters were sent by that mail to any of the missionaries, they should at once be re-written and forwarded.

Mr. Carey Lacey left Cuttack for Calcutta yesterday. He expects to embark for England in the course of the month, and to go the overland route. He will probably be in England for a year, or a year and a half. He is a very estimable young man, and will be followed in his wanderings by the prayers of all the missionaries. May the God of his sainted father be his God and portion for ever.

We have been grieved to hear of commercial difficulties, by which, no doubt, many dear friends have been affected. But "We know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans viii. 28.

Yours, affectionately,

J. BUCKLEY.

EXTRACTS OF LETTER FROM MR. JOHN O. GOADBY.

Kendal, January 16th, 1858.

MY OWN DEAR AND BELOVED PARENTS.—I have just returned from Kendal market, and not feeling in one of my best writing moods, shall not trouble you with a very long letter.

I am now sitting in the verandah of the bungalow, with my desk upon my travelling bed, and my seat a wicker stool, lying flat instead of standing up, because it would be too high in its proper position. Mr. B., in a similar position, is finishing a letter to his parents. Mr. S. returned from the market before us, and is asleep in the bungalow, having suffered much pain in his back. Mrs. S. and Miss H. are attending to him. Behind my back are the outhouses belonging to the bungalow, in which some natives are holding a rather noisy conversation. At my feet, fast asleep, lies our dog "Don." The tent is gone, with all our boxes, chairs, food, &c., and we shall have to follow in a short time. The sun, however, being rather too hot at present, we shall stay till towards evening.

I have not felt very first rate this morning, being rather low in spirits, am much better than I was two hours back. There are many things and circumstances in this land calculated to bring down the spirit, and give sadness undisputed sway. Against this, great exertion should be made, as the effect upon the constitution, coupled with the ungenial nature of the climate, is of a very serious nature. I want to talk to the people but cannot. Hope this time next year, if I am alive and well, to be able to say something, however little that may be. It is just as Gunga says, "We have the Oryah in us, but have nothing excepting an English spout to let it out with."—Must get an Oryah one.

The old gentlemen, when he first saw me, took old of my arm and turned me round and round like a joint of meat in a jack, so that, as he said, he might see all sides. Afterwards, he stood for a time and looked at me in silence, then, patting me on my head, in a very fatherly manner exclaimed, "'Tis delightful to behold your illustrious face." Sometime afterwards, calling upon Mr. S. while I was sitting in the verandah, he came towards me, and looking up into my face, in a very knowing and waggish manner asked, "Sahib, has anything come yet?" I shook my head—he smiled and walked away.

You perhaps wonder how it is that we are out on a missionary tour, while the country is in such an unsettled state.—*All here are quiet.* The people around us are as peaceable as though no rebellion existed. They have not yet so much as mentioned the subject to any of us, but appear to be more willing to hear the gospel than they have ever done before. What an unspeakable blessing this is! We cannot be too thankful to our Heavenly Father for it. Many are now wandering about by night, and hiding during the day, seeking to get beyond the reach of blood-thirsty and fiend-incarnate men. Many are trembling at every sound they hear, lest it should be the warning for them to flee, or a signal for mutiny and murder. Many are confined in forts and other strongholds, expecting death to enter every hour in the shape of sword, pestilence, famine, and bear them away to their "long homes." Yet, midst all this tumult and slaughter we are safe and happy,—continuing the labours of other years, as though peace on silent wing was waving the olive branch of serenity o'er the land. Truly may we sing, while tears of gratitude glisten in our eyes, "O give thanks unto the Lord for he is good, for his mercy endureth for ever." "O come let us sing unto the Lord, let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. Praise ye the Lord."

* * * *

JOHN.

THE
GENERAL BAPTIST MAGAZINE,
Repository,
AND MISSIONARY OBSERVER.

VOL. 5.—NEW SERIES.

JUNE, 1858.

No. 54.

BRIEF MEMOIR OF THE LATE NICHOLAS NORTH, ESQ.

"THE memory of the just is blessed." This excellent and exemplary christian died at Fishtoft, near Boston, Lincolnshire, on Tuesday, February 9th, 1858. With his early history the writer is but imperfectly acquainted. He was brought up to attend the Established Church, but continued to live without a saving knowledge of Christ until the latter end of 1837, about which time he became occupier of Crabb's Abbey Farm, in the parish of Wiggenhall, St. Mary Magdalen, Norfolk. His mind having been impressed with the importance of religion, he, his estimable wife (who still survives him), and a niece of the latter, were baptized by the late Rev. T. Ewen at March, April 26th, 1838; and the following Lord's-day he and Mrs. North were received into the General Baptist church at Magdalen and Stowe Bridge. Our friend was at once appointed to the deacon's office, which he filled with great credit, usefulness, and untiring zeal, while he continued in the neighbourhood. The Stowe Bridge chapel had, at that time, a considerable debt upon it, which, through his vigorous efforts, coupled with his own warm-hearted benevolence, was entirely removed. In the year 1840, the cause of Christ progressed so favourably, that it was deemed necessary to build a chapel at Magdalen also, which was opened for divine worship on the 29th of July in the same year. And here again we discover the spirit of benevolence and holy zeal with which our beloved brother was imbued; he contributed largely, and influenced others to do the same, and in a very short time all expenses were paid, and the neat and pretty chapel was free from debt. Nor was his liberality confined to his own neighbourhood, for, while upon him rested the chief support of the church, of which he was a member, applications were very frequently made to him from other quarters, those applications never remained unheeded or unanswered. Of our Foreign Mission he was a very warm and liberal friend. And the Sabbath School, to which he and his esteemed wife devoted a large share of each succeeding Sabbath, for nearly twenty years, when they themselves were entering the vale of life, also frequently appealed to his purse, and never

did so in vain. These and many other institutions shared largely in his liberality. Indeed to the great work of christian benevolence he had consecrated much of the wealth with which his God had blessed him.

While we speak with great pleasure of his liberality, we may do so with equal truth of his humility. Reference has been made to his exertions in the Sabbath school, and in this his humility was very evident, as during the whole time of his connexion with it, many of the scholars were the children of his own labourers. At the cottage prayer meeting, too, he was often seen whilst the cottager was his own servant. When addressing the members of the church, there was no "lording it over God's heritage;" his common mode of speaking to and of the members was "brother A., and brother B.," the person so addressed or spoken of had frequently, but a few hours before, been at his daily labour on his own farm. In this matter his views and feelings must commend themselves to all thinking christians. He, more than once, said to the writer, "On the farm I am master, and they are servants, but in the house of God we are brethren." Once or twice in the early part of his christian course, he was persuaded to occupy the "chair," at public meetings: but whilst others felt that he filled such a position with great propriety and acceptance, his own opinion was that he was altogether out of his place, and never after could he be prevailed upon to occupy the same post.

His piety was simple, yet earnest. Naturally quick, active and energetic, and these qualities subservient to the christian religion, his life was a fine illustration of the expression, "Diligent in business, fervent in spirit, serving the Lord." At the family altar he was always deeply interesting; and in the social prayer meeting it was a rich spiritual treat to listen to the simple yet earnest and warm-hearted prayers he invariably offered. A gentleman who was staying for a short time at his hospitable abode remarked to the writer, "I have heard many men engage in prayer, but I never heard one before who appeared so simple, earnest, and devout, as Mr. North." For the young he felt strongly, and acted with the most evident desire to do them good. Towards the ministers of the gospel he always manifested the greatest cordiality and kindness. More than one of the dear brethren now in India, and a considerable number of the ministers at home, will think of the inmates of Crabb's Abbey with feelings of great and lasting interest. Domestic confidence and "piety at home" constantly reigned in that family circle, now, alas! broken for ever. Without bigotry, our dear brother was an unflinching General Baptist, and while ever ready to give the "right hand of fellowship" to all who "love our Lord Jesus Christ," he was at the same time "fully persuaded in his own mind" that the denomination of which he was a member had a "thus saith the Lord" for its doctrines and practice, and this conviction made him ever ready to give "a reason for the hope that was in him." In the April of 1856, our dear friend removed from Magdalen to an estate of his own at Fishtoft, near Boston, in Lincolnshire, carrying with him a letter of dismission to the church at Boston. It was with feelings of sincere sorrow that will not easily be forgotten by those who witnessed the scene, that the church and pastor bid adieu to these dear and valued friends. Some few months after, Mr. North's general health, which had been only tolerable, began to fail, exciting fears in the bosoms of his friends that his journey was drawing to a close. Nor were those fears groundless, for, though he, in some measure,

recovered strength, he never fully regained his health, making it visible to all that his end was at hand.

For the last few months of 1857, his affliction was of a most painful and distressing character, the whole of which he bore with much christian fortitude, and with perfect resignation to the Saviour's will; and when in the greatest agony, not a murmur escaped his lips,—prayer and praise were his whole employment. When in severe pain he exclaimed, "Come, Lord, and take thy ransomed exile home," and then, fearing impatience, he would say, "Not my will, but thine, O Lord, be done." "On the last Monday morning of his life," says his bereaved widow, "I knelt by his bedside, and prayed that the good Lord would give us a full assurance of our acceptance through the atoning blood of Christ, and that we might live and reign with him eternally, when he lifted up his dear hands and exclaimed, 'My dear girl, this is a time for praise, glory! hallelujah! glory! hallelujah!' and then clasping me in his arms, said 'Do not weep my dear Katey' (as he used to call me) 'we shall soon be where there is nothing but praise.' His whole soul was filled with ecstatic delight, and seemed eager to join the myriads of the glorified. When death seemed more immediately to steal upon him with a sleepy stupor so that he seemed incapable of being aroused, I repeated that most beautiful verse where Christ says 'I am the resurrection and the life.' &c. When I said in our Lord's words, 'believest thou this?' he not only answered in the affirmative, but took the words out of my mouth in this and other scriptures. I shall never (continues she) forget his sweet consoling look, and the burst of rapturous joy he evinced in the anticipation of those glories which he saw by the eye of faith, were in store for us. Oh! that we may, through divine grace, be enabled to bear the same testimony in a dying hour to the power of religion. He departed this life on Tuesday evening, February 9th, without a sigh or a groan. Indeed, it was sometime before we could be convinced the vital spark had fled. The moment which tore him from his friends wrapped his memory closer round our hearts. His loss will be remembered with keen regret."

On Lord's-day evening, February 28th, a funeral sermon was preached by the Rev. W. D. Somers, in the chapel at Magdalen, which was densely crowded, and many were unable to obtain admittance. The text was Phil. i. 21, 22, 23. The greatest solemnity pervaded the congregation, and many tears were shed by those who were present, thus evincing the respect and esteem entertained by those who had known our friend intimately for so many years. At the same time the Rev. T. W. Matthews, of Boston, improved the event in a sermon founded on Psalm xxxvii. 37.—"Mark the perfect man," &c. In looking back on that active course now for ever ended, we are constrained to bless God for giving to his church such a man as our beloved brother. Few men have lived less to themselves and more for Christ. With him

No melancholy void,
No moment lingered unemployed,
Or unimproved below.
The weariness of life was gone,
He lived to serve his God alone,
And only him to know.

INDIA : PAST AND PRESENT.

WHEN Carey first pondered over the religious condition of the heathen world, idolatry reigned throughout India, only here and there limited in its sway by the hostile monotheism of the prophet of Mecca. With the exception of six or seven most estimable Danish and German missionaries in the Peninsula, Hindustan was one wide desert of frightful spiritual desolation. The missionary of the cross was nowhere to be met with in all northern India. The word of God was altogether unknown, and but the rarest facilities existed for the acquirement of the vernacular languages of the country. Caste bound the people with an unbroken chain. The priesthood dominated over every class of society. The Sudra was the slave of the Brahmin. Legal or social rights there were none but for the twice-born. The cruellest and vilest rites were practised in the temples and at the festivals of the gods. Infanticide abounded. A thousand suttees annually burnt on the pyre of their husbands in Bengal alone. Slavery existed in many parts of the country. The ravages of the Mahrattas and the Pindaries had scarcely ceased with the establishment of the British power, and not without leaving behind them fearful traces of their wasting inroads in ruined cities, pillaged homesteads, and jungle-covered fields. Roads there were none. The country was fast falling into utter barbarism. Letters had well nigh ceased to be cultivated. What learning there was, was the property of the pundits, and the sacred books were carefully secluded from the eyes of the common people.

On the suppression of internal strife, the overthrow of the empire of the Moslem, and the rise of the English dominion, idol worship enjoyed a revival. The occasion favoured it. The temples were again thronged. The places of pilgrimage, made safely accessible by the introduction of order and law, were visited by multitudes, and the horrors of Juggernath were repeated at Gya, Benares, Allahabad, and Hurdwar. Yogis and faquirs roamed the country in large bands, voraciously feeding upon the possessions of the poor, and committing unmentionable atrocities. English authority had even become a party to the maintenance and extension of this system of evil. Alienated lands were restored. The endowments of mosques and temples were carefully husbanded, and placed under the care of the fiscal officers of the State. Temples were built and repaired by funds supplied from the State treasuries. Roads to sacred places were made, the pilgrims taxed, and the revenues of the country profited by the superstitions of the people. Schools there were none, except for the study of the Koran and Shastre, or for the purpose of imparting to the trading classes the merest rudiments of writing and arithmetic. The people literally perished for lack of knowledge.

What is the scene now? If all has not been done that it would be desirable to have done, or much as compared with the necessities of the case, yet great and incontestible changes have taken place, and sufficient to cheer the church of Christ in its arduous warfare.

From the lone wanderer in the Sunderbunds of Bengal, and the six or seven faithful men on the coast of Tranquebar, the missionary band has multiplied to nearly five hundred missionaries, the chosen messengers of Christ from all the churches of Christendom. Seven hundred converts assist them in preaching Christ crucified, and in distributing the bread of

life to their perishing fellow countrymen. In lands where only the revelry of idol worship, or the hoarse fanaticism of the followers of the false prophet, insulted the God of heaven, there now gather around the table of the Lord some 20,000 persons, who have learnt to sing the songs of Zion. A hundred thousand more are released from the chains of caste, and worship at the footstool of the Most High, and as many more stand perfected before the throne of God and the Lamb. The jungles of Burmah too, have given to Christ's church an accession of many thousand souls, their conversion almost answering the prophet's question, "Shall a nation be born at once?" Within the circuit of the British empire in the East, the existence of more than four hundred christian churches testifies that His servants have not laboured in vain.

Besides this brief summary of work done, it must not be forgotten that the missionaries have traversed the country in all directions, and communicated to myriads some knowledge of the way of salvation. Moreover, they rejoice in the prevalence of the impression on the minds of the population generally that the reign of Hinduism is drawing to its close. The festivals of the gods are celebrated with less pomp and circumstance, pilgrimage is on the decrease, fewer temples are annually erected, Brahmins complain of the diminution of their gains, devotees have diminished in number and are held in less esteem, and indecencies are, to a great degree, withdrawn to the dark precincts of the temple courts, especially in localities where Europeans reside. Nowhere is idolatry so defiant as it was in the early days of evangelic toil. Evidence yearly accumulates to establish the fact that numbers serve, in secret, the Lord of Hosts whom fear, or other motives, at present restrain from the confession of it. In some places there have appeared popular movements in favour of christianity, which may fairly be regarded as only preliminary to a wider acceptance of the gospel. Such have been the movements in the villages south of Calcutta, in the districts of Jessore, Barisaul, and Krishnaghur, among the Shanars of southern India, and the indigenous inhabitants of the hills of Chota Nagpore. If some, with little knowledge, have cast off the trammels of heathenism, yet is there a blessing even in the lowest measure of departure from the abominations and superstitions of the land; others, in considerable numbers, have vindicated their claim to be regarded as genuine converts to the gospel of Christ.

The missionaries have wielded the power of the press with the most important results. They were the first to apply it to the preparation and issue of books in the languages of the common people. By them the vernaculars have been cultivated, and elevated from a rude patois into forms fitted for the expression of the highest truths. The word of God has been translated, in whole or in part, into the principal dialects of the country. The rude inhabitants of the hills have had their native tongue reduced to writing, and portions of the Scriptures and other books prepared for their instruction. Upwards of two millions of parts or volumes of the sacred writings of our faith have issued from the mission presses. The learned pundits of the country have received, nearly complete, the whole Bible in the Sanscrit tongue, from the diligent and arduous studies of Carey, Yates, and Wenger. Four volumes of this great work and noble monument of missionary learning have already left the press, and the present year will, it is hoped, witness its completion. Tracts in uncounted numbers have spread through the length and breadth of the land the good tidings of

peace, and several millions of school books have contributed to the instruction and enlightenment of the present generation.

The English Government is no longer hostile to the operations of missionary societies. Christian preachers and teachers have the freest and safest access to all classes of the native community, except so far as their own social usages create an obstacle. The policy of the Government in this respect has undergone a gradual and beneficial change. Its servants have lost that admiration for idolatry which many of them once professed, and they now largely aid the missionary in his work.

The legislation of the Government is on the whole favourable to the missionary's object. Suttee has been put down; infanticide rendered a criminal act; cruel rites have been limited or forbidden; to a considerable extent the temples and mosques have ceased to be an object of Government solicitude and care, and are left to the support of their own worshippers; the pilgrim tax has been relinquished, and with it has ceased the encouragement its existence gave to the pernicious evils of pilgrimage. The increase of the means of communication, by improved roads, canals, river navigation, the post office, the railroads, and telegraph, all contribute their aid to the missionary. The banishment of the Koran and the laws of Menu from the Courts of Judicature, the securing the validity of widow marriage, and of liberty of conscience, to all classes, contribute powerfully to the overthrow of many of the most cherished institutions which have remained unchanged for ages. Among Europeans there is more piety, the Lord's day is more generally observed, the public works of Government are discontinued on that holy day, churches and chapels are found in nearly all stations where the English reside, and missionaries have not to complain to so great an extent as formerly of the ungodly example of their countrymen.

Education, especially in English, is eagerly sought after, particularly in large towns, the centres of progress and speculation. Many thousands of youth have learnt in Government institutions, as well as in missionary schools, to despise the puerilities of the Shastres, and the falsehood of a system of belief and worship which practically ignores or denies the existence of the Creator, the Lord of heaven and earth. They openly proclaim their theistic tendencies and faith. Native gentlemen in Calcutta, Benares, and other important cities, establish schools at their own cost, give instruction in English literature, and foster that activity of mind which so peculiarly characterises, at the present time, the instructed classes of Hindu society. Over these individuals caste has lost its influence. Multitudes live in daily breach of its rules. Conventional usages relative to food and marriage alone preserve it from utter contempt, among the educated youth of Bengal, and of the presidency towns.

In the re-establishment of the British power, Christendom possesses a guarantee that what has been gained will not be lost; that so soon as order is restored the work will go on with its accustomed—we trust, through the liberality of the Lord's people—with doubled regularity and success. Even now, amidst the echoes of the dying strife, we hear cheering words from our brethren. In Bengal, the missionaries have everywhere resumed their employment with uniform encouragement from the people. In eastern Bengal, audiences are obtained to listen to the messenger of mercy, though the old apathy is not entirely laid aside. In Jessore, numerous villages have intimated their readiness to receive the gospel. Even from the very heart of the mutinous districts our brethren write with unwonted cheerfulness.

ness. Mr. Parsons tells us, that the people listen to the word with unusual respect and interest; and our native brother Thakur Das, in visiting numerous villages around Chitoura, has met with a cordial reception and words of welcome.

It is already seen that the result of the mutiny on the existence of Hinduism and Mohammedanism is very discouraging. The advocates of these systems of error admit their failure, and prognosticate their final defeat. Caste in all its political relations has received its death-blow. A high-caste army, the citadel of Brahminism and Islam, is henceforth impossible. A fairer spirit is beginning to manifest itself towards native christians, while the heart of the missionary has been cheered by the steadfastness with which they have adhered to and suffered for their profession of Christ.—*Baptist Mission Report for 1858.*

SEVEN HUNDRED YEARS AGO; OR, ENGLAND IN FEUDAL TIMES.

CHAPTER V.

ILLUMINATION OF MANUSCRIPTS—WRITING A LETTER—HOW IS IT
TO BE SENT?—THE ENGLISH LANGUAGE—HYMN OF ST. GODRIC—NO SECTS
IN ENGLAND—GERMAN CATHARI—RELIGIOUS CHARACTERISTICS
OF THE AGE—CONCLUSION.

James Wilson.—"I just now used the word 'Book.' This reminds me of the fact that the Printing-press was not invented until the middle of the fifteenth century, or three hundred years after the period we are to-night speaking of. The books then existing were therefore *written*, not *printed*. In most monasteries was a room called the Scriptorium, where young monks were continually employed in copying and illuminating manuscripts."

George.—"Illuminating, James, what in the world was that? I can imagine how an illumination might be made with your manuscripts, by throwing a number of them into the fire; but how manuscripts themselves could be illuminated I don't understand."

James.—"Well, then, I will tell you; it was by decorating them with ornamental letters and paintings. These decorations were often extremely beautiful, and certainly *lighted up* many a page which would otherwise have looked very dull and dreary. It is from the old name 'Illuminator' that we derive our modern word 'limner.'

"Speaking on this subject you will naturally be inclined to ask me about copies of the Scriptures. Now it has been proved that copies of the Bible, more especially of the Psalms and Gospels, were not so scarce as many persons have imagined; but they were mostly in Latin; and at a time when scarcely any one but ecclesiastics could *read*, mere copies of the scriptures could be of no direct use to the common people.

"One of the most striking intellectual contrasts, however, between

Feudal and Modern times is to be seen in the item of Epistolary correspondence. Think of the number of letters now daily written and posted in England, nearly all of which, before twenty-four hours have elapsed, arrive safely at their destination, often at the distance of two or three hundred miles. Why, it appears from recent returns that, last year (1857) there passed through the English Post-offices no less than four hundred and ten million Letters, besides six millions of Book-packets, and seventy-one millions of Newspapers. Bear these facts in mind, and then go back in imagination to the days of Feudalism. Suppose my father to be as he is, a layman; not, however, a simple tradesman, but an Earl or Knight, residing in Leicestershire, and wishing to send a letter to a brother Earl or Knight, who is attending the King's court at Winchester."

Emily.—"A very interesting supposition!"

James W.—(*Smiling*) "Extremely so. Well, what is my father, the Leicestershire Earl to do? He calls his chaplain (say me), and speaking not in plain Anglo-Saxon, the language of his clod-hopping serfs, but in the more fashionable Romaunt or Norman-French tongue, tells me what he wishes to say. I, the chaplain, dutifully receive the message, and translating it into Latin, indite the missive in that language. But, on what do I write it? Not on a nice clean sheet of paper, taken out of a well-stored desk or portfolio; no, no, but on a shred or remnant of parchment, the remains, perhaps, of some obsolete charter, or a fragment from which some passages of the ancient classics have been effaced by the application of pumice stone. Suppose the letter completed, the parchment folded, encompassed with silken bands, and sealed with a mastic seal which covers three-fourths of its surface, how is it then to be dispatched? There is no post, and won't be. We must either send it by a special messenger, or avail ourselves of the services of some merchant travelling Winchester way,—some priest going to solicit a benefice,—or, indeed, any one who for love or money will engage to deliver our letter. Let us imagine it, however, to have arrived at the place of its destination; the noble Earl, my father's correspondent, cannot read it. He must call into requisition the services of his chaplain, who will re-translate the message from Latin into Romaunt, and so communicate it to his lord."

Miss Mayfield.—"From what you have just intimated, it appears that there were at least three different languages used in England at this time."

James W.—"It was so. First of all there was the Romaunt, or Norman-French, which, for some ages after the Conquest, was the only language spoken by our kings, and not only by nearly all the nobility, but by a large proportion of the inferior landed proprietors, many of whom also were of Norman descent. Then there was Latin, the language of the church and schools, and the ordinary, though not the only language of literary composition. And lastly, there was the English of the common people, the Anglo-Saxon as we often term it, which forms the basis of the noble and expressive speech we now use. Perhaps it may interest you for me to give just one illustration of the English language as spoken seven centuries ago. It shall be one of the most ancient specimens of English poetry now extant. The author was a man named Godric, born at Walpole, in Norfolk, and, for the space of sixty years, a hermit at Finchale, near Durham, where he died in 1170, leaving behind him such a reputation for holiness that he was henceforward commonly referred to as *Saint Godric*. I will first read the

verses, and then hand them round that you may observe the spelling. They are in the form of a little hymn, addressed to the Virgin Mary.

“Sainte Marie, clane virgine,
 Moder Jhesu Cristes Nazarene,
 On fong, schild, help thin Godric,
 On fang, bring hegich with the in Godes riche.

Sainte Marie, Christes bur,
 Maidens clenhad, moderes flur,
 Dillie min sinne. rix in min mod,
 Bring me to winne with the selfd God.”

George.—“Why it might be Dutch, instead of English.”

James W..—“I don’t understand Dutch, nor do *you*, I fancy, *George*. But you will all perceive from this little specimen what a change has come over our language in the course of a few centuries. The following is the translation of these verses, given by Ritson, one of our English antiquaries, learned in these matters :—

“Saint Mary, chaste virgin,
 Mother of Jesus Christ of Nazareth,
 Take, shield, help thy Godric,
 Take, bring him quickly with thee into God’s kingdom.

Saint Mary, Christ’s chamber,
 Purity of a maiden, flower of a mother,
 Destroy my sin, reign in my mind,
 Bring me to dwell with the only God.”

Mr. Wilson.—“It appears that the worship of the virgin prevailed in England in those times.”

James W..—“It was indeed sadly prevalent; this brings me, however, to say a little about the state of religion in our country. First, then, I would remark, that in England, during the two centuries which immediately succeeded the conquest the intellect seems to have been exercised in a remarkably small degree on the subject of religion. True, there were a few great thinkers, such as Anselm and others whom I mentioned some minutes ago; but I am now speaking of the clergy and people generally. One great proof of this is the utter absence of sects or so called heretics. I hold that where the intellect is much exercised on religious topics, there will be sects, and probably heresies also,—unless there be at the same time a very large amount of christian charity and humility. Now as we cannot ascribe the fact we are noticing to the presence of these lovely christian graces, we are obliged to conclude that the real cause was mental inactivity on theological subjects. The only instance of opposition to the common faith of the nation that we meet with, during this period, is the following. In the year 1161, about thirty men and women, Germans, arrived in England and began to disseminate their religious opinions.”

Miss Mayfield.—“Dear, how we always seem to have been in danger from those Germans,—in danger, I mean, as to our religious principles!”

James W..—(*Smiling*) “Well, I suppose we receive both good and evil from them, and it is ours to separate the wheat from the chaff; I presume that is part of our business in this world. But, to return to these foreigners of seven centuries ago,—it appears that they were not very successful in making converts, and as their demeanour was peaceful, for about five years

they were allowed to live unmolested. Attention, however, being at last called to the circumstance that their principles differed from the established creed, they were thrown into prison, and at length brought for trial before the king. To the question, what was their belief, Gerard, their leader, answered that they were christians, and venerated the doctrines of the apostles. But it is alleged that when they were examined upon particulars they spoke impiously of the eucharist, baptism, and marriage, and when urged with texts of scripture, refused all discussion, declaring that they believed as they were taught, and would not dispute about their faith. When they were exhorted to recant, they received the admonition with scorn; and when threatened with punishment, they answered, with a smile, "Blessed are they who suffer for righteousness' sake, for theirs is the kingdom of heaven." As heresy was new in England, the king and judges were at a loss how to act; but in France canons had already been enacted against the Albigenses, and sentence was pronounced in conformity with these. The accused were condemned to be branded in the forehead with a hot iron, and to be publicly whipped and expelled out of Oxford, while the king's subjects were forbidden by proclamation to relieve or shelter them. The poor creatures went to their punishment in triumph, singing, "Blessed are ye when men shall hate you and persecute you." Their garments were cut off by the waist, their brows were seared, and their backs torn with scourges; and thus bleeding, and almost naked, in the depth of winter, they wandered about unsheltered in the fields, until they died."

Mrs. Wilson—"Oh dear, what a sad story!"

Miss Mayfield.—"But do you think, James, that they did really hold the impious opinions attributed to them? I can scarcely credit it of persons who manifested under persecution a spirit so truly noble and christian."

James W.—"Nor I. We must remember that the accounts we have of them are somewhat obscure, and that they come to us from an unfriendly quarter, from men indeed in whose eyes dissent from the church of Rome was a most strange and incomprehensible anomaly. In all probability they were members of a sect that was at this time exceedingly numerous on the Continent, and in Germany bore the name of Cathari, in Italy Paterini, and in France Publicani. Now with respect to the Cathari, who appeared about the year 1146, in the neighbourhood of Cologne, we have a good deal of information, from which it appears that, although they held some peculiar views on certain unimportant points, they were, in the whole, truly pious christian people, and (what is specially interesting to us) good *Baptists*. They rebuked the prevailing worldliness of the priesthood,—denied the doctrines of transubstantiation and purgatory,—put no trust in prayers to the saints, in fastings, or macerations of the body, and in short condemned as superstitious all ecclesiastical observances that were not sanctioned by Christ or his apostles. They held with the baptism of *adult* believers only, appealing to that passage in Matthew,—“He that believeth and is baptized shall be saved;” and since there is no evidence that they departed from the almost universal mode of baptism in those days, which was immersion, it is clear that their views on this whole subject were identical with ours."

Mr. Wilson.—"But what about their doctrine of marriage? I am sure that Emily, with her prospects a few months hence, will regard that as an important point."

James W.—"Well, I must say that my own mind was a good deal re-

lieved when, on investigating the subject, I found that their sole error consisted in a denial of the lawfulness of *second* marriages. But, to come back to England, and sum up in few words what further I have to say about the religion of feudal times,—there was undoubtedly very much superstition, very much ignorance, very much false doctrine; on the other hand there was a good deal of active benevolence, hospitality, sympathy with the sick and suffering, kindness and respect shown to pious ecclesiastics, devout participation in prayer and in all the ordinances considered as belonging to the church life. It was pre-eminently an age addicted to monasticism; but the monasteries in those days were not nearly so corrupt as two centuries later. They were often a refuge for the oppressed, a shelter to the wretched, and a centre of civilization and enlightenment to the neighbourhoods in which they were located. The priesthood, doubtless, frequently abused their power, but they also used it to check the rude violence of the knights and barons. In fact, the feudal age throughout, both in England and on the Continent, was remarkable for the strong contest that was being perpetually waged between the secular and spiritual powers, kings and nobles on the one hand, popes and priests on the other. When I have added that this was the age of the world-famous Crusades, I have done. I *must* end *some-where*, and abrupt as it may appear to you, ladies and gentlemen, I think it best on the whole to break off here.

“On a review of the whole subject, I cannot but feel that, during the last seven hundred years, society in England has made great and glorious advances. As it regards merely the comforts of this life, a modern workman who earns his pound or thirty shillings a week may be better off than princes were then. *Politically* we have made progress. *Then* the people were nothing. *Now* even the greatest despots acknowledge that the good of the people ought to be the great end of government. *Intellectually* we have made progress. Education is now diffused. For one real scholar in feudal times there are at least a thousand now; and for one layman in England who could then read and write, there are now hundreds of thousands. And an ordinary lad of twelve years old in a well conducted British school knows far more of the state of the earth, the history of past ages, and the structure of the universe, than either Anselm of Canterbury, John of Salisbury, or the greatest scholars of that day. And *religiously*, too, we have made progress; not what we might have done, not what England ought to have done, *considering her advantages*, but still, progress for which we ought to be thankful.

“*Ours* indeed is an age of Crusades; thank God, however, no longer against Turks and Saracens, but against ignorance, against error, against filth and disease, against sensuality, against ungodliness and irreligion! Were I now addressing a company of Sunday-school teachers I would say, ‘My friends, let us all join in these spiritual crusades, and that *not* languidly, but heart and soul! Let us take the cross of Christ for our symbol and banner! By this shall we conquer! The fight may be sharp, but the sharper the sooner over, and then will come the reward.’ ‘To him that overcometh,’ says Jesus, ‘will I give to sit down with me on my throne, as I also overcame, and am set down with my Father on his throne.’ ‘Be thou faithful unto death and I will give thee a crown of life!’”

(*Here we must positively bring this series of papers to an end. They were begun on the 1st of February; we have now arrived at the sunny days of*

June. We fear that we may have already tired the patience of some; if, however, it shall be our happiness to hear that the more youthful readers of this magazine have been interested and instructed,—above all, that they have been incited to thankfulness to God, who has cast their lot, not in the iron feudal times, but in our own highly privileged and 'wondrous' age, the writer will feel that his time and labour have not been expended in vain. And now, courteous reader, farewell! A happy meeting at the London Association!)

Nottingham.

W. R. S.

SPEECH AND PRAYER.

BY THOMAS GOADBY.

"I am no orator, as Brutus is :
But, as you know me all, a plain blunt man.

* * *

For I have neither wit, nor words, nor worth,
Action, nor utterance, nor the power of speech,
To stir men's blood!"

No man has a more varied and flexible mother-tongue than the Englishman. Its vocabulary is large and copious. Its field of synonyms is immense. Its pronunciation deep and sonorous. It is a first-rate instrument for free and varied use. The Englishman may justly take pride in it. No tongue, living or dead, is better than his. A glorious succession of illustrious authors—poets, philosophers, historians, essayists, have made that language bright and polished—have softened down its barbarisms, and added largely to its wealth. Our forefathers have levied contributions from all languages and peoples under heaven for the purpose of enriching it. Tongues defunct or obsolete find a glorious resurrection and an enviable immortality in our voluminous word-book. Yet, with all this, the Englishman is no talker. Though he has a fine vehicle of speech made ready to hand, he cannot use it skilfully. He can, he thinks, "do a thing or two." He can travel from pole to pole. He can climb cloud-capped mountains amid the blinding snow, or the thundering avalanche. He can hunt foxes in England, lions in Africa, tigers in Bengal. He can fight, and he cares not where, on land or sea, nor with whom, Hindoo, Frank, or Russ. He can build factories large as mediæval cities,—and make steam engines that will draw whole warehouses after them, or urge on a Leviathan in the teeth of wind and tide. He can dig mines deep as Hades, and lay railways long as empires. He can supply the world with calico. He can write books enough for an Alexandrian library, and edit newspapers for all nations. He can do these things,—nay, he *does* them—as by instinct. But he cannot talk. Set him to work and no man can beat him. Set him to talk and a well educated magpie throws him in the shade. He has a borney hand, a sinewy arm, a strong head, and a brave heart, but he has not a glib and facile tongue. He is born to wealth, freedom, action, but not to eloquence. In conversation he can sometimes rise to passion, and when in love may condescend to elegance. When self-complacent he will boast. When annoyed he will cough. When "humbled" "

he will grumble. He has an inalienable right to clear his throat and grumble, and that right he asserts everywhere. But set him to propose a toast, to respond to a sentiment, or to move a resolution, and what do we see? He stammers, he blushes, he blunders, he turns pale. His words forsake his tongue when he rises to speak as the mocking waters forsook the lips of Tantalus, when he stooped to drink. He has plenty to say, but no power of saying it. He is confused, and hurries out fragments of sentences, helter-skelter, without connection or meaning, rhyme or reason; or he empties his budget of words all at once, and then stands aghast, having much left to say, but nothing left to say it with. Then the room turns round, he feels the air rush all over him, he knows not whether stands on his head or his heels, and so he "dies on the floor of the house." Not so your Italian. He is at home in rhetoric. When he speaks he warms with an artificial fervour, and pours forth a dazzling stream of graceful and fluent oratory. Not so your Frenchman. He is versatile and voluble. He soon runs to tongue. Give him leave and he will chatter and chatter and chatter, and never tire, like a jackdaw on a steeple, or a parrot in the sun. Not so your Hibernian. He is born eloquent. He will evoke all the "powers" of earth, air, fire or water, but he will tell you what he means, and a great deal that he does not mean.

Follow your Englishman into the religious sphere and he is the same tongue-tied talker there. Freedom of speech and facilities of utterance he rarely possesses. He often reads written prayers at family worship, and oftener reads written sermons in the pulpit. That tongue of his will neither preach nor pray of itself. His ideas flow from his brain, through his fingers and along his pen to paper, rather than from his brain through his tongue to the ears of an audience. There is perhaps a freer communication from his heart to his lips, but that also is often stopped up. Your Englishman has a large heart, and when any moderately-sized burden of feeling seeks an outlet it chokes him,—it is too great for utterance, and expressive silence must speak his emotions. There are exceptions to this rule, but these exceptions are not numerous. Our best speakers are *made* not *born*. It is by laborious culture, by long training, by frequent practice, at debating clubs, discussion societies, on the hustings, in the pulpit, at the bar, that our English speakers are produced. As a race we are not distinguished for freeness and volubility of speech. We have a free constitution, a free press, free soil, but our national tongue is not yet emancipated. It is in bondage from birth, and only art and culture can set it free.

This national deficiency has its advantages. "Speech is silvern, silence is golden." Our tongue-tied utterance has helped to keep us a practical people. We are more disposed to act than to speak, and we like *doing* a few plain and useful things better than talking eloquently about many wonderful things that *might* be done. But it has its disadvantages. A good cause is injured because it has bad advocates, and the pleasure of social and public meetings is often turned into wearisomeness and pain by men "unaccustomed to public speaking."

Thoughts like these have often passed through our mind on coming away from devotional meetings. Often have we said to ourselves on our way home from the social prayer meeting, how few of our christian brethren have the gift of tongue. How few can put a few words of exhortation or supplication together without stammering and hesitation and repetition.

How often we ourselves find our own door of utterance closed, locked, bolted and barred. How ready we all are to fall back upon old set phrases cut and dried for use—phrases which have a rank odour of sanctity about them, and have been handed down from generation to generation, like the rags of a half-clad prophet's mantle, or the bones of a martyred saint's leg. The vocabulary in use at our devotional meetings is excessively small, and often very exclusive. Your man of prayer has but few words and phrases, and these are fairly ridden to death. Seldom does he issue from the mint of his own emotion bran new and burning coin—he prefers the old shekels of the sanctuary that have been in circulation a thousand years. Seldom does he clothe his desires and aspirations in the language of ordinary literature and common life—he delights in the cast off apparel of his dead fathers. Listen to him for a moment, and you cannot fail to remark it. When he desires a reverent approach to his Maker, he asks that we may not “rush into His presence as the unthinking horse into the battle.” When he refers to the blessings of worship, private or public, he calls them “means of grace,” hopes none of us may neglect our “daily means,” nor cease to “come within the sound of the gospel,” and “sit under the droppings of the sanctuary.” When he asks that a holy influence may pervade the hearts of the worshippers, he asks that it may “go from heart to heart, as oil from vessel to vessel,” or that it may be as “fire among the dry stubble.” When he is desirous of increase in church and congregation, he prays that sinners may “flock to the house of the Lord, as the doves fly to their windows,” and that every recent addition may be as the “few drops before the shower.” When he speaks of the church itself, he alludes to it as “the cause here established,” “this little hill of Thy Zion,” “the vineyard of the Lord,” and he supplicates that its “candlestick may not be removed out of its place,” that “Ichabod may not be written on its walls,” that “it may lengthen its cords, and strengthen its stakes.” As to the minister, a large legacy of phraseology has been bequeathed to the prayer meeting for him. He is said to “go in and out before us.” He has “private studies and public ministrations.” He has a “dear partner in life.” He has “a basket and a store.” He is “a star in Thy right hand,” “a polished shaft in Thy quiver,” “an honoured instrument in Thy hand.” He “draws his bow at a venture;” he preaches “as a dying man to dying men;” he “brings forth out of Thy treasury things new and old.” It is implored that his labours may be “owned and blessed,” that he may have “seals to his ministry, and souls for his hire,” that he may induce thousands to “close in with the overtures of Divine mercy,” that thus they may be “born for glory,” and “give themselves to the Lord and to the church in Thy own appointed way and manner.” These and other phrases are the staple commodity of many who enjoy the reputation of being able to “engage,” and of having a “gift in prayer.” We do not say these phrases are meaningless, inexpressive, absurd. We do not say they are heard only in the prayer meeting, and never from the pulpit. We do not say we should be glad if we were never to meet with them again, and that we wish they were pensioned off on half pay, or put on the superannuated list. They are old friends, and have done good service in their hire, let us not behave shabbily to them. Nor do we think that fluency of tongue is the highest of mortal gifts. Honest John Bunyan declares he was often “straightened in his speech,” and felt after preaching as if his “head had been in a bag all the time of the exercise.” And when he did acquire free and eloquent utterance, he humbles himself

by asking, "Shall I be proud because I am a sounding brass? *Is it so much to be a fiddle?*" "A soul that can scarce give a man an answer but with great confusion, may be more in the love and favour of the Lord, than some who by virtue of the gift of knowledge can deliver themselves like angels." And his Mr. Talkative, Son of one Say-well, of Prating, now in the Town of Fair-speech, "notwithstanding his fine tongue is but a sorry fellow." What we do say is, would it not be well if, while we bear with the infirmities of our weaker brethren, we were all to cultivate more than we do the power of utterance, to aim at a greater ease of expression, and freshness and variety of speech, to make a better use than we do of the large vocabulary at our command, to be less conventional and more natural in our phraseology? Why should we with our large resources of lingual wealth speak as if our mother-tongue were poverty stricken and bankrupt? Why should we masquerade before high heaven in the thread-bare and grotesque garb of past generations? Still more; why should we ill-use the noble war-horse, and the limber hunter of better days, by making them the lean hacks and the pitiful cabbies of these degenerate times?

LIBERALITY, *versus* BIGOTRY.

THESE designations are diverse. The *first* at once strikes us as the very ideal of all that is commendatory, lovely, and truly Christ-like. The *latter* as expressive of that which is unamiable, repulsive, and anti-christian. LIBERALITY is defined by Walker as munificence, bounty, generosity. BIGOTRY, by the same master-mind, is written down as blind prejudice; as the practice of one who is blindly prepossessed. And the scriptures of divine and unerring truth, seem clearly to show the correctness of the expositions here given, and also supply examples of these antagonistic and opposite principles. Whatever may be done with Walker, and all other lexicographers, at God's blessed word (at all events) let men tremble and adore! "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." What true greatness of soul, and what noble liberality are seen in Abraham of old. "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." With a lustre no less brightly and beautifully does this generous spirit shine in the large hearted apostle of the Gentiles; hence he writes: "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth, despise him that eateth not," &c., &c. See the chapter throughout, (the xiv of Romans) and let all the Churches regard that divine precept enjoined in the fifth verse: "Let every man be fully persuaded (assured) in his own mind."

For further divinely recorded specimens of a blind, narrow-minded bigotry, contrast the conduct, as supplied by an inspired pen, of King Saul, of olden times, and of that sordid, selfish wretch, Judas, of gospel days, with, as the very antipodes of these, the noble spirited David, as seen in his course and conduct, and the infinite perfections that shine so illustriously in the per-

fectly pure, holy, spotless Son of God !—" God manifest in the flesh." How easy and proper it would be to transcribe much that is relative from the book divine ; but, lest this paper should be deemed prolix, perhaps it is better, affectionately, to refer the Redeemer's friends and followers to the Bible itself, and especially to recommend them to read, as passages in point, the xviii. of the 1st of Samuel, the xxvi. of Matthew's Gospel, and the v. of the 2nd of Corinthians. Pure, and unalloyed, and enlarged christianity is a gem ; but even it may be so spoiled and defaced, as to degenerate into all the wild vagaries of latitudinarianism, or worse than this, into an actual want of fidelity.

That servant, who in the spirit of selfish pleasure-taking, violates his master's laws, gives away his property, and to his Lord's table invites guests of his own fond and fancied choice and selection, cannot be dignified with the designation *liberal*, but he ought to be branded as unfaithful. He who is liberal (falsely so called) with that which is not his own, is the very man to be an arrant churl with what of right does belong to him. The law, both of God and wise men, requires on the part of him who serves, strict fidelity. The administrator of justice in civil affairs, even in his high office, is bound by law. He is not at liberty in order that he may win golden opinions, and that he may be plumed and adorned with the appearance of munificence, amiability and kindness, to be lax, in enforcing and in regarding the statutes of the realm, nor must he allow gross perversions, and thus connive at guilt and transgression. What then of gospel ministers, and what of christian churches ? They are pledged to laws inspired by the Holy Spirit,—laws that are perfect and complete,—laws that shall endure as long as the sun and the moon shall last,—laws to which every good man and every consistent church will deem it their honor at once to submit. None are at liberty so to seek after a reputation for liberality, and to be so afraid of being deemed bigots, as in their procedure to throw open the flood gates of error and confusion. True scriptural liberality will not contract the views of mankind, and circumscribe their efforts to do good, and diminish an expansive love—love to *all* who love the Lord Jesus Christ in sincerity.

Christianity, in its purely holy aims, developments, and principles, will prompt to a seeking of the conversion and the salvation of the whole world, to a sending of the gospel to every creature, to a readiness to unite in praying and in preaching hand and heart with all around, and in making known the glad tidings of salvation to a lost and perishing world. It is not bigotry to confront error, to defend what we esteem truth, to strive to contend for the faith once delivered to the saints, and to keep the ordinances as they were delivered. This is not bigotry, that is ready to say of an erring brother, (and to adopt the principle in action) however in other matters he is beloved : " I withstood him to the face because he was to be blamed ; " and much less is it bigotry that would press home the injunction quoted above : " Let every man be fully persuaded in his own mind," no more than it is to cheer, and direct, and encourage all, by reminding of the gracious requirement and assurance, " Be thou faithful unto death, and I will give thee a crown of life."

Louth.

J. KIDDALL.

Correspondence.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I ask your permission to insert the following communication in the June number of the *Magazine*:—

“To the Ministers and Members of the General Baptist Churches—especially those who may be chosen as representatives at the next Association.”

When you meet in London it will be needful to make arrangements for carrying on the *Magazine*. I am informed that all the appeals made to the members of our churches to induce them to give it greater support have failed; and it does not now clear expenses. Also that the Committee of Management are quite disheartened and threaten to resign at the Association. Why should they incur the risk and anxiety any longer? The Association appoints the Editor and Committee, and if any profits arise it receives them; it is consequently bound to adopt such measures as will enable it to be conducted in an efficient manner without these constant appeals for support, which are alike undignified and fruitless.

Let higher ground be taken;—as a *Denominational organ*, it is well worth *sixpence a month*. Let us realize the fact if we can, of there being *no Repository printed for one year only*. We cannot exist as a body without a *Magazine*—as well might a country expect to prosper and advance in civilization without roads. Some medium of communication we must have, even if it cost one shilling a month.

Why cannot the members of our churches afford sixpence a month now, as well as in the time of Adam Taylor. My own opinion is, that the sale would not be greatly reduced. When that was the price these difficulties were unknown, therefore make it sixpence at once, and let those take it who love their principles, and think them worth maintaining.

Let no one be so rash as to advise another year's trial at fourpence; and above all, let there be no more begging and praying of people to buy the book: by thus doing you degrade it in the eyes of the people. I occasionally see other denominational magazines, and do not think ours suffers by the comparison.*

Yours very sincerely,
T. H.

Nottingham, May 17th, 1858.

* NOTE FROM THE EDITOR.—For the information of our readers, it may not be improper to state a few facts. The size of the *Magazine* now, is just what it was when the price was sixpence. The circulation in the time of the late Mr. Adam Taylor never reached that it now enjoys, and at his decease had sunk more than 500 lower. An increase of price might enable the Editor to give some remuneration for elaborate papers; a practice common to most periodicals.

CALVINISTIC THEOLOGY.

To the Editor of the General Baptist Magazine.

REV. ROBERT S. CANDLISH, D.D., EDINBURGH.

—“Even the reprobate may be truly said to be bought by Christ, inasmuch as for his obedience unto death, he has received the right, and power, and commission to dispose of them, and deal with them as it may seem meet for the honour of his Father's name and the salvation of his people.”—Ps. ii. John xvii. 2.

—“All, therefore, may be said to be bought by him, inasmuch, as by his humiliation, obedience, and death, he has obtained, as by purchase, a right over all—he has got all under his power. But it is for very different purposes and ends. The reprobate are his to be judged; the elect are his to be saved. As to the former, it is no ransom or redemption fairly so called. He has won them—

bought them if you will—but it is that he may so dispose of them as to glorify the retributive righteousness of God in their condemnation; aggravated as that condemnation must be, by their rejection of himself.”—Candlish on the Atonement, chap. i. p. 6-7; as quoted in “the Great Controversy,” by — Rutherford.

DR. MARSHALL. —“The only difficulty in the case is one which concerns not men but God: that He, in his unsearchable counsels should offer what he has not purposed to bestow—that the results of his arrangements should be, that many are called but few chosen—this is the difficulty; the sole difficulty; and with regard to it what shall we say? What can we, or what need we say, but “Even so, Father, for so it seemed good in thy sight.”

The Catholic doctrine of redemption vindicated, or modern views of the atonement, particularly those of Dr. Wardlaw, examined and refuted. By Andrew Marshall, D.D., L.L.D. X.

RELIGIOUS REVIVAL IN THE UNITED STATES.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I was pleased to find in your last number that you had an article on the present religious movement in America. I trust the delightful intelligence of the wonderful work of God in our sister-land will be the means of awakening the Saviour's friends in this country to a sense of their responsibility, and excite a spirit of earnest zeal and fervent, believing prayer, that the life-giving, sanctifying saving power of God's blessed spirit may descend in rich abundance on all the Redeemer's churches in this highly favoured land. Has not God promised that a nation shall be born in a day,—that he will in the last days pour out of his spirit upon all flesh? Surely if the promises of God in reference to the universal triumphs of the gospel are to be fulfilled, the work of conversion must go on at a much more rapid rate than it has hitherto done. If three thousand could be converted in one day, in primitive times, why should we not pray for and expect similar manifestations of divine power now. It appears something like it has already been displayed in America. Oh! for more faith. I am happy to say that the circumstances above referred to have awakened in the minds of a number of christians of various denominations in this town an earnest feeling on the subject. Our Church, with the Wesleyans and Independents, have already commenced a united meeting for prayer weekly. The first was held in our Athæneum Building, on Tuesday evening, May 18th; the Rev. I. Fletcher, Independent, presided, and gave a very suitable opening address, for about five minutes, after which nine friends engaged in prayer. About 250 were present, of all classes and ages; the feeling was deep and solemn, and it is believed impressions were then produced that will not be easily erased.

In reference to our own church, I never recollect, since I have been connected with it, a greater number who appear anxiously concerned for salvation. We expect to baptize nine friends the next month. I send you these few particulars, hoping it may encourage others in the good work.

Yours affectionately,

J. E.

Melbourne, May 19th, 1858.

Obituary.

MRS. SARAH GREEN was the daughter of Mr. Dean, formerly of Battle Flat, and for many years a deacon of the General Baptist church, Hugglescote, with which our friend united in the year 1807, being then in her sixteenth year, and some few years after was married to Mr. John Green, of Whitwick, a member of the same church.

Spending the whole of her life within a short distance of the place of her birth, her history presents no striking incidents to arrest the attention. Like all the children of God, in every age, her experience was characterized by the usual variations of light and darkness, peace and trouble, joy and sorrow, confidence and doubt; increased at times, perhaps, in her case, by an unusual measure, in some respects, of "The sufferings of this present time." But as her life evinced her sincerity as a child of God, her experience testified to the power of Divine grace to sustain her in the "fiery trial," and she was made to feel the truth of the promise, "Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee." She was a humble, unobtrusive, and steady follower of Jesus; she loved His house, His people and His cause, and had a keen appreciation of the enjoyments resulting from "the communion of saints." Though often depressed, under a sense of utter unworthiness and insufficiency, she was enabled to realize her interest in the covenant of Divine love, by which she was made accepted in the Beloved, and was made to feel that His grace was sufficient and His strength made perfect in her weakness.

In 1855 she, with her husband, were among the number who withdrew from the church at Hugglescote to form the church at Coalville and Whitwick. Shortly afterwards her health, which had not for years been good, began to decline, but it was not until towards the close of 1857 that she became seriously indisposed; but no apprehensions of an immediately fatal result were entertained until a few days prior to her death. Then a great change was apparent, and it became evident that her end was drawing near. She was permitted to enjoy the peace and comfort and hope which are the portion of those who are in Christ, and reposing her soul on Him she calmly passed through the dark valley to the rest which remaineth for the people of God, on Lord's-day, January 24th, 1858, having maintained an honourable christian profession for more than fifty years.

A very crowded congregation assembled when her death was improved by her pastor, the Rev. J. Cholerton, on the Lord's-day evening following her decease, from the words, Isaiah l. 9—"Behold, the Lord God will help me; who is he that shall condemn me?"

JOSEPH STENSON was born at Coleorton, Leicestershire, February 14, 1775, and when a young man entered the militia and was with his regiment a considerable time in Ireland. For many years he seemed utterly destitute of all concern for his soul, and lived without God in the world.

He dated his first definite and decided impressions on the subject of religion to the serious reflections induced by an accident, which he met with in the year 1818, when he was employed at the Parkend Colliery, in the Forest of Dean. Being engaged with a fellow workman in conveying some portions of heavy machinery up the pit shaft, the chain by which the cage was suspended suddenly broke, and the cage in falling smashed to pieces the scaffold upon which the men were standing. One of them fell to the bottom and was instantly killed. Our friend, after falling some thirty or forty yards, was caught in the middle of the body by a stay which projected a few inches from the side, and remained there suspended in a state of insensibility until he could be rescued. On his recovery from the long illness consequent on the injuries which he had received he united with the Wesleyan Methodists, but soon became a backslider and wandered very far into the paths of sin. After a time, the nearness of death and the necessity of religion to prepare us to meet God was again forced upon his attention by a second accident, which occurred in 1822, at Shipley Colliery, Derbyshire, where he and another were engaged in executing repairs in the engine shaft, when a large capstan rope of several tons weight fell down the shaft, and in a most singular manner he escaped unhurt, while his companion was hurried into eternity. Again our friend showed some regard to religion, but it soon again became manifest that his goodness was like to the morning cloud and early dew, and, literally, his subsequent state became very much worse than the first.

About thirty years ago he returned to the neighbourhood in which he was born, to be employed at the Whitwick Collieries, the opening of which was the origin of the now populous and flourishing village of Coalville. His spiritual condition at that time may be described in two words—he was “desperately wicked.” His habits of life were earthly, sensual, and devilish; he “drank down iniquity with all greediness.” But the Lord had not yet said, “Let him alone;” there were purposes of Divine grace in which even he was comprehended. It seemed as though, in his case,

“Jehovah was resolved to show
What his Almighty grace could do.”

Though a willing slave to sin he was made to feel its galling bondage, and was thoroughly miserable. He was induced to attend the House of God. Being thus brought under the influence of the Word it came with power to his soul. Convinced of sin, of righteousness, and of a judgment to come, constraining him under a sense of his guilt and danger to cry, “God be merciful to me a sinner.” After a long and severe struggle he ultimately obtained peace in believing, and united with the church at Hugglescote, November 7, 1841, of which he continued a consistent member until 1855, when, with a considerable number of others, he withdrew to form the church at Coalville and Whitwick.

The character and conduct of our friend after he was brought to Jesus evinced the reality of the great change which he had experienced, and practically illustrated the apostolic statement, “Where sin abounded, grace doth much more abound.” He had the most humbling views of himself, and was filled with grateful admiration of the free grace of God, as exhibited in his salvation. He loved the House of God and was invariably at all the means of grace. He sought to bring others to the Saviour. Communion with God and with his people was his chief delight. Towards the close of 1856 his robust frame began to give indications that the wear and tear of fourscore years was producing its usual effects. His strength visibly declined, and it soon became evident that his race was nearly run. His affliction was protracted and at times his sufferings were very severe, but he was patient, resigned, full of peace and joy, awaiting and longing for the messenger to come to call him to the upper sanctuary. At length the closing scene drew near. Having testified to the sustaining power of that grace of which he was so distinguished a trophy, just after exclaiming, in the words of the apostle, “Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever, Amen,”—he calmly yielded his spirit into the hands of his Father, God, November 21st, 1857.

His death was improved, by the writer, to large congregations at Coalville, from Luke ii. 29, 30—“Lord, lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation;” and at Whitwick from Zechariah iii. 20—“Is not this a brand plucked out of the fire?”

T. CHOLERTON.

MRS. STADDON, the beloved wife of the Rev. J. Staddon, of Quorndon, Leicestershire, was the eldest daughter of John and Ann Summerson, and was born at Wallington House, Berkshire, on February 21st, 1808. When she was young the family removed to Halse, in the county of Somerset. In this pleasant village she continued until she was married, in October, 1833, and went to reside in Taunton; from Taunton she removed to Chatham, in Kent; from Chatham to Burton-upon-Trent, Staffordshire; and from there to Quorndon, Leicestershire, where she finished her earthly course.

She was brought to a saving knowledge of the truth when about seventeen years of age. About that time the ministry of a faithful and devoted minister of the gospel was sanctified by the Divine Spirit to her conversion. She commenced her religious life amidst severe persecutions, but with the apostle she “let none of these things move” her. Her oppositions were such, and from such quarters, as would have prevented less firm and determined spirits from

pursuing the path of life ; but she had vowed unto the Lord and she could not go back. She was one of the quiet, calm, and unostentatious followers of the Saviour, and from her early conversion to her last fatal affliction she pursued the path of duty. She had her storms and calms in her providential course, like others, but she pursued one even course of holy service, and, I believe, enjoyed daily intercourse with God. A little more than three years ago the symptoms of the fatal disease which removed her from this vale of tears made their appearance. Her medical men soon declared her case hopeless. She heard their decision with great composure of mind, and observed she believed the Lord could not do wrong. She was entirely laid aside from domestic duties, and nearly the whole of the time confined to her room ; and for the first six and the last ten months to her bed. From the beginning of her religious life she loved to read the word of God, and was especially attached to Matthew Henry's Commentary, and during her affliction much time was spent in reading the scriptures and other religious books. She was human, and no doubt had her frailties and failings, like others, but I never met with any one more uniformly calm and resigned than she was through her painful sufferings. Indeed, I never knew her murmur, or once express a wish that it was different with her. I have often heard her thank God for the comforts and enjoyments she had, and frequently would she refer to the promises as sources of consolation in her trying circumstances. On one occasion, while engaged in conversation on the subject of death, she opened a little book of hymns, and said, this hymn describes my state and experience :—

“ Lord, it belongs not to my care,
 Whether I die or live ;
 To love and serve thee is my share,
 And this thy grace must give.
 If life be long, I will be glad,
 That I may long obey :
 If short ; yet why should I be sad,
 That shall have the same pay ?
 Christ leads me through no darker rooms
 Than he went through before ;
 For he that to God's kingdom comes,
 Must enter by this door.
 Come Lord, when grace has made me meet,
 Thy blessed face to see ;
 For if thy work on earth be sweet,
 What will thy glory be ?
 Then I shall end my sad complaints,
 And weary, sinful days ;
 And join with the triumphant saints,
 That sing Jehovah's praise.
 My knowledge of that life is small,
 The eye of faith is dim ;
 But 'tis enough that Christ knows all ;
 And I shall be with him.”

About a fortnight before her death her appetite began to decline, and we found her end was near. She sank rapidly the last few days, and on Thursday, the 18th of February, 1858, about nine o'clock in the morning, she roused from her usual tranquility and said, “ I must go.” The family was immediately summoned to her bedside and saw that she was dying. She was asked—are you happy ; are you going to be with Jesus ? and she firmly and deliberately replied, “ Yes ! all is well,” and in a few moments calmly fell asleep.

“ The nightly dews fall not more gently to the ground,
 Nor weary worn-out winds expire more soft.”

On the following Tuesday her mortal remains were committed to the grave, in the burial ground belonging to the chapel. The funeral service was very solemnly and appropriately performed by the Rev. J. C. Pike ; and on the following Sabbath her death was improved, to a large and deeply affected congre-

gation, by Mr. T. W. Marshall, of Loughborough, in a very suitable sermon, from Rev. xiv. 13—"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." She was a careful and industrious wife, a kind and affectionate mother, a faithful friend, and a true christian. If to believe in Christ and observe his commandments; if to live a life of watchfulness and prayer; if to be humble and resigned to the will of God constitute the way to heaven, I believe she walked in that way.

M. S. S.

Intelligence.

CONFERENCES.

THE WARWICKSHIRE CONFERENCE met at Longford, on Monday, May 10th, 1858. In the morning the Rev. B. Wood, of Bradford, Yorkshire, kindly consented to preach in the absence of Mr. C. Burrows, who with our Secretary, delivered an address in the evening. The Rev. W. Chapman presided in the afternoon. Thirty-nine were reported as being baptized since the last Conference, and twenty-one remain as candidates.

The communication from India in reply to our resolution of Sept. 7th, 1857, was read and listened to with deep interest.

In reference to the case from the last Conference respecting the £20 still owing by the Home Mission of this district, on behalf of Coventry chapel, it was resolved:—That it has now become necessary that immediate steps be taken to discharge this small debt. The Conference recommends as the best method of doing it, that each church in the Home Mission of this district pay, on or before the next Conference, a proportion not less than £1 per hundred members; and that brethren Chapman and Langridge write to the churches, and collect the contributions.

Case from Nuneaton.—"What would this Conference advise a General Baptist church to do with members who occasion trouble and annoyance by the maintenance and advocacy of Calvinistic doctrines?"

After a warm and animated discussion in which it appeared that while we rejoiced in our freedom from catechism, system, or formal creed, and cherished a liberal and catholic spirit, yet the distinctive principles of our denomination were held as firmly and tenaciously as ever by both laity and ministers, it was resolved:—That in case such persons continue to trouble the church, we think that they should first be remonstrated with and admonished, and if this be in vain, they should be requested to withdraw, and if this request be not complied with, the church would be justified, for the sake of its own peace and order, in withdrawing from them.

The establishment of a Foreign Mission Auxiliary in connection with this Conference was suggested, but the question deferred until our next meeting.

A vote of thanks to Rev. B. Wood for his spirited and vigorous exhortation in the morning, was carried unanimously.

The next Conference to be at Birmingham, on the second Monday in September (13th). Our Secretary to preach in the evening, or in case of failure, the Rev. Mr. Langridge. No service in the morning.

THOMAS GOADBY, Secretary.

ANNIVERSARIES.

OVERSEAL.—On Lord's-day, April 11th, two excellent sermons were preached in the Baptist chapel, Overseal, by Mr. Allsop, of Castle Donington, for the benefit of the Sabbath school. Congregations and collections good.

MISSONS.—The annual services were held on the 14th March and following days. The Revs. W. Miller and J. Lewitt attended as the deputation. The attendance was very good, and the heart-stirring statements of the Missionary, and the eloquent appeals of Mr. Lewitt, were listened to with deep interest. The proceeds of these services were upwards of £26.

MISSIONARY MEETING.—An interesting missionary meeting was held at Whittlesea, on Thursday, May 13th, when addresses were delivered by Mr. Wilkinson, from India, and Mr. Barrass, of Peterboro'. Mr. J. P. Halford presided. The attendance was good, and the collection encouraging.

MISSIONARY SERVICES.—On Lord's-day, May 9th, we were favoured with the services of the Rev. H. Wilkinson, from India, who preached in our chapel at Peterboro' in the morning and evening to good congregations.

On the following evening a missionary meeting was held in our recently erected chapel, at New Fletton, in which brethren Wilkinson, Colman and Barrass took part. As this was the first meeting of the kind that had ever been held in that village, the attendance was large, and much interest seemed to be excited. The amount realized by subscriptions and collections was £20. T. B.

CONINGSBY.—On Lord's day, April 18th, brother Miller visited us, and preached appropriate sermons on behalf of the Foreign Mission. The congregations on both occasions were very good.

On Monday evening we held our missionary meeting, the chapel and vestry being quite full.

The minister as usual presided, and the meeting was addressed by brethren of the Wesleyan and Primitive Methodist denominations, with brother Miller, whose long and interesting address, with the Diagrams exhibited, excited great attention. We hope a missionary spirit still exists amongst us. Subscriptions, collections, &c., £16.

KIRKBY.—On Sunday, April 18th, 1858, the Rev. T. R. Stevenson, of Ilkerton, preached our chapel Anniversary Sermons. The congregations were exceedingly good, but the collections were a little less than they were last year.

On Monday afternoon there was a public tea, to which 128 sat down and partook of the refreshing beverage.

In the evening Mr. Stevenson gave a very interesting lecture upon "The Crusades; what they were, and what they did," which was listened to with great attention, and we believe with profit. A. B. K.

CASTLEACRE, NORFOLK.—On Lord's-day, May 16th, the annual sermons on behalf of our Sabbath school, were preached by our pastor, the Rev. J. Stutterd, to overflowing congregations. And on Monday the 17th, we had a public meeting, Mr. Palmer, of Great Fransham, in the chair. Addressess were delivered on the nature and advantages of Sabbath schools, by our pastor, Mr. Stutterd, Mr. Baker, Baptist minister of Necton, Mr. Brock, of Dunham, and Mr. Frost, of Rougham; Mr. Sarwood, of Necton, concluded the service with prayer. Collection £3 14s. 10d. J. H.

BAPTISMS.

BIRMINGHAM.—On Lord's-day, May 2nd, five persons put on Christ by baptism. One of the candidates is a teacher, and two of them are scholars in our Sabbath school. We entertain hope that others will shortly tread in their footsteps. J. S. C.

SAWLEY.—On Lord's-day, May 2nd, we had another addition to our number by baptism. Mr. Needham delivered a discourse in the morning from Matthew xxviii. 19, after which seven persons, four males and three females, were immersed in accordance with our Lord's command, by Mr. Stenson, in the river Trent. In the afternoon they were received into fellowship, and sat down at the Lord's table. We are happy to state there are others amongst us enquiring the way to Zion. S.

NOTTINGHAM, *Stoney Street*.—On the morning of Easter Sunday, nineteen dear friends were baptized by brother Lewitt, in the presence of a large number of witnesses, and in the afternoon were publicly admitted into the fellowship of the church. At this service we had also a very large attendance, the body of the chapel being full. B. W. Y.

KIRKBY WOODHOUSE AND KIRKBY.—On Lord's-day morning, April 4th, 1858, two dear friends made a public profession of their faith by being baptized in the name of the Triune God. The weather being unfavourable in the morning, prevented the usual service on such occasions, in the open air; yet, nevertheless, a large number of spectators were gathered on the banks of our Baptistry to witness the solemn scene. We pray that the pious example then offered to the gazing multitude may constrain many to follow in their footsteps, as far as they have followed Christ. May they who thus put on Christ ever remember the vow they have made, and remain Christ's loyal, faithful, and loving subjects. Mr. Handford, of Nottingham, gave a brief address at the water side, and Mr. Ferneyhough preached in the afternoon and evening, administered the ordinance of the Lord's supper, and received the newly-baptized into fellowship. A. B. K.

WHITTLESEA.—On Lord's-day, February 14, two candidates were baptized in the General Baptist chapel, at this place; and on May 16th four others were likewise immersed, on a profession of their faith in Christ, after sermons had been preached by Mr. Barrass. Four of the above candidates are teachers in the Sabbath school. These instances of success are particularly pleasing, as the friends here are without a pastor, and are dependent for the supplying of the pulpit on the kindly sympathy and aid of ministers and brethren in the neighbourhood.

PETERBOROUGH.—On Lord's-day, May 2nd, two young men were baptized in the General Baptist chapel, at this place, and were afterwards received into the church.

OVERSEAL.—On Lord's-day April 25th, the ordinance of believers' baptism was administered to six persons on a profession of their faith in Christ. Before the service commenced the chapel was crowded, and many were unable to gain admission. Our esteemed pastor, Rev. R. Kenny, preached from "Whatsoever he saith unto you, do it."

LOUTH.—Four persons have recently been added to the church at this place. Three who were baptized on the 28th of March; and one who had received the sacred rite some weeks earlier, were admitted into fellowship on the first Sunday in April.

REMOVALS.

Rev. G. Dunn has accepted an invitation to Leake, &c., for three months probationally.

Rev. G. Batey, late of Burnley, has accepted an invitation to the G. B. church at Heywood, Yorkshire, and commenced his labours May 16.

MISCELLANEOUS.

A BAZAAR in aid of the Orissa mission will be held at Wisbeach, on Wednesday and Thursday, the 16th and 17th of June.

We shall be glad to receive articles from friends in other parts of the Connection, and shall also be pleased to see any who can visit us on that occasion.

Any friends who are intending to assist us with goods, must send them *at once*, directed either to Mrs. Wherry, Mrs. Robert Clarke, or Mrs. Griffin. T. W.

SPALDING TESTIMONIAL.—A purse of money was presented to the Rev. J. C. Jones, in a private manner, accompanied with the following letter:—

To the Rev. J. C. Jones,

DEAR SIR,—We whose names are here appended, being members of your church and congregation, beg your acceptance of this purse containing 25 sovereigns, as a small token of our christian affection, and our warm approval of

your ministerial career, during the ten years you have been pastor over the General Baptist church at Spalding. We assure you we look back with gratitude to God, and remember with pleasure the time when you first identified yourself with us; and we not only rejoice in the prosperity which has attended your ministrations, but we mark with increased satisfaction the developements of those qualities so essential in the pastorate, viz., an unblemished character, a vigorous piety, a faithful and evangelical ministry, and your courtesy and fitness to preside over us in our various meetings connected with the church. Be assured, dear sir, that in your recent domestic affliction, you and yours were the objects of our earnest prayers, and we hope Mrs. Jones may be shortly restored to her usual good health. May you long be spared to go in and out amongst us, and may that mutual sympathy and good feeling which are so manifest, not only continue, but increase, and that seals to your ministry may be increased a thousand fold, is the prayer of yours, the undersigned.

Spalding, May 4th, 1858.

WM. WHITE, Secretary.

THE MAY MEETINGS.

British and Foreign Bible Society.—On Wednesday morning, May 5th, the annual meeting of this society was held in the great hall, Exeter-hall, which was crowded to excess. The Earl of Shaftesbury occupied the chair.

Mr. Bergne read the report, which gave an account of the progress of the society in every country in the world. The receipts of the year ending March 31st, 1858, have exceeded those of any preceding year (excluding the special funds). The amount applicable to the general purposes of the society is £79,040 16s. 2d., and the amount received for Bibles and Testaments £70,267 10s. 11d., making the total receipts from the ordinary sources of income £149,308 7s. 1d., being £11,551 12s. 2d. more than in any former year. To the above must be added the sum of £1,379 13s. 7d., for the Chinese New Testament fund, and £1,886 2s. 10d., for the special fund for India, making a grand total of £152,574 3s. 6d. The issues of the society were as follows:—From the depot at home, 976,563, and from depots abroad, 625,624, making 1,602,187 copies, being an increase of 84,329 copies over those of any preceding year. The total issues of the society now amounted to 33,983,946 copies. The ordinary payments had amounted to £146,563 5s. 1d., and the payments on account of the Jubilee and Chinese New Testament Fund, to £6,613 19s. 7d., making the total expenditure of the year to amount to £153,177 4s. 8d., being £4,136 10s. 11d. more than any former year. The society is under engagements to the extent of £83,818 17s. 4d.

The Bishop of Ripon, in an able speech, moved the adoption of the report, and that it be printed and circulated.

The Bishop of London seconded the resolution, which was supported by the Rev. Mr. Brock, and carried unanimously.

Other resolutions were passed, and a vote of thanks to the chairman terminated the proceedings.

The Religious Tract Society.—On Friday evening, May 7th, the fifty-ninth anniversary of this society was held in Exeter-hall, John Marshman, Esq., in the chair.

Mr. G. H. Davies read the report, which gave a comprehensive outline of the society's operations. During the past year, 261 new publications had been issued; and the total circulation was 10,909,820. The grants in the United Kingdom, in tracts, libraries, &c., amounted to £5,576 4s. 3d. In relation to foreign lands, the 36th Report of the Paris branch gave a total of 1,119,057. The circulation of the Almanac—which was the most popular in Paris—was 258,936, and it yielded a profit of 2,500 francs; and the monthly periodical now circulated 5,000 copies. The work in Belgium and South America was progressing. The total of the grants to all the Continental societies in Europe which had required aid was

£2,543 16s. 1d. The total issues were 34,038,407; and including the foreign issues, they were 38,000,000, or an aggregate total in 59 years, of 782,000,000. The total income £88,730 9s. 6d., being a clear increase over the previous year of £6,865 14s.

The Rev. Canon Champneys, M.A., moved, and the Rev. J. H. Wilson seconded the adoption of the report, which was agreed to.

The subsequent resolutions were moved, seconded, and supported by Dr. Lockhart, of China; the Rev. James Smith, of Agra; Mr. Baxter, &c., &c.

Baptist Missionary Society.—On Thursday morning, May 6, the annual meeting of the friends and supporters of this society was held in the large room of Exeter-hall, which was well filled.

Sir S. M. Peto presided, and having opened the proceedings in a lengthened speech,

The Secretary read the report, which stated that the total receipts for the past year had amounted to £22,946 10s. 10d., being an increase of £1,479 11s. 4d. over the amount collected in the previous year. The total expenditure, for the same period, had been £23,593 13s. 8d., leaving a balance against the society of £932 18s. 9d. which the committee hoped would soon be met, and they were pleased to be able to state that the contributions for widows and orphans had considerably increased. The report then entered at great length into the evil of the mutiny in India, and the detrimental effect it had on missionary enterprise in that empire. Some of the missionaries had fallen victims to the thirst for English blood, and many others had more or less suffered in various respects. The Word of God had been translated in all languages for the benefit of the people, and upwards of 2,000,000 copies of the Holy Scriptures had issued from the missionary press, and other religious books in countless numbers had been circulated. Upwards of 1,200 men, European and natives, were daily employed in preaching the gospel, while the schools contained at least 80,000 children.

The Rev. Francis Tucker, B.A., moved the first resolution. After taking a review of the whole position of India, before and since the rebellion, the rev. gentleman said the English rule in India had been characterised by a love of gold, and not a desire for the welfare of the people of that country. The Hindoos were told by the English that they went there to improve the condition of the masses of the people, and instead of endeavouring to add to his scanty quantity of rice, put a tax of 1,000 per cent. on the salt that seasoned it. In the future legislation for India there must be no union of Church and State in India. They must abolish the production of opium, except for medicinal purposes, and for ever the practice of smuggling it into China. That trade was diametrically opposed to all christian principles, and was a barrier to the progress of christianity in that country, and if it were discontinued their labours would be lightened, and their cause would be advanced.

The Rev. Dr. Cumming seconded the resolution. He believed that there was a volcano under the whole of Europe, and that they were on the eve of a new era, which many of them would live to see. When it burst the spirit would be poured out upon them, and the gospel would be preached in every country in the world. He urged them all to go forward and preach the scriptures—they required no authority to do so—they were in themselves sufficient authority, and required no arguments to support it.

The resolution was then put to the meeting, and carried unanimously.

The Rev. J. Smith, of Chitoura, and the Rev. Dr. Evans, of Scarborough, having addressed the meeting,

The Rev. J. Stock offered up prayer, and a vote of thanks to the chairman terminated the meeting.

The Bible Translation Society held its annual meeting on Thursday, April 29, at Bloomsbury Chapel. Mr. Deputy Pewtress in the chair. After the report had been read, the meeting was addressed by Mr. Barker, of London, Mr. Chown, of Bradford, Mr. Mursell, of Kettering, and Mr. Culross, of Stirling.

Baptist Evangelical Society and Continental Mission.—The thirteenth annual meeting of the above-named society was held on Friday, April 23, at Salem Chapel, Mead's-court, Soho. E. J. Oliver, Esq., presided, and, after singing and prayer, opened the business of the meeting. He stated that the society desired, if possible, to stem the tide of error in doctrine and discipline, and, by a preparatory course of education, to assist young men who desired to engage in the work of the ministry, and in the fields of missionary labour. An interesting report was read by the Secretary. The Revs. J. Howe, J. Webb (of Ipswich), S. Lillycrop (of Windsor), — Russell (London), W. Stokes (Manchester), J. Stock (Devonport), and several other ministers, addressed the meeting.

The Wesleyan Missionary Society.—On Monday morning, May 3, the annual meeting of the friends and supporters of this society was held in the large room of Exeter-hall, which was crowded to excess. Lord Panmure presided.

The report was a most voluminous document. It detailed the operations of the society, in all parts of the world, during the past year. A large portion was devoted to the condition of the church in India, and stated that the committee intended to send out an additional number of missionaries during the present year. The report also contained the following particulars:—The receipts for the past year have amounted to £123,062 18s. 11d., being considerably in advance of the income of 1856. The particulars are—home receipts, £91,050 17s. 2d.; foreign receipts, £32,012 1s. 9d.; total, £123,062 18s. 11d. The entire charge on expenditure is also £123,092 18s. 11d. In this amount is included £2,500, reserved as special contributions on behalf of India, to be expended, during the current year, in sending additional missionaries to the Madras and Mysore districts.

Twenty-two missionaries, and twelve wives of the missionaries, together with one schoolmistress, have been sent out by the society since last anniversary.

The Rev. Dr. Hannah congratulated the meeting upon the satisfactory condition of the society, and the progress made by its agents during the past year in the spread of christianity in foreign countries; but, nevertheless, he considered very little had yet been done.

The Rev. Dr. Dixon seconded the resolution, which was carried unanimously. Other resolutions were unanimously adopted.

Church Missionary Society.—The anniversary of this society was held on Tuesday morning, May 4, at Exeter-hall, the Earl of Chichester in the chair. The large hall was densely crowded in every part.

The Chairman having opened the proceedings in a brief but pointed speech,

The Rev. J. Venn read the report, which detailed at great length the operations of the society. The income of the society during the year was £155,484, and its expenditure £127,345, which, leaving out of account the special India Fund, leaves a balance of £1,444. There are 225 clergymen employed in the missions; and upwards of 2,100 lay agents.

The Bishop of London, Viscount Middleton, the Rev. Dr. Marsh, the Rev. Hugh Stowell, the Bishop of Calcutta, the Rev. George Knox, the Rev. Dr. McNeile, and the Rev. George Scott were the speakers. In the evening another meeting was held at which similar addresses were delivered.

There was a full attendance at the second meeting of the Church Missionary Society, in Exeter-hall in the evening, and a large portion of the audience were young men.

Naval and Military Bible Society.—The eighteenth annual general meeting of the members and friends of this society was held on Monday morning, May 3, at Willis's-rooms, King-street, St. James's, the Marquis of Cholmondeley in the chair. The report, which was read by the Secretary, stated that during the past year the society had circulated 19,973 copies of the scriptures (Testaments included) amongst sailors, soldiers, and canal boatmen. The above number was

composed of 12,676 Bibles and 7,297 Testaments. The number of Bibles and Testaments exclusively supplied to troops going to India since January 26th last year had been 12,489; of which 9,522 were Bibles and 2,967 Testaments. The special fund for sending these Bibles to the East was £248, and the society expended £290 more than it actually received for that object.

British Society for the Propagation of the Gospel among the Jews.—This society held its fifteenth anniversary meeting on Friday evening, April 30, at the Freemasons' Hall. Mr. Bamford occupied the chair, in the absence of Sir Culling E. Eardley. The chairman requested the secretary (Mr. John Yonge) to make a statement of the position of the society, from which it appeared that the committee had requested its friends in all places to unite in prayer with them at this time. The receipts of the past year had amounted to £4,662 17s., being an excess upon the former year of £376 6s. 4d. During the past year the expenses had amounted to £4,430 9s. 4d.; the committee desired that the reserve fund should reach the sum of £1,000; the general balance in hand was £1,400. The number of missionaries employed by the society during the past year was 18; and in Syria alone 964 copies of the scriptures had been distributed. Many pleasing instances were given of conversions in various parts where the society's missionaries are settled. Addresses in favour of the society having been delivered, the meeting, which partook entirely of a devotional character, after a vote of thanks to the chairman, separated.

Sunday School Union.—The annual meeting was held on Thursday, May 6th, in Exeter-hall, the Hon. A. Kinnaird, M.P., in the chair. Prayer was offered by the Rev. W. Brock. The report was then read by Mr. Watson; it recorded the steady progress of the Sunday School Union in England and in the colonies, and the assistance which it had given to Sabbath schools at home and in Australia, the New Hebrides, and the West Indies. Since the establishment of the union it had made grants for the formation of 3,948 lending libraries, at the cost of £12,556. Notwithstanding the number of schools which had been added to the union, there were 300,000 children between the ages of five and fifteen in London, who were not to be found in any Sunday school, and it was calculated that for every one child within the walls of the schools of the union there were two children outside.

The meeting was addressed by the chairman, and by Mr. Angus, who took the chair on the retirement of the Hon. Mr. Kinnaird. The adoption of the report was moved by Mr. C. H. Davis, secretary to the Tract Society, and seconded by the Rev. Mr. Keed, of Cambridge.

The Rev. Mr. Cook, of Paris, in supporting the motion, entered at great length into the working of the Sunday schools in Paris, and expressed his pleasure at being allowed to take part in the proceedings of this society.

The Rev. Newman Hall, in moving the second resolution, expressed the difference between the attendance of an ordinary May Meeting and one like this, composed of his brothers in arms—the glorious army of Sunday school teachers. He looked upon them as great combatants of truth against error, of the holiness of God against the sin of the devil. They might well be considered an army; each school a regiment, conducted each by its colonel; each class a company, with each teacher for a captain.

Mr. Charles Swallow (of Manchester), in seconding the motion, expressed his pleasure at finding himself in company with the Rev. gentleman who just sat down, for he never came to London without spending an hour in Mr. Hall's Sunday school; and he was happy to say that each child in those schools had a bible of his own.

British and Foreign School Society.—On Monday Morning, May 10th, the fifty-third annual meeting of the friends and supporters of the above society was held at the British and Foreign Schools, Borough-road, Southwark.

At the general meeting we noticed the Earl of Granville, the Earl of Ducie,

Sir J. P. Boileau, Bart., Sir W. Sterling, Bart., Dr. Angus, Mr. Alderman and Sheriff Lawrence, &c., &c.

Mr. Wilks, the secretary, read the report, of which the following is an abstract :—"Two hundred and fifty-two young persons have attended the classes of the normal college during the year; of these, 102 have been appointed to schools; 126 are at present under training, of which number 115 are Queen's scholars. At the Christmas examination for certificates, 113 of the students presented themselves, of whom 95 were successful; 55 obtained prizes for drawing, and 5 certificates of full competency. In the model schools, the average daily attendance of boys is 603, of girls 350. The total number admitted since these schools were opened is 62,112. Seven gentlemen are engaged in the inspection of schools, the holding of meetings, and other methods of awakening and guiding public interest. During the year 119 grants of money and school materials have been made to schools at home and in the colonies. Ten ragged schools have been thus assisted."

Ragged School Union.—On Monday night, the fourteenth annual meeting of this society was held in Exeter hall, under the presidency of the Earl of Shaftsbury, supported by the Hon. A. Kinnaird.

Mr. William Locke read the report, which stated that the number of schools was larger than last year, and that the finances had greatly improved. The number of schools in connection with the Union were 135 Sunday schools, having 20,500 scholars; 98 day schools, with 14,390 scholars; and 131 week evening schools, with 8,650 scholars. The number of voluntary teachers was 2,580, and the number of paid teachers 328. The number of scholars placed in situations for the past year, was 1,320; namely, 587 girls, and 733 boys. In the former year there were 1,260. Thus, in two years, 2,500 of the scholars had been placed in a position to gain their own living by their own efforts. The number of refuges for the ragged class were 15—11 for boys, 4 for girls. A number of letters had been received from pupils, all of which were very satisfactory. From the last cash statement it appeared that, including a balance in hand of £758 11s. 5d., amounted to £6,518 6s. 1d., of which a balance remained, after paying all expenses, of £874 10s.

The Evangelical Alliance.—On Tuesday night, the usual annual *soirée* in connection with this society, was held in the Freemasons' hall, where a numerous company assembled. Among those present were the Rev. Drs. Campbell, Spence, Tidman, Steane, and the Rev. Messrs. Hall, Davies, Lester, Smith, J. Davies, Jobson, &c. Mr. Thomas Chambers, the Common Serjeant, occupied the chair, and, after prayer, opened the proceedings. But two experiments had, he said, as yet been made to connect the Christian Church; the present society was the last, and the first was the Romish Church—this, he contended, had utterly failed. The alliance, however, had started on the right basis, and it must ultimately prevail. The Rev. Archdeacon Phillpott addressed the meeting, exhorting them to more unity. The Rev. J. P. Cooke next addressed the meeting as the representative of the French branch. France, he said, was now exciting very general attention; but what, he asked, was going on there? He must say he did not know, for nearly all the information he had in Paris was from the English papers. He, therefore, confined himself to the Evangelical Alliance and the progress of religion. In the south it had made no advancement; in other parts, however, it was advancing; and in the west there were several well-organized societies. He exhorted them to pray for France, as a crisis might be expected. Mr. Malan also addressed the meeting, and was followed by the Rev. Dr. Mc'Crie. A vote of thanks to the chairman terminated the proceedings.

Baptist Union.—The annual session of the Baptist Union was held at the Baptist Mission House on Friday morning, April 23rd, the Rev. B. Evans, D.D., in the chair. After prayer by Dr. Hoby, the chairman read an able and valuable memorial of the great men of the past. After this address the report was read, and the thanks of the Union were then given to the chairman for his excellent address. The session was closed by the customary vote of thanks, and by prayer offered by Dr. Evans.

Notes of the Month.

ECCLESIASTICAL.

May 20. "The May Meetings," as the anniversaries of the different Missionary, Bible, Tract, and Philanthropic Societies usually held this month, are called, are for the most part over, and call for congratulation. Despite the pressure of heavy taxes, and the prostration of commerce, they generally report not merely a maintenance, but an increase of their incomes. This is especially the case with the great societies. The Bible will continue to be circulated by millions; religious tracts to be written and distributed by tens of millions; and christian missionaries sent forth to every part of the heathen world where it is possible to find them a place of rest. This is well. Amid all the misrule, the injustice, the political *charlatanrie* of Great Britain, our only hope for the protection of the Almighty, and for the renewal and continuance of her prosperity and power, is in the efforts of her devout children of every name, to diffuse the light of the Gospel, and the blessings of education amongst the nations under our sway, or accessible to our commerce and our influence. Our notes of the anniversaries will be found elsewhere. The Church Mission; the Wesleyan; the London; the Baptist; the Bible and Tract Societies, all report an increase of funds, and some of them for special purposes and otherwise, a large increase. May this be the beginning of better things!

The *Episcopalians* have had a grand ordination of the Bishop of Calcutta at Westminster Abbey.

The Bill for the abolition of church rates has gone through Committee, and the third reading is fixed for Tuesday, June 1. Of course the Lords will reject it. The Oaths Bill has been so altered in the Lords that the Jew cannot enter the Commons. The Commons have drawn up "reasons" objecting to these alterations, and "a conference" with the Lords is agreed on. If the Lords are inexorable after the passing of this the eleventh Bill, it will be proper for the Commons to do as they might have done at first, viz., prescribe for themselves, and claim the right of deciding on the qualifications of their own members, and how they shall be sworn to their duties. The House of Lords is often obstructive. Meantime Baron Rothschild, the Jew elected for London, has been placed on the Committee for conferring with the Lords!

Some hope has been expressed that the Bill for legalizing marriage with a deceased wife's sister, may pass during this session; especially if the religious bodies would simultaneously petition.* It is even said that some Bishops and Lords are become converts to it, or will "bow to public opinion." The Duke of Beaufort, master of the horse, is the offspring of such a union.

The Liberation of Religious Society at their annual meeting, in reviewing the progress of events, and their own proceedings, found many occasions for congratulation and hope. The following significant words occur toward the end of the Report: "The bondage, the confusion, the helpless inefficiency of our church establishment, as an establishment, are becoming intolerable to its devout and conscientious members, and never were complaints more loud, or longings for liberty more audibly expressed."

The presidents and secretaries of the various missionary societies have petitioned to the House of Lords to ask for "free scope and action" for missionary efforts in India. They expressed the strongest wish to be free from Government aid and control. Their petition was favourably received.

It is reported that the English visitors in Rome during the Holy week, especially ladies, manifested a great want of reverence for the holy things, and persons and places during the processions. Opera glasses were directed full

*Persons desiring to petition may obtain papers and forms from J. Slansbury, M.A., 26, Parliament Street, Westminster.

upon his holiness himself; and even from some gentlemen (?) the fumes of cigars mingled with the holy incense! When the pope makes himself a puppet shew, he must expect simpletons to peep at it. There is another jubilee in Italy, and all churches are open, but the pope has wandered from the holy city.

The oppression of Baptists in Sweden is more severe than ever, spite of the liberal wishes of the king. Preaching, hearing, taking the Lord's supper, baptism, are all under penalty. The Baptists are practically "forbidden to marry;" as their own pastors cannot unite them under pain of "three years imprisonment and hard labour;" and the state church pastors are forbidden to marry any dissenters!

The Chinese Evangelization Society express the hope that "liberty for conducting missionary operations in the interior of China" will be conceded by the emperor.

The revival in America seems to be extending and deepening its influence rather than dying away. It has invaded the colleges, and many students have professed conversion. Even many Jews in New York and elsewhere have become christianized; and what is still more remarkable to Englishmen, the *Unitarians* have felt its power. Many of those, so called, would pass for orthodox Trinitarians in England. Their prayers, references to the work of Christ, and of the Holy Spirit, involve nearly all that practically the most orthodox can wish. It is estimated that some 20,000 were added to the Baptist churches in March last. If so, what must be the rate of addition to the various denominations, during the whole period. As far as we have been able to observe in the long columns of notices, we have marked nothing that indicates mere wildfire or fanaticism. Deep, earnest, religious feeling, expressed by most appropriate confessions and prayers; sustained by honest and scriptural exhortation, are the main features of this wonderful movement.

GENERAL.

THE first topic of course is that which is discussed in every paper, talked of in every circle, and speculated on with interest by all who are interested either in the fate of England or India. The motion for a censure on the Home Government, for a despatch sent to India condemning Lord Canning's proclamation as to Oude. The facts are these. Lord Canning, as Governor General of India, sent home a copy of a proclamation he had prepared for the kingdom of Oude, in which he announces that, a few persons named being excepted, the ownership of the land of Oude is confiscated to the British Government. With this communication, forwarded to Vernon Smith, (the former president of the Board of Control) were some private explanatory papers. The proclamation, without the private papers, was forwarded to Lord Ellenborough, Mr. V. Smith's successor in office. Whereupon his lordship prepares a despatch not only strongly condemnatory of the proclamation, but in effect justifying the mutiny, and censuring the annexation of Oude. This despatch is moreover allowed to obtain publicity. The followers of Lord Palmerston held a meeting on Sunday week, resolve to censure Government for this despatch, and not to commit themselves to the approval of Lord Canning's proceedings until they hear more of the matter, the pretence for their censure being the injury the dispatch will do in India. To avert, if possible, the coming storm, Lord Ellenborough resigns his office. But this does not save the Government. On Friday week the motion for censure was brought into both Houses. The Lords by a small majority refused to give an opinion. But the Commons have not yet done debating about it. Some suppose that the Government will be in a minority, and that either the Government will give place to their opponents, or dissolve the parliament. Others, that the recently formed independent party, consisting of about 120 members, determined alike against whig or tory trammels, will vote with the Government to keep out Lords Palmerston and Russell. The result will probably be known before this gets into the hands of our readers. Anyhow, it seems like a party conflict for place. Canning was surely very rash to think of such a merciless proceeding:—the Home Government foolish to allow such a dispatch to be prepared, and

sent, and published.* Legislation for India may as well be postponed until the country is more settled. Though Lucknow has been taken, and its palaces rifled by a lawless soldiery; and though 20,000 camp followers groaned under the loads of plunder taken from the city, the mutiny is not ended. The mutineers are in force to the north and east of Oude, and a hot season campaign will be very destructive to the British soldiers. The chasing of the sepoys all over the country is most harassing to our troops.

The reports from India are not of a kind which justify the hope that the end of the trouble is near.

To return to domestic matters. Mr. Locke King has carried the second reading of his bill for abolishing the property qualification for members of parliament without a division. The bill for equalising the county to the borough franchise seems to have been pushed aside for the present.

Foreign news is of little interest, except that the American congress has passed a bill relating to Kansas, which is favourable to its being a slave state. The contest is now therefore transferred to the territory. If by outward pressure, or by intimidation, or by false returns, Kansas accepts the constitution, slavery triumphs. If not the conflict will take another form. The telegraphic line from England to America is expected to be at work this summer. There will be branch lines to the continent. Of China we hear little. Commissioner Yeh, the perpetrator of 100,000 murders, is now at Calcutta, under the care of the British. He begins to take great interest in English news. His eyes are opening.

LINES BY DR. BURNS.

Read at the Annual Meeting of the Peace Society, May 18th, 1858.

Sweet Dove of Peace, expand thy wings
O'er all the tribes of men;
Hush'd be the frightful clang of arms—
Let love and concord reign.

Let hostile nations learn to love
As brethren of one race:
Let christian lands bright models be
Of gentleness and grace.

Let deadly weapons be transformed
To implements of peace,
And may all men true goodness learn,
And practice righteousness.

So let the cruel art of war
Be taught and learned no more:
Let peaceful anthems only rise
From every land and shore.

O, Father, let Thy kingdom come,
Jesus exert Thy power,
And, Holy Spirit, breathe on us
Thy peace for evermore.

Thus God shall tabernacle here,
And heaven to earth descend,
And Jesu's loving reign of peace
Shall never, never end.

* The motion has been withdrawn.

Missionary Observer.

NOTES OF A JOURNEY FROM BERHAMPORE TO THE CUTTACK CONFERENCE, BY MR. HILL.

East Indies, Berhampore, Ganjam, March 5th, 1858.

MY DEAR MR. BARWICK.—Your kind letter of November 27th arrived at Berhampore on the 30th of January, but as I was on a missionary tour and fifty miles from home at the time, it did not reach me until several days afterwards.

Since writing you last we have been favoured with a visit from Miss Butler. She reached Berhampore early in October, and stayed with us until the beginning of December. Dear friends in England, and especially in Nottingham, often furnished us with a theme of conversation. Though so far distant from you in body we were often with you in spirit, and seemed almost to be present in your homes, your schools and sanctuaries. Miss B.'s visit, however, like all others, came to an end. She left Berhampore on Friday afternoon, December 4th. My dear wife and myself left also at the same time, and accompanied Miss B. to Cuttack, in order to attend our Conference there. Miss B. and I rode on our horses, and my dear wife and children rode in a cart drawn by "a yoke of oxen." The distance from Berhampore to Cuttack is about 120 miles, and in travelling that distance we were about nine days. Our first stage was to Chatterpore. This is not a large place, but is important as being the residence of the collector, or chief magistrate, of the district. Here his cutcherry, or court, is chiefly held. Though the collector and his lady were not at home they kindly placed their house at our service, and not only so, but ordered their butler to have tea ready for us. The house is a large, fine building, and commands a splendid view of the Bay of Bengal. The gardens and grounds are tastefully laid out, and contain great varieties of trees, shrubs, flowers, &c.

From Chatterpore we went on to Ganjam, a distance of only four miles. During the day we stayed in a large house in the old cantonment; it was known, and is now, as the "burdur," or great "sahib's bungalow." The sahib referred to, was once the collector of the district, and by him the bungalow was built. Evidently it has been a magnificent house; but now it is unoccupied, and fast falling into ruins. The other houses in the cantonment are all deserted, and fast falling into ruins also. To see these large, fine, strongly-built houses in such a neglected and deserted condition made us feel quite sad. They are now given over to the ants and the bats. The same afternoon, as soon as we dare venture out in the sun, we started for Rumbah. Along the road we passed a considerable number of gibbet posts. These were once used for gibbeting the Thugs upon. Suspended from the cross-beam of one of them there is still an iron cage. In the distance this had the appearance of a man, and for the ladies especially was not a very pleasant object to look at. We reached Rumbah soon after dusk, and proceeded to the "Rumbah House," where we took up our quarters. This house was, I understand, built by the same gentleman that built the one at Ganjam; indeed, he seemed to have a building mania. Though it is now in a very dilapidated condition it still bears marks of its former splendour.

The next stage being a very long and difficult one, we decided to go across the Chilka Lake. To carry us across we engaged a boat, as good an one as we could get, but it was not a very first-rater. Though very much inferior in construction, it was not altogether unlike the narrow boats which ply on the canals in England. We did not intend to embark until Monday morning, but in order to avoid a contrary wind we embarked on the Sabbath evening. The scenery on every hand was surpassingly beautiful; but this I must not attempt to describe. Miss Butler took up her quarters for the night in her palkee, which we had placed on the top of the boat. The rest of us having no palkees took up our lodgings below. We had, it is true, a small bed with us for my dear wife, but there was not room

enough to put it up. Taking, therefore, the cushions out of the cart, we made a bed of these, laying them on the boat bottom. Our next object was to keep the wind and dew out at the ends and sides. To accomplish this we hung up our spare sheets, shawls, coats, &c.

Just before day-dawn we were delighted to hear the boatmen cry out that we were at our journey's end, and that the Buracole bungalow was close to the side of the lake. Just as the day was beginning to dawn we cleared out of the boat and took up our quarters in the bungalow. Here we remained until the next morning, but before day-dawn were on our way to Soonakhulla. At this place we met with a gentlemen, an East Indian, belonging to the "Great Trigonometrical Survey of India." He had with him a guard of sepoy, a whole host of people, carts, bullocks, and tents, and also two large elephants. Early the next morning (Wednesday) we went on to Tanghy, and the same evening to Jenkia. A coolie from Cuttack was awaiting our arrival at this place. We soon had ample proof that Mrs. Buckley, whose guests we were to be, had plentifully provided for us. A paper parcel was found in the basket. On the outside of this was written "a little food for the mind," and in the inside we found letters of welcome from Cuttack, letters from England, newspapers, the Repository, Eclectic, &c. Both kinds of food were duly appreciated. By five o'clock the next morning we were on the way to Koordah, which place we reached between eight and nine. This is rather a celebrated place in the history of Orissa, but as accounts of it have often appeared in the Repository I must hasten on to our journey's end. On Friday morning we went to Maindasal. At this bungalow we met with three more gentlemen in the survey department. They had with them a large quantity of baggage, and eight camels. During the course of the day I had some very interesting conversation with them. They had been engaged in surveying the Himalayas and north-west provinces. With Delhi, Oude, &c., they were quite familiar. In the evening we went another stage, and soon after dusk reached Chundika. The next morning (Saturday) we rose between three and four, and sometime "before it was yet day" we were on our way to Cuttack. Between eight and nine we reached the Cuttack river. Here we met with considerable delay, our bullocks not being able to draw the cart over the river's broad, sandy bed. Soon after ten o'clock we managed to procure two extra "yoke of oxen" from an adjoining village. At length we got safely across, and found Mr. Buckley's conveyance ready for us. Jumping into this we soon reached the house of our dear friends, right glad to get to our journey's end. Brother Buckley was from home on a missionary tour, but sister B. was delighted to see us, and gave us a most hearty welcome. Shortly after this brother and sister Stubbins, brother and sister Brooks, &c., &c., came to bid us welcome. In contemplation of what had transpired during the past year, we felt truly thankful that our Father in heaven had spared us and permitted us to meet each other again. From other quarters you will learn particulars of what was done at Conference.

With our united love to yourself and dear wife, Mr. and Mrs. Hunter, Mr. and Mrs. Lewitt, and all the dear friends at Stoney Street chapel,

Believe me, dear brother, affectionately yours,

To Mr. Barwick, Nottingham.

WILLIAM HILL.

LETTER FROM THE REV. W. BAILEY.

MY DEAR BROTHER GOADBY,—I have copied the following deeply interesting account from the Oriental Baptist. You will remember the statements made by the Rev. J. Smith, at our farewell services, in reference to this martyr for Christ. The widow of Wilayat Ali, after months of great suffering and privation, made her way to Agra, and the statements contained in this paper were given by herself in the presence of Messrs. Parsons and Evans. Surely every one will admit, after reading this noble testimony, that missions to the East have been anything but a failure.

W. BAILEY.

NARRATIVE OF THE WIDOW OF WILAYAT ALI.

On Monday, the 11th of May, about nine o'clock in the morning, my husband was preparing to go out to preach, when a native preacher, named Thakur, of the Church Mission, came in and told us that all the gates of the city had been closed, that the Sepoys had mutinied, and that the Mahommedans of the city were going about robbing and killing every christian. She pressed hard on my husband to escape at once if possible, else that we would all be killed. My husband said: "No, no, brother, the Lord's work cannot be stopped by any one." In the meanwhile fifty horsemen were seen coming sword in hand, and setting fire to the houses around. Thakur said, "Here they come, now what will you do? Run, run—I will, and you had better come." My husband said, "This is no time to flee except to God in prayer." Poor Thakur ran—was seen by the horsemen, and killed. My husband called us all to prayer, when, as far as I can recollect, he said, "O Lord, many of thy people have been slain before this by the sword, and burned in the fire for thy name's sake. Thou didst give them help to hold fast the faith. Now, O Lord, we have fallen into the fiery trial. Lord may it please thee to help us to suffer with firmness. Let us not fall nor faint in heart under this sore temptation. Even to the *death*, O help us to confess and not to deny thee, our dear Lord. O help us to bear this cross that we may, if we die, obtain a crown of glory."

After we had prayers my husband kissed us all, and said, "See whatever comes, you don't deny Christ, for if you confide in Him, and confess Him, you will be blessed and have a crown of glory. True, our dear Saviour has told us to be wise as the serpent, as well as innocent as doves, so if you can flee, do so; but come what will, *do not deny Christ*." Now I began to weep bitterly, when he said, "Wife, dear, I thought your faith was stronger in the Saviour than mine. Why are you so troubled? Remember God's word and be comforted. Know that if you die, you die to go to Jesus—and if you are spared, Christ is your keeper. I feel confident that if any of our missionaries live, you will be taken care of; and should they all perish, yet Christ lives for ever. If the children are killed before your face, O then take care you don't deny Him who died for us. This is my last charge, and God help you."

Now some horsemen came up, and the fagirs (devotees) who lived near us, told them to kill my husband, that he was an infidel preacher, and that he had destroyed the faith of many by preaching about Jesus Christ. The troopers now asked him to repeat the kulma, (Mahommedan creed), but he would not. Two of them fired at us, and one shot passed close to my husband's ear, and went into the wall behind us. Now all the children ran through a back door towards the house of Mirza Hajee, one of the shazadas (or princes) who respected my husband, and was fond of hearing of the love of God through Christ. He dressed like a fagir, and seemed partial to the gospel. He took in my seven children, who fled for refuge. Now one of the troopers interposed, saying, "Don't kill them; Wilayat Ali's father was a very pious mussulman, who went on a pilgrimage to Mecca, and it is likely that this man is a christian only for the sake of money; and he may again become a good mussulman." Another trooper now asked my husband, "Who then are you, and what are you?" He answered, "I was at one time *blind*, but now I see—God mercifully opened my eyes, and I have found a refuge in Christ. Yes, *I am a christian, and am resolved to live and die a christian.*"

"Ah," said the trooper, "you see that he is a Kaffir, (infidel) kill him." Again he was threatened with loaded muskets pointed to his breast, and asked to repeat the kulma, with a promise of our lives and protection. My husband said, "I have repented once, and have also believed in Jesus Christ; so I have no need of further repentance." At this time two European gentlemen were seen running down the road leading to the river, when the troopers said, "Let us run after these Feringhis (foreigners) first, then we can return and kill these infidels;" so they went.

My husband now said to me, "Flee, flee, now is the time, before they return." He told me to go to the fagirs tukia, while he would go to the Rev. Mr. Mackay's

house to try to save him. I went to the tukia, but the fagirs would not allow me to go in, and would have killed me, but for the interposition of Mirza Hajee, the shazada, who said to the troopers, "This woman and her husband are my friends, if you kill them I will get you all blown up." Through fear of this they let me go. Then I began to cry about my children, but Mirza Hajee told me that he had them all safe. Now I went after my husband towards Mr. Mackay's house, in Dyriagunge, the house formerly occupied by Mr. Parry, of the Delhi Bank.

On this way I saw a crowd of the city Mahommedans, and my husband in the midst of them. They were dragging him about on the ground, beating him on the head and in the face with their shoes, some saying, "Now preach Christ to us? Now where is your Christ in whom you boast?" And others asking him to forsake christianity, and repeat the kulma. My husband said, "No, I never will; my Saviour took up his cross and went to God. I take up my life as a cross, and will follow him to heaven."

They now asked him mockingly if he was thirsty, saying, "I suppose you would like some water." He said, "When my Saviour died he got vinegar mingled with gall. I don't need your water. But, if you mean to kill me, do so at once, and don't keep me in this pain. You are the true children of Mahommed. He went about converting with his sword, and he got thousands to submit from fear. But I won't; your swords have no terror for me. Let it fall, and I fall a martyr for Christ."

Now a trooper came up and asked what all this was about. The mussulmans said, "Here we have a devil of a christian who won't recant, so do you kill him." At this the sepoy aimed a blow with his sword, which nearly cut off his head. His last words were, "*O Jesus, receive my soul!*" I was close by under a tree, where I could see and hear all this. I was much terrified, and I shrieked out when I saw my poor husband was dead. It was of no use my staying there, so I went back to the chapel compound, where I found my house in a blaze, and people busy plundering it. I now went to my children to the house of Mirza Hajee, where I stayed three days, when orders were issued to the effect that if any one should be found guilty of harboring or concealing christians, they would be put to death. The queen, Zeenut Mauul, had some fifty Europeans concealed, and she did all in her power to save them, but was compelled to give them up. Mirza Gobur, a nephew of the king, knew that I was with Mirza Hajee, and he remonstrated with him, and warned him of the consequences of keeping me. Mirza Hajee now told me that I must at once take one of two steps, either become a Mahommedan, or leave his house. Both of them urged upon me to leave christianity, saying that every christian in India had been killed, and that for me to hold out would be great folly. I was promised a home to dwell in, and thirty rupees a month to support myself and children, and that no one should molest me. God helped me to resist the temptation, and I said, "No, I cannot forsake Christ. I will work to support my children, and if I must be killed, God's will be done." I now had to go out with my seven children. A porter who came with me led me to the police station, and some sepoyes there attempted to kill us. One man, however, knowing who I was, told them that I was under the protection of the king, and not to kill me. I now went about seeking for some place to dwell in, but no one would take us in, lest they should be murdered on our account. So I had to wander from one place to another for some ten days, having no place to rest and nothing hardly to eat. Out of the city we could not go, for all the gates were closed, and strict orders given not to allow any woman to go out. On the 13th day a large body of the sepoyes went out, and I managed to mix with the crowd and got out with my children. I now went to a place in the suburbs of Delhi, called Tulwari, where I got a room for eight annas a month. Six rupees was all the money I had, all the rest having been taken from us by the Mahommedans before.

When the English soldiers arrived from Delhi, I found my position any thing but safe, for the sepoyes had a strong party there, and we were exposed to the fire of friends and foes. Cannon balls came near us again and again, and one day one even got into our room, but did us no harm.

I heard that many people went to a place called Junpeet, forty miles from Delhi, so I accompanied some people there. In this place I remained for three months, working hard to keep my little children from starvation. I was chiefly engaged in grinding corn, getting but one anna for grinding nine seers, (three half-pence for eighteen pounds) and in order to get a little food for all, I often had to work night and day: yet the Lord was good, and we did not starve.

When I heard that the English troops had taken Delhi from the city people, many of whom came into Junpeet in a great terror, I left with two other women, who went in search of their husbands. I again came to Tulwari, when the whole of my children were taken ill of fevers and colds, and I was in great distress. The youngest child died in a few days, and I had not a pice (a fraction) to pay for help to get it buried. No one would touch it, so I went about the sad task myself. They indeed said that if I would become a Mahommedan they would bury it for me. I took up the little corpse, wrapped it in a cloth, and took it outside the village. I began to dig a little grave with my own hands, when two men came up and asked me why I was crying so. I told them, and they kindly helped me to dig a grave, and then they left; I then took up the little corpse and buried it.

I was now anxious to get into the city, and sent a message to a native christian, Heera Lall, who knew us well. I at last found him, and got into Delhi, where I was kindly treated. I got Heera Lall to write to Agra, in hopes that some of our missionaries might be alive, and when you wrote back I cried for joy, and thanked God; for I now knew that what my dear husband said would be fulfilled,—that if our missionaries were spared I and the children would be provided for.

Of the Rev. Mr. Mackay, and Mrs. Thompson and family, I have to say, that before I left Delhi I went one day to Mrs. Thompson's house, when I saw a sight which horrified me;—Mrs. Thompson and one daughter lying dead on a couch grasping each other, and the other daughter on the floor by the side of the couch. Their heads were quite severed from the trunks.

Of Mr. Mackay I heard that he and several other gentlemen were killed in Colonel Skinner's house, after resistance for three or four days. The king ordered the people to dig up the floor of the cellar where they had taken shelter, and kill them.

LETTER FROM MISS BUTLER.

Cuttack, March 4th.

MY DEAR MR. HUNTER.—I have made so many attempts to reply to your last kind communication, and been so often prevented doing so, that if I do not succeed this time, I shall be disposed to conclude a fatuity attends it. I had hoped to have leisure for writing you immediately on my return from Berhampore, but the arrival of Mr. and Mrs. Lacey and party, and with them our English boxes, containing tangible evidence of the affectionate remembrance and thoughtful love of dear dear friends at home, prevented. I assure you that it was a most exciting time, every one anxious to exhibit the treasures they had received, and dear Mr. Bailey must have been heartily tired of answering the questions put to him respecting each of our loved ones.

It was a great pleasure to me that he had been so frequently to Nottingham, and seen you and my beloved parents; he appears to have formed quite an attachment to Stoney Street, an attachment in which you will readily believe I sympathize.

The pinafores sent for the native children by our juveniles, were received with the greatest gratitude. I wish they could have seen the little ones come to show themselves in the verandah, when dressed to go to chapel on the Sabbath morning. There were sufficient of them to allow of one being distributed to each family at Lacey-cie, Christianpore, and Choga. I was at the latter place a few weeks ago with my girls, and the dear people desired me to give their many namustrars to those who sent them.

I received a box of school materials, also, from the Walker Gate church, Louth, which will afford us valuable aid: especially the cotton, needles, &c. I have not

yet had opportunity of acknowledging this, but am hoping shortly to do so. The books you sent me I forwarded to each member of our mission and farm, desired by them to present their thanks, and at the same time dear Mr. Hunter accept mine, and present the same with my love to dear Mrs. Hunter, for her handsome gift. Khomboo was exceedingly pleased with his bible; he will write himself to you and the society when he has opportunity; the cold season tours are now closing, so expect he may do so by the next mail.

I am increasingly interested, dear Mr. Hunter, in my school, and thankful such a sphere of labour is appointed me. We have now upwards of seventy children, which is a serious and responsible charge. But with a sense of insufficiency and weakness, how encouraging to be assured that sufficiency and strength are to be derived from one who is Almighty. "My strength shall be made perfect in weakness." This passage came with a new power and force to my mind the other evening, when it was impressively read by Mr. Buckley, at family worship; especially was I struck by the declaration of Paul,—that he would *gladly* and *rather* glory in infirmities, that the power of Christ might rest upon him. Surely we would do the same, and rejoice that, while we are nothing, Christ is all and in all. I should think that the missionary, more than any other labourer in the Lord's vineyard, sees that his labours must be fruitless without accompanied by the Spirit of God. Often, when passing through the bazaars, or public places, where a number of people gather together, have I been led to ask, whether it were possible that all these could be brought to Christ. We are so few, and they so many, and are sunk so low, in every degradation, that, humanly speaking, it appears an impossibility. But, then, we remember, that it is not by human means, or it would be a certain impossibility. "It is not by might, nor by power, *but, by my Spirit, saith the Lord.*"

You will be gratified to hear that several of the children evince a serious disposition, and an anxiety concerning their eternal interests. At a meeting that I had with them last week for conversation and prayer, about ten professed their desire after salvation. I was greatly interested in the manner one, who is a candidate for baptism, related how she was led by the Holy Spirit to see herself a sinner. She said she was reading her Testament, and came to the verse,—“If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha. (The simple meaning of the words is given in the Oriya translation.) These words impressed her mind, and she resolved to escape that awful state, by loving and serving Him who loved, lived, and died for her. She is the youngest daughter of the late native preacher, Bonamallee; her sister (Hannah) also, in the school, and she are the only survivors of the family. Two other girls are also candidates, Jane, and Elizabeth, both children of christians residing at Choga; they are, I believe, truly converted to God, and, I hope, will soon be welcomed to the church and table of the Lord.

The children are all well, excepting a few cases of cold &c. A fortnight ago we were alarmed by the appearance of the small-pox, but the precautions taken have, by the blessing of God, prevented their extending, and we are hoping on, if in accordance to his will, we may be spared the visitation of so fearful a malady.

Mr. Stubbins is complaining, or I think I might have said, that all our circle are as usual. Mrs. Taylor's little boy has been seriously ill the last few days. He is staying with us, the bearers having refused to carry his nurse, who is a woman of low caste. It was providential they did so, for he could not have met with the prompt attention he required, there being no doctor at Piplee. He is now, I am thankful to say, improving, and if he continues to do so, his papa hopes to return to Piplee with him to-morrow.

And now, dear Mr. Hunter, I must ask you to excuse all errors, &c. I would write it over again, would time permit; will you kindly give my love to dear Mrs. Hunter, Mr. and Mrs. Lewitt, and all dear friends. Mr. Lewitt told father that he was expecting to hear from me; will you please remind him that he is my debtor and Mr. Brooks too. With kindest love, believe me,

Affectionately yours,

E. BUTLER.

Foreign Letters Received.

BERHAMPTON—W. Bailey, Feb. 5th, 16th,
March 5th.
W. Hill, Jan. 15th.

CUTTACK—J. Buckley, Feb. 1st, 18th;
March 3rd.
G. Taylor, March 3rd.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From March 18th, 1858, to May 18th, 1858.

Asterby and Donington.

	£.	s.	d.
Cash on account ...	5	2	0

Berkhamstead.

Public collections ...	6	5	10
Collected by Miss R. Hobbs.			
Mr Lawton ...	0	10	0
Mr Squire ...	0	10	0
Mr Thomson ...	0	10	0
Mrs Hale ...	0	5	0
Small sums ...	5	19	8
For orphans.			
From the girls' school...	2	11	2½
„ boys' do. ...	1	5	6
Miss Hobbs ...	0	12	0
	18	9	2½
Less expenses ...	0	16	0

Billesdon.

Mr Fox ...	1	0	0
Mr Turner ...	1	0	0
Miss E. Atkin ...	1	0	0
Mr C. Fox ...	5	0	0
Mr Porter ...	0	2	6
Mr Sharpe ...	0	2	6
Three donations ...	0	10	0
Miss Atkin's pupils ...	0	3	6
	4	3	6

Birchcliffe.

Mr J. Ingham ...	0	10	6

Birmingham.

Collected by the Misses Hawkes.			
I. Sturge, Esq. for schools	2	0	0
T. Beilby, Esq. ...	2	2	0
Ditto for orphan, M. A.			
Avery ...	2	10	0
H. Wright, Esq. ...	1	0	0
W. Hawkes, Esq. ...	1	0	0
W. Soutter, Esq. ...	1	0	0
Rear-Admiral Moorsom	0	10	0
W. H. Avery, Esq. ...	0	10	0
I. H. Hopkins, Esq. ...	0	10	0
T. F. Griffiths, Esq. ...	0	10	0
J. W. McCardie, Esq. ...	0	10	0
W. Gent, Esq. ...	0	10	0
I. C. Wynu, Esq., for			
schools ...	0	10	0
I. Hunt, Esq. for do. ...	0	10	0
H. R. Cooksey, Esq. ...	0	10	0
Mr and Mrs Chambers	0	10	0

	£.	s.	d.
Mrs Gent...	0	10	0
Mrs T. Avery ...	0	10	0
Mrs G. Atkin ...	0	10	0
A Friend...	0	10	0
Mr J. Johnson ...	0	10	0
Two friends for schools	0	7	6
Rev. — Gwyther ...	0	5	0
S. Evans, Esq. ...	0	5	0
R. B. Wigley, Esq. ...	0	5	0
J. R. Boyce, Esq. ...	0	5	0
G. Bradburn, Esq. ...	0	5	0
Mrs Carnal ...	0	5	0
Mrs Patterson ...	0	5	0
A Friend...	0	5	0
Small sums ...	3	13	9
	23	3	3

Coningsby.

Public collections ...	4	11	4
Mr Judd ...	1	1	0
Mrs Judd...	1	1	0
Mrs Lane ...	0	10	0
Miss Blanchard...	0	10	0
Mrs Blades ...	0	10	0
Miss Temple ...	0	7	6
Mrs Duddles...	0	6	0
Miss Lane ...	0	5	0
Mr Wells ...	0	5	0
Mr Buffham ...	0	5	0
Mrs Atkin ...	0	5	0
Missionary boxes.			
Mrs Hall...	0	15	1½
Mrs J. Clarke ...	0	13	0
Emila Thacker ...	0	10	0
Mrs Hare ...	0	6	6
Mrs Clapham ...	0	8	1
John Sellers...	0	8	0
Mrs Buffham ...	0	7	2
Elizabeth Parker ...	0	7	0
Sophia Copeland ...	0	6	3
Sarah J. Blades ...	0	6	0
A Friend...	0	5	5
Maria A. Wells ...	0	5	0
Nine boxes under 5s.	1	3	7½
	16	0	0
Less expenses ...	0	14	0

Crich.

Cash on account ...	1	7	1

Derby.

MARY'S GATE.

Public collections...	21	4	9½

Epworth and Crowle.

	£.	s.	d.
Collections at Epworth	3	1	0
Ditto at Crowle ...	3	10	7
Mr Anderson Hinde, 2 yrs.	2	0	0
Rev W. Sharrman ...	0	5	0
Miss Ashmell's box ...	1	10	2
	10	6	9
Less expenses ...	0	9	0

Ford.

Public Collections ...	2	14	1
Collected by Mrs Hedges.			
Mr Humphreys...	5	0	0
Mr Hedges ...	0	10	0
Mrs Hedges ...	0	10	0
Small sums ...	0	18	0
	6	18	0

By Mr R. Saunders.

Rev W. Hood ...	0	10	0
Mr Tapping, Kimblewick	0	10	0
Mr John Hedges, do. ...	0	10	0
Small sums ...	2	1	8
	3	11	8

By Misses Humphreys.

Mr Dover ...	0	5	0
Mrs Dover ...	0	5	0
Small sums ...	1	15	0
	2	5	0

By Misses Hood.

Small sums ...	1	9	9
Sabbath school box ...	0	2	6
	17	1	0

Kegworth and Diseworth.

KEGWORTH.

Public collections ...	5	13	10½
Mrs Lison ...	1	1	0
Mr Jarrom, Lockington			
Grounds ...	1	0	0
Mrs Tebbutt ...	0	10	0
Mrs Taylor ...	0	10	0
School box ...	0	16	0
Small sums, 2 years ...	2	3	4½

DISEWORTH.

Public collections ...	1	5	8½
Collected by Miss J. Roper and			
Miss S. A. Hinks.			
Mrs R. Mee ...	0	10	0

	£.	s.	d.
Mrs J. Keys...	0	5	0
Mr Geyton ...	0	5	0
Small sums ...	0	16	0
E. H. Brown's card ...	0	2	5
Mr Adkin's do. ...	0	2	5

	15	0	9½
Less expenses ...	0	7	6

Leake and Wymeswold.**LEAKE.**

Public collections ...	2	15	5½
Do. at Wysall ...	0	17	1
Collected by Miss Stubbs and others.			
Mr Thurlby ...	0	10	0
Mrs Augrave ...	0	10	0
Mr Hardy ...	0	5	0
Mrs Burchnell ...	1	10	0
W. Burchnell ...	1	0	0
Small sums ...	1	0	1
By Mrs King.			
Mrs Smith ...	0	10	0
Mrs King ...	0	10	0
A Friend ...	0	5	6
Small sums ...	0	6	6
By Miss Wylde...	0	16	6

10 16 1½

WYMESWOLD.

Public collections ...	2	16	3½
By Mrs J. Stevenson.			
Mr Bowley ...	0	10	0
Mr Cross ...	0	14	0
A Friend ...	0	10	0
Mr J. Stevenson ...	0	10	0
Mr Charles ...	0	5	0
Mr W. Stevenson ...	0	5	0
Mr Shepperson ...	0	5	0
Mr J. Egglestone ...	0	5	0
Mrs Stevenson ...	0	7	0
Mrs J. Coddington ...	0	4	0
Small sums ...	0	9	6
Miss Bland's box ...	1	3	1½

	8	3	10½
Less expenses ..	0	4	0

Leicester.**MILLSTONE LANE.**

Collected by Rev J. C. Pike.			
T. D. Paul, Esq. ...	1	1	0

London.

Sir S. M. Peto, Bart. ...	2	2	0
Rev F. Trestrail ...	0	10	6

Longford.

Public collections ...	15	0	6½
Collected by			
Matilda Millerchip... ..	0	17	7½
Lucy Courts... ..	0	5	0
Ann Cox	0	4	6
Girls' Sunday school.			
Ann Cox's class	0	8	4
Mrs D. Colledge's do. ...	0	7	6
Rachel Courts' do. ...	0	4	8
Boys' Sunday school box	0	6	8½
George Smith's class ...	0	4	0
John Hewitt's do. ...	0	2	10½

3 1 2½

Missionary boxes.

Mrs Cope... ..	2	0	0
Mrs Hewitt	0	15	0
Jesse Smith's children	0	12	6
Mrs D. Chaplin	0	12	0
Mrs Compton	0	10	6

	£.	s.	d.
A. and R. Smith ...	0	10	6
Sarah North... ..	0	6	9
Mrs Godfrey	0	2	6

5 9 9

Annual Subscriptions.

Mr W. Chapman ...	0	10	6
Mr W. Shephard ...	0	10	6
Mr J. Wright ...	0	10	6
Mr E. Smith... ..	0	10	6
Mr G. Smith... ..	0	10	6
Mr D. Smith... ..	0	10	6
Late Mr J. Compton ...	0	10	6
Mr W. Rice	0	10	6
Mr S. Carpenter ...	0	10	6
Mr Isaac Colledge ...	0	10	6
Mr D. Colledge... ..	0	10	6
Mr Isaac Courts ...	0	10	6
Mr Isaac Elliott ...	0	10	6
Mr J. Southam ...	0	10	6
Mr C. Smith	0	10	6
Mr S. Heyden	0	10	6
Mr J. Smith	0	10	6
Mr J. Johnson	0	10	6
Mrs H. Sutton	0	12	6
Mrs Barratt	0	11	0
Mrs S. Liggins	0	10	6
Mrs H. Colledge ...	0	10	6
Mrs D. Chaplin, jun.	0	10	0
Mrs Cox	0	10	0
Mrs C. Smith	0	10	6
Miss Eliza Sidwell... ..	0	10	6
A Friend	0	7	6
Mrs Darliston	0	5	0
Mrs England	0	5	0
Miss Jane Cox	0	5	0
Miss Ann Cox	0	5	0
Miss Catherine Johnson	0	3	0

15 4 0

Total... ..	31	4	10
Less expenses	0	9	6

Long Sutton.

Cash on account	6	8	2½

Loughborough.

A friend, by Mrs H. Jelley	0	10	0

Louth.**NORTH GATE.**

Public collections... ..	19	0	0
Profits of tea	6	13	6
W. D. Ditchett, Esq. ...	3	0	0
Miss A. Stamp's box ...	0	8	6
Miss B. Burton's do. ...	0	6	0
Mrs Beardsall & friends			
for orphan child	3	0	0
A friend, by Mrs Beard-			
sall	2	0	0

34 8 0

Less expenses	1	17	0

Mansfield.**Collected by**

Mrs Ann Thrutchley ...	0	10	0

March.

Public collections	8	4	6

Markfield.

Public collection	0	14	1
Mr Bailey	1	1	0
Three Missionary boxes	0	5	7½

Collected by

Samuel Bailey	0	11	4½
Mary Ann Bailey	0	10	6

3 2 6½

Nottingham.**STONEY STREET.**

	£.	s.	d.
Cash on account	34	9	0

Peterborough.

Public collections	4	7	3
Collection at New Fletton	1	17	3½
Rev T. Barrass	1	0	0
Mr Bott	1	0	0
Mr Mackinder	0	10	0
Mr Smith	0	5	0
Miss Jane Howe's card	0	18	2
Miss Strangward's box	0	15	0
Miss Clarke's do. ...	0	10	0
Miss Bray's do. ...	0	4	4
Mr Simmons's do. ...	0	4	0
Small sums in boxes ...	0	8	6

From Sunday school.

Mr Markham's class ...	1	2	1
Misses Colling's and			
Birch's do.	0	12	5
Mr Smith's do.	0	10	3½
Mr Heath's do.	0	8	3
Mr House's do.	0	5	0
Mr Throssell's do. ...	0	4	3½
Mr Watson's do.	0	4	0
Small sums from several			
classes	0	9	8½
Private subscriptions ...	4	9	11

Total ... 20 5 6

Less expenses ... 0 5 6

Rochester.

Public collection	2	0	0
Mr Dunningcliff, Uttoxeter	0	10	6
	2	10	6

Whittlesea.

Public collection	3	8	0
Mr Halford	1	0	0

4 8 0

Less expenses ... 0 6 6

Wisbeach.

Cash on account	26	0	0

Wolvey.

Public collections	4	7	3
Collected by			
Miss Sutton	2	4	0
Miss Knight... ..	1	8	0
Mrs Cooper	0	7	6

8 6 9

Less expenses ... 0 5 6

SPECIAL FUND.**LONGFORD.**

Special collection	7	10	8

NOTTINGHAM.

Mr W. Hill	20	0	0
Mr G. Trueman	10	0	0
Mr T. Hill	5	0	0
The late Mrs Halford ...	3	0	0

38 0 0

STOKE.

Donation from the church	1	7	6

WISBEACH.

Cash on account	2	0	0

THE
GENERAL BAPTIST MAGAZINE,
Repository,
AND MISSIONARY OBSERVER.

VOL. 5.—NEW SERIES.

JULY, 1858.

No. 55.

MOSES'S CHOICE.

AN ADDRESS TO THE YOUNG.

DEAR YOUNG FRIENDS,—When you have read of Joseph being cast into a pit by his envious brethren, becoming elevated to occupy the second chariot in the Egyptian Empire; of Daniel, a despised captive in Babylon, becoming the President over one hundred and twenty provinces; of David,—a young stripling, tending his father's flock, becoming the conqueror of Goliath, of Saul, and ultimately the king of Israel,—a poet, a warrior, a prophet, and a type of Christ; of Moses, who was hid upon the edge of the Nile, becoming the adopted son of Pharaoh's daughter,—the deliverer of the Israelites from Egyptian bondage,—the greatest historian this world ever knew, and the most accomplished legislator that ever held the reins of government, you have been led to exclaim, Truly, Jehovah reigneth,—let the children of men put their trust beneath the shadow of his wings!

If you have thus felt and expressed yourselves when reading the biographies of those wonderful young men, is it too much to expect that you will give me your most serious attention while I endeavour to present before you the choice of Moses?

Consider the state of adoption Moses abandoned. His father's name was Amram, and his mother's Jochebed, Exod. vii. 20. But in consequence of the cruelty of Pharaoh, who commanded the Hebrew midwives to put to death all the male children that were born to the Hebrews, Amram and Jochebed were obliged, (if they would preserve their son alive,) to have recourse to some expedient. When therefore they could keep him in safety no longer, Jochebed "took an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein," and placed the whole upon the edge of the Nile. "And his sister stood afar off to wit what would be done to him."—Exod. ii. 2. 3.

Whilst he was lying there, Pharaoh's daughter, as she was wont, came to wash herself, and beholding the fresh, beautiful, and lovely babe, desired to adopt it as her own. Whereupon Moses's sister desired permission to fetch it a nurse, and having obtained consent, called its mother, to whom

Pharaoh's daughter said, "Take this child away, and nurse it for me, and I will pay thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him to Pharaoh's daughter, and he became her son."—Exod. ii. 7—10. Such was the adopted state Moses abandoned. "He refused to be called the son of Pharaoh's daughter."

The state he abandoned was one of opulence. Thermutis, the daughter of Pharaoh, is said to have been the only child of her father, and was herself childless. Having then found Moses and adopted him as her son, he stood in a fair way for becoming the king of Egypt. In the mean time, he had, no doubt, access to all its treasures. To him its coffers were ever open, and here he could have literally revelled in luxury and riches; but this captivating position he abandoned. He turned his back upon a state of pleasure, but it was the pleasure of sin. The contemplation of a state of sin in the variety and deformity of its features is, in the highest degree, appalling. To depict such a state would require the position of Golgotha, the roll of Ezekiel, and the feeling which called forth the exclamation of Jeremiah, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Jer. ix. 1. Is it not then strange that pleasure should be derived from a life of sin? And yet so it is, for Moses abandoned the pleasures of sin. But such pleasures are only for a season, and may be compared to the crackling of thorns under a pot, and to the early dew and the morning cloud. Moses abandoned them all.

The state he chose. This was one associated with affliction. For he "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—Heb. xi. 25.

God had a people in Egypt. We do not suppose that all the Jews in Egypt were the children of God by faith, but some were. There were those who had taken the Lord to be their portion, who delighted to do his will, and who knew that he heard their prayers; and although they were in a land of bondage and sin, they were cheered and comforted by the manifested presence of the Father of mercies. With this people Moses became united.

God's people are subject to much suffering. The history of the church in all ages shows that many are the afflictions of the righteous. The history of Abel was one of persecution, suffering and murder. The righteous soul of Lot was vexed from day to day with the filthy conversation of the wicked. And what shall we say of the Patriarchs, Prophets and Apostles? Some of these were tormented,—had to dwell in dens and caves of the earth, and were even sawn asunder. O how thankful we ought to be that the lines have fallen unto us in such pleasant places, and that we live in such delightful times. Those afflictions, however, had no influence upon the mind of Moses. He seems to have known that the crown wearer must be the cross bearer. The interests of God's people are identified with those of Christ. Moses "esteemed the reproach of Christ greater riches than all the treasures in Egypt." What is done to God's people then, is done to Christ. He that touches these, touches the apple of his eye. In all their afflictions, he is afflicted. O how close the union that subsists between Christ and his people. He is the vine, they are the branches. And how he sympathizes with them! When he was upon earth, "sickness approached him, that the very glance of his eye or the touch of his hand might break its power. Grief and sorrow came unto him to have their tears wiped away; the widow and the fatherless found a sanctuary in his presence. The soul, disturbed by the consciousness

of guilt, was encouraged to look to him with the uplifted eye of hope; and contrition never failed to receive from him the blessing of forgiveness. He had a balm for every wound, a cordial for every fear, and a joy for every sorrow."*

Moses abandoned an adopted, opulent, and pleasurable state; while he chose to suffer affliction with the people of God, and esteemed the reproach of Christ greater riches than all the treasures in Egypt. Behold how he proceeds. He puts the best of the world in one scale—the treasures of Egypt and the pleasures of sin, and the worst connected with religion in the other—the reproach of Christ, and the afflictions of the people of God. But in his judgment the worst connected with religion far out-weighed the best of the world. O happy Moses,—wise choice, would that all my young readers might imitate thy example!

But this choice was not that of ignorance. We confess with shame that there are many who are unable to give a reason of the hope that is within them. They know scarcely anything about the principles they profess. Not so with Moses. For he was "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds,"—Acts vii. 22. Pharaoh's daughter would see that he was educated in all the arts, sciences, laws, and languages of the Egyptians;—while his own mother would take care that he was instructed in the language, laws, and history of the Hebrews and of the world. His therefore, was the choice of intelligence.

Neither was it the choice of infirmity and old age. We have nothing to say against the aged repenting of their sins, believing in Jesus, and devoting themselves to the divine service; because, such is the mercy of God, that he will forgive their sins, receive them into his family, employ them in his vineyard, and afterward receive them to glory. But the choice before us was not that of old age.

It was not the choice of inexperience. When Moses made it, he was about forty years of age.—Acts vii. 23. And you must remember that, in his day, people lived to be much older than they do now; hence it is said that when Moses was one hundred and twenty years old, his strength had not failed him, neither had his eyes become dim.—Deut. xxxiv. 4. His was the choice, therefore, of a young man, in the bloom of life, of a young man of mind, and of high intellectual attainments.

Had it been the choice of a boy, some would have said that it was the result of persuasion and misrepresentation on the one hand, and of youth and inexperience on the other. Had it been the choice of an old man, it would have been regarded as the result of dotage, or idiotcy. But it was none of these. True, you may have read of the victories of the Pompeys, the Cæsars, and the Hannibals; the Alexanders, the Napoleons, and the Wellingtons; but if ever there were a man who conquered the world, Moses was he. He rose superior to the pleasures of sin, the blandishments of a court, the charms of a realm, and the treasures of an empire. And he did all this at the age of forty, when he was wide awake. Will you not imitate his example?

The principle by which he was influenced was faith in God. Although the Egyptians had gods many and lords many (at one time they worshipped about three thousand animals and plants), he trampled upon them all. He exercised faith in the living God,—in his wisdom, power, goodness, mercy, and love. He placed an unbounded confidence in the God of Abraham, Isaac, and Jacob. His faith was centred in "the God of Jeshurun, who rideth

upon the heavens in the help of his people, and in his excellency upon the skies." He felt assured that, although he and his fellow-countrymen were despised, persecuted, and down-trodden, nevertheless, the day of liberty would dawn, the year of jubilee would come, and their entire emancipation would be realized. Nor was he disappointed. *Exod. xiv. 26—31.* He had faith in Christ, and esteemed his reproach greater riches than all the treasures in Egypt. Thus it appears that Christ was known in Egypt. And this shows that christianity in some of its phases is as old as the world—the religion of the Bible is one. Men in all ages have been justified and saved by faith either in the Messiah to come, or in the Messiah already come. The believing Israelites in Egypt enjoyed the same kind of blessings that christians do now. They loved the same God, had access to the same throne of grace, and rejoiced in the same Saviour. They fought under the same banner, were actuated by the same faith, and thus sought to secure the same glorious heaven. They endured the reproach of Christ, and had respect unto the recompense of reward. Moses believed in Jesus, the promised seed of Abraham, in whom all the nations of the earth were to be blessed.

By faith he viewed a glorious inheritance. "He had respect unto the recompense of reward." He paid much attention to it, and prepared for it. "He looked not at the things which are seen, which are temporal; but at the things which are not seen, which are eternal." He looked beyond men and time to the great tribunal when he would have to give an account of the deeds done in his body. Faith in God as the sovereign, in Christ as his Redeemer, and in heaven as his eternal reward, was the grand victorious principle by which he triumphed. He entered fully into the spirit of the Saviour's problem, "What shall it profit a man if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul."—*Matt. xvi. 26.* On the one hand, he beheld Pharaoh's court with all its pomp, glitter, wealth, honour, popularity and pleasure; and on the other, the afflictions of the good and faithful, the reproach of Christ, and the claims of Jehovah; and as a wise man, he despised the world with its transitory pleasures, and chose religion with its eternal realities.

What a noble instance of decision of character. He no sooner made his choice, than he got away from the scene of temptation, pollution, and death. "By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible."—*Heb. xi. 27.* O how unlike

"The hoary fool, who, all his days,
Hath laboured in continued sorrow;
Still, on he goes, and fondly lays,
The desperate bet upon to-morrow.

To-morrow comes; 'tis noon, 'tis night;
This day, like all the rest, it flies;
Still, on he goes to seek delight, to-morrow,
Till, to night, he dies."

What self-denial was manifest in this choice. Now this is a part of practical godliness. Hence, says the Saviour, "If any man will come after me, let him take up his cross and follow me." Moses did this. When he had "grandeur, title, high-connexion, and the blandishments of an Egyptian court within his grasp, when his ears must have been assailed with the plans intended to reduce and trouble the hated Israelites, he made the noble and heroic choice, rose in all the inspiration of his valour to plead their

cause, to lead the people, and to fight the battles of the God of Israel,—renounced all the refined and attractive allurements which never address the sensual in vain, and joined his fortune and his fame with the sect everywhere spoken against."

Behold in this choice an example for the imitation of all ; but especially for the young. In the scriptures of truth there are many delightful instances of youthful piety. Joseph was a pious young man, his "bow abode in strength, and the arms of his hands were made strong by the arms of the Mighty God of Jacob." And what shall we say of Samuel, Obadiah, Josiah, Timothy, and many others, all of whom feared the Lord from their youth. We rejoice in the remembrance of such juvenile piety, and commend it for your imitation. Now then, make your choice. Repent and believe in Jesus.

"This is the time ; no more delay ;
This is the acceptable day ;
Come in, this moment, at his call,
And live for him who died for all."

B. W. B.

THE CHRISTIAN MINISTRY AND THE PEOPLE.

No. 1.

BY THOMAS GOADBY.

It has become fashionable of late years to speak and write very much about the people. No longer does the accomplished historian ignore them as besotted serfs, whom the dignity of history forbids him to notice ; no longer does the ambitious politician sneer at them as a riotous and seditious rabble ; no longer does the lordly aristocrat affect to despise them as the lower orders, or the common herd. The people of these days are the sovereign people. Associations are organized for the vindication of the people's rights ; charters are referred to as the conservers of the people's liberties ; reforms are pointed out as the effect of the people's power. The public of these degenerate times is a "discerning" public, an "intelligent" public, an "enlightened" public. Your modern orator finds an audience fit though unshaven in the crushed and jammed assemblies of the masses. Your modern writer publishes a cheap edition of his works for the library of the working man. Your modern statesman is returned triumphant to the Commons House of Parliament on the shoulders of the eternal people. All professions, all sects, agree in paying suit to king Plebs, and crowding like obsequious courtiers to the dingy palace of the sovereign mob. Amongst these lovers of the people and the people's cause, the religious community occupies a prominent place. Christianity, tired of its silver slippers, and its kid gloves, desires a more homely dress, and prays that it may be adorned in the cow-hide of the clod-hopper, and the fustian of the artisan. The tide of religious fervour having in past days—days of reformation and revival—set in towards the people, has in these last days flowed perhaps more strongly than ever towards them. When the storm of revolution had cleared the political horizon of Europe,—when free trade, cheap bread, and a Chartist demonstration had quieted the hungry multitude at home,—when there was a lull in political agitation, and a pause in the out-cry against popular grievances,—out came the priests of the sanctuary, and the doctors

of the law from their holy retirement, to take advantage of this propitious calm. Prize essays about the working classes were written by the score. Lectures on popular elevation and social progress were delivered by the hundred. Tracts, sermons, and religious periodicals for the people were issued by the thousand. New life was infused into religious educational institutions. Ragged schools sprang up every where and flourished. Ragged kirks were talked of and in some districts established. Home missionary operations were brought more prominently into notice. Town missions were started, and the heathen at home were spoken of in terms of greater commiseration than the heathen abroad. Amid all this the census of religious worship was taken, and then came out startling and appalling facts, to quicken the ardour and inflame the zeal of Exeter Hall and the evangelical public. It was every where loudly deplored that the present condition of large masses of our population was irreligious, infidel, sensual, and Godless. While we were sending the gospel to the benighted aborigines of Australia, it appeared that we had some four millions of our fellow-countrymen who were altogether out of the range of ordinary religious influence. From these our workhouses, our gaols, our penal settlements, were supplied. These were the supporters of the beer-shop, the brothel, the theatre, the gin-palace. These furnished the ranks of secularist, infidel and Mormon. These bought the penny romance, the three-halfpenny tragedy, the obscene tale and the bawdy song. The attention of the religious world thus awakened and aroused, is still directed to the outstanding population. "A sort of Spurgeonism" is manifested even by Rectors in gowns and bands, and Bishops in lawn sleeves. The Episcopalian vies with the Dissenter in his anxiety to convert the irreligious multitude, and to enfold the poor and needy in the warm bosom of the Church. Indeed a cynical outsider might justly say, the working classes are now in the market, and it seems they will be knocked down to the highest bidder.

That the people occupy a far different position now from that which they occupied centuries ago, is apparent to the most casual observer of the signs of the times. The growth of manufactures, the expansion of our commerce, have given them an importance, numerical and national, which at no other era of our history, or indeed of the world's history, they possessed. They form by far the largest proportion of our population, and while they are the most numerous, they are also most in need of whatever philanthropic societies, or the benevolent church may be able to do for their welfare. Not that they are more prone to sensualism and vice than the wealthy and opulent. Not that they are more sunken in irreligion, and practical atheism, or more deficient in self-government and self-respect than those above them in the social scale. But they are less under the restraints of social refinement and conventional respectability; they are less able to avoid the fearful consequences of vicious and immoral habits. If they sin, they must *suffer* the penalty that sin exacts in this world,—they cannot *pay* to escape it. No golden bridge can they build over the gulf of secular perdition. Their defection from virtue and morality is more fatal to themselves, more injurious to social order, and more detrimental to social advancement, than the equally, in a moral point of view, damnable delinquences of the rich and great. The sins of St. James are got up in decent pharisaical millinery, spangled with jewels and perfumed; but the sins of St. Giles are naked, foul and loathsome to the eye. Making all the allowances that charity dictates, nevertheless, the actual condition of the working classes is sad and

humiliating. They are to a large extent, low and corrupt in their morals, degraded in their tastes, gross and sensual in their pleasures, and, as a consequence, wretched and unhappy in their homes. Many, very many, honourable exceptions there are to this rule, enough to show us that the exceptions might be the rule, yet in the main, such is their actual, social, and moral condition—unclean—ungodly—unhappy.

Now the question we propose to discuss is,—what have Christian Ministers to do in this matter?—what is their part in the great work of the moral and social elevation of the people? They cannot with impunity shut their eyes to the wants of the people. They cannot say that they possess nothing that the people lack, and that the people ought to have. Christianity is not, never was, never can be, a class religion. Its glad tidings are to all people. Its salvation is for every man. Its mission is to every creature. It speaks to man as man, and it regards not the accidents of condition, rank or birth. At its introduction, this was its boast:—"to the poor the gospel is preached;" and of its Divine Founder it is said, "the common people heard him gladly." If ministers are engaged in the preaching of Christianity, they have something for the people, which they are commissioned to offer to them, and which above all things we think they need. Leaving out of view religion, as the only thing that can prepare man for the future world,—a point on which there can be no difference of opinion,—we maintain that religion is the only thing that can fit a man for this. Of all the influences that can be brought to bear upon the working-classes, a healthy religious influence is that which will best promote their social elevation. Were we to question them concerning their chief want, they would give us various replies. Some would say it was political emancipation. Give us our people's charter, and we can elevate ourselves. Now, that political freedom would tend in some cases to promote popular progress, we firmly believe. A man that has to choose a party in politics, among a people to whom bribery and corruption are daily growing more odious, must *think*, and if he thinks at all, there is some hope of him. He would feel himself to be of importance in the state, and acquire dignity and self-respect. But that this would be the result in all cases, the freemen of our old boroughs forbid us from supposing. They have the elective franchise, and what are many of them? swinish, ignorant, vicious, finding their vested interests in any public nuisance that decent people wish to remove, and bawling perpetually in demagogic phraseology about the bloody heel of despotism on the neck of their chartered rights.

Others of them might say, let us have better wages, and we shall soon reform our condition. We cannot educate our children; we cannot make our homes happy; we cannot clothe ourselves decently; we are starved down to vice and ruin. But we know too well that wealth alone would do nothing for them. If they are "faithless over a few things," so will they be "over many." Though poverty may drive them to crime, they oftener make their own poverty by their own unthriftiness and extravagance.

Among the various remedies that *society* proposes are secular education and teetotalism. Much doubtless has been done; much more might be done by means of schools for the people. But these reach only the young. Adults you cannot teach unless they have a desire to learn; and suppose you could create that desire, and induce working men to avail themselves of the advantages of evening classes, free lectures, public libraries, people's colleges, mechanics' institutes, are moral results sure to follow? In the black

calendar of crime, do we not find the names of many men of considerable culture, and of not a few who have been trained for the liberal professions? And as to intemperance, there is much evil associated with it we admit, but we think the grave and learned judges go too far when they say that nine-tenths of the crime of the country are caused by drunkenness, and lead us to infer, remove the drunkenness, and you will remove the crime also. The intoxicating cup may be associated with crime. Drunkenness may be a *condition* of its growth, as rain is a condition of the growth of grain; but the *cause* of the growth is in both cases deeper,—in the grain itself,—in the man himself. And with man other conditions might be found equally productive of crime. It is too much to say, that if we were a sober people, we should be a virtuous people. The Brahminical Sepoy is a vegetarian and a teetotaler too, but he is savage and cruel as a tiger, crawling and subtle as a serpent. The kingdom of God, the kingdom of virtue, honesty and rectitude is not founded in meat and drink. What the people want is a principle stronger than repressive or prohibitory law—a power that penetrates deeper than secular education—an influence more genial and heart-warming than the chilling hydropathy of teetotalism. What they want is religion, everything else may fail—that cannot. Christianity goes to the root of all social evils—the heart of man,—changes and renews that. Christianity teaches the basis of all social elevation—self-reliance, independence of man—dependence only on God. Christianity inculcates the pledge of all social progress—moral and spiritual growth. Christianity transfigures the whole life and character of man. Make men good christians and they are good citizens, good neighbours, good parents and children at once—and they are so *because* of their christianity. Freedom, affluence, knowledge, sobriety, may be attended with moral and social elevation, and they may not, but christianity must. Religion goes where secular education and monkish ascetism can never reach, down into the deep founts of action, the hidden springs of thought and life, and there it exerts its transforming and purifying power, and it effects what it alone can effect, a thorough moral and social regeneration. This is its great work, and where that is not done, nothing is done, where that is wanting, religion has no place. We think, therefore, that it is beyond dispute that the *great want* of the people is not political emancipation, secular wealth, secular education or total abstinence, but religion—the religion of Jesus Christ. Who then shall take it to them? who shall be the apostles of the people? who are the men best adapted for this work? Ordinary christian ministers have a knowledge of this world-renovating man-transfiguring faith, they have also some degree of ability and power in announcing its doctrines and enforcing its principles:—are they the men who should go forth to the people, or should a distinct class of men, evangelists, missionaries, apostles, be sent forth? These questions we shall endeavour to answer in our next.

PRAYER MEETINGS.

It is sometimes remarked, that prayer meetings are not so interesting and profitable as they might be. The writer of these lines has felt the justice of the remark, and believes that if the following suggestions were generally carried out the remark would soon cease to be made.

First. Let the person who conducts the prayer meeting in the absence of the pastor, take care not to call on any to lead in prayer of whose genuine christianity there is a doubt; such as members who have fallen into open sin, have been excluded the church, and who have not given satisfactory evidence of repentance and been restored to church fellowship.

Nor let him call on persons to lead, however pious they may be, who evidently have not the gift of prayer so as to edify others. It is a great mistake to suppose every pious man, or every male member of the church, is to take the lead in prayer. Some have so small a vocabulary that they cannot find words to express themselves: while others have such an abundance of words, that if they have any ideas it would be very difficult to find out what they are; they will talk *fast, loud and long*; but when they have done, nothing has been said which was calculated to edify or profit.

Secondly. Let those who are called to lead remember they are not to pray simply in their individual capacity. They are to be mouths to God for others, as well as themselves. The singular personal pronoun *I*, should never be used in prayer meetings, but the plural *we*. Nor should reference to the prayer of the brother who has preceded be made, as if *he only* prayed. It certainly is not social prayer, if the person speaking is the only one who prays at the time, nor can it by any possibility be profitable to all the others present.

Those who are called to lead the devotions of the brethren should take care not to be lengthy in their addresses to God on such occasions. As lengthy as they feel disposed in private, but not so in public. They should not attempt to bring everything into their prayers. A few well-selected topics, of the most important nature, urged with a warm and an affectionate heart, are likely to fix the attention—interest, excite, and lead others to join.

Let also the brethren who are in the habit of being called upon, think of the probability that they shall be before they go, and let them call to mind topics on which to pray, arrange them in their own minds, and avoid in their addresses to God those which have already been mentioned. This will give a pleasing variety to the prayers, and make the meetings lively and refreshing. A well-conducted prayer meeting, instead of being uninteresting and unprofitable, is deeply interesting and amongst the most profitable of all the means of grace.

Thirdly. Let those who attend our meetings for prayer *stand up*, and join in the prayers of the brethren. Do not let any expect to profit if they content themselves with sitting down and listening while some one is praying. Neither let them expect to profit if they take a book, and occupy themselves in reading or turning over the leaves; or if they are the chief time looking about. I have often wondered what some people attend prayer meetings for. I have never wondered when they have complained they could not profit. No. I have fully believed them, and certainly should have been surprised if they had told me they did profit. Ah! and so sceptical am I, I should have not believed them in that. I have merely touched upon some of the most common things which prevent meetings for prayer being as profitable as they might otherwise be. Let these things be observed and attended to by all concerned, and ground for complaints will certainly be somewhat lessened. Above all, let all who attend prayer meetings get their minds prepared for social worship by regular devotional habits, and then these meetings will be delightful, instead of dull—the most attractive of all public services. THETA.

MINISTERING SPIRITS.

OF the nature of spiritual and immaterial intelligences we can know, comparative, very little, and all the information we have in our possession is derived exclusively from the Word of God. In the Scriptures we are informed that two of these glorious beings conducted righteous Lot out of Sodom—one of them went before the trusty servant of Abraham while on his journey to seek a future partner for his master. An angel was sent to stop the mouths of the lions when Daniel was cast into their den. When the son of God became incarnate, a multitude of heavenly hosts announced the wonderful event, and revealed his birth to the shepherds of Bethlehem, and when tempted forty days in the wilderness, "Angels came and ministered unto him."

During the whole course of his ministry on earth they "had charge concerning him," and at last, when prostrate in the garden, crushed beneath the weight of a world's iniquities, "an angel appeared 'strengthening him.'"

An angel awoke Peter while in prison, knocked off his fetters, and conducted him forth in safety; and another of these celestial visitants was commissioned to assure Paul while on his memorable voyage up the Mediterranean that he and his fellow passengers should be saved from going down into a watery grave.

And now, what are we to infer from all these interpositions of angelic spirits in behalf of those who through faith and patience, inherit the promises? Do they not teach us, that so far from being *indifferent spectators* of human conduct, they take the liveliest interest in our welfare, and feel the deepest concern in everything that bears either directly or indirectly upon our future and eternal well-being, for "there is joy in the presence of the angels of God over one sinner that repenteth."

They have been so long conversant with the beings and events of this lower world, that they must be more intimately acquainted with us than we can possibly be with one another, and we are not forbidden to indulge the delightful thought, that the pure and beautiful inhabitants of the spirit world are ever hovering around our pathway, taking part in our holier pursuits and aspirations—watching and guarding our footsteps, and seeking by their unseen and mysterious influence to guide us safely to happiness and heaven. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

May not *we*, in our ignorance and weakness, be permitted to claim a share in that gracious promise made to the saints of old—"For He shall give His angels charge over thee, to *keep thee* in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

Prone as we are by nature to wander from the right path, and tempted as we are by the follies and fashions of the world, do we not *need* the holy influences of these blessed spirits to restrain us from wickedness—to strengthen us under affliction, and to beckon us onward and upward to bowers of rest and peace.

"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

And if so, why may not our sainted relatives and friends, who have gone

to heaven, stoop down to perform some kind office, and be our guardian angels through this wilderness of woe?

"The spirits of the loved and the departed
Are with us; and they tell us of the sky,
A rest for the bereaved and broken-hearted,
A house not made with hands, a home on high!
Holy monitions—a mysterious breath—
A whisper from the marble halls of death!

They have gone from us, and the grave is strong!
Yet in night's silent watches they are near;
Their voices linger round us, as the song
Of the sweet skylark lingers on the ear,
When, floating upward in the flush of even,
Its form is lost from earth, and swallowed up in heaven."

There is a German legend which says that each of us at our birth has a guardian angel appointed to attend us in all our wanderings, and to remain with us to the last hour of life, unless driven away by our wicked deeds.

This belief, if not *warranted* by Scripture, is at least not in opposition to it, and has been embraced by good men in all parts and periods of the world.

Our Saviour says, "Take heed that ye despise not one of these little ones, for I say unto you, that *their* angels do always behold the face of My Father which is in heaven."

It is a delightful reflection that the glorified spirit of a departed Christian friend is with us wherever we go, to warn us of danger—urge us on in the path of duty—smooth our pillow when thrown upon a bed of languishing, and when the vital spark has fled, safely to convey our ransomed spirits to the paradise of God.

"Hark! they whisper, angels say,
Sister spirit, come away."

The age of miracles has long since passed away, and we are not to expect that disembodied spirits are permitted to come back to earth for the purpose of making known to us anything which the Scriptures have not already revealed.

Their presence is not indicated by any palpable phenomenon—they appear in no *tangible* form—they speak not with an *audible* voice, but with an influence silent, impalpable and imperceptible.

Let us then open our hearts to receive the impressions which this doctrine is calculated to make, and when beset with the temptations and ills of this probationary state—when struggling with difficulties and discouragements, let us remember that our departed Christian friends, who have weathered the storms of life, are watching with unutterable longings for the moment when we too shall finish our course with joy, obtain the victory, and receive the crown of glory that fadeth not away.

"I am not quite alone. Around me glide
Unnumbered beings of the unseen world;—
And *one dear spirit* hovering by my side,
Hath o'er my form her snow-white wings unfurled;
It is a token that when death is nigh,
She then will wait to bear my soul on high.

TO THOSE COMMENCING A RELIGIOUS LIFE.

1. Do not expect so sudden and remarkable a change as to leave *no doubt* of its reality. Did religion enter the soul in perfection, and to the entire exclusion of sin, the change would be so marked and obvious as to leave no room for doubt. But usually, there is in the christian heart a perpetual struggle between good and evil, and thus a continual competition of evidence for and against, according as the good or evil prevails.

2. Evidence of piety is not so much to be sought in *high emotions* of any kind, as in real humility, self-distrust, hungering and thirsting after righteousness, sorrow for sin, and a continual effort, in every-day life, to regulate our thoughts, feelings, and conduct, by the Word of God. It is the nature, and not the degree of our affections which is to be regarded in the examination of our evidences.

3. Do not expect to find, in your own case, everything you have heard or read of in the *experience of others*. For it may be that many things we hear and read of are not correct feelings, and do not afford just grounds of confidence to any one; and if they are *correct* experience, it may be the experience of a *mature* christian, and not to be expected in the beginning of a religious life.

4. Do not suppose that religion is a principle of such self-preserving energy, that when once implanted in the soul it will continue to thrive and increase without effort. God will not sustain and bring to maturity the work of grace, without your own voluntary concurrence in the diligent use of means, more than he will cause the harvest to whiten in the field of the sluggard.

5. Do not expect to be made happy by religion unless you become eminent christians. A half-way christian can neither enjoy the pleasures of the world nor the pleasures of religion; for his conscience will not let him seek the one, and he is too indolent to obtain the other. The christian may be the happiest man on earth, but he must be a faithful, active, and devoted christian.

6. Do not make the practice and example of *other* christians the *standard of piety* at which you aim. By this means, a more disastrous influence has been exerted on the church and on the world, than perhaps by all other causes that could be named. But look into your Bible and see how christians ought to live. See how the Bible says those who are christians must live, and then if you find your christian friends living in a different way, instead of having cause for feeling that you may do so too, you have only cause to fear that they are deceiving themselves with the belief that they are christians when they are not.

7. Remember, that your evidence of possessing, ceases when anything else has the first place in your thoughts and interests. Religion should not lessen our love for our friends, or our enjoyment of rational pleasures; but the desire to please God in all our ways, should be the prevailing feeling of the mind. Our Saviour says, we cannot have two masters; God and his service must be first in our thoughts and affections, or else the world and its pleasures are first. If, then, we would find whose servants we are, we must find who has the first place in our thoughts and affections.

8. Never for one day omit to read the Bible, with prayer. This is a most important direction. It is of the utmost importance that you should never, for once, break through this habit. Prayer and the Bible are your

anchor and your shield; they will hold you firmly in the path of duty, and protect you from temptation.

9. Attempt, by your efforts and example, to *raise the standard of piety and activity*. If all who are now commencing the christian life should make this an object, and not fall into the temptation which professed christians so often set before the lambs of the flock, the church would indeed soon rise before the world, "fair as the moon, clear as the sun, and terrible as an army with banners."

10. Be active in promoting all benevolent objects. Make it an object to prepare to lead with propriety, when necessary, in all social devotional duties. At this period, when prayer and effort must unite in hastening the great day of the Lord, let every christian learn to guide the devotions of others, as well as to lift up his own private supplications.

11. Remember that the principal duty of a christian, as it respects others, is to excite them to the *immediate performance* of their religious duty. There is no christian but can find some one mind, at least, over which he can have some influence, and if we can do anything to save others from eternal death, nothing should for a moment prevent our attempting it.

12. Lastly, do not be discouraged because you find that you are *very deficient in every one of the particulars specified*. Remember, that the christian life is a *warfare*, and that it is only at the *end* that we are to come off conquerors, and more than conquerors. When you feel your own strength and resolution failing, go to Him who hath said. "My grace is sufficient for thee, and My strength shall be made perfect in weakness." Call upon Him, "and He will be very gracious unto the voice of thy cry when He shall hear it, He will answer thee." Remember, also, that the conflict is short; the race will speedily be accomplished.

COME! COME! COME!

LET HIM THAT HEARETH SAY, COME.

It is the last dispensation of the Spirit; the closing exhortation of the Bible. Let him that heareth say, Come. As you go out from these privileged meetings, where you have heard the joyful sound, say, every man to his neighbour COME—come and see what God is doing; come and witness the triumphs of grace; come and hear, and your soul shall live.

1. The invitation is easy; it requires no learning nor eloquence—it is only, COME.

2. It will discharge an obligation resting upon all to those around them. You may not selfishly enjoy these great privileges. You must bring others, that they also may be partakers of them.

3. It cannot be without effect. Though they put their fingers in their ears, and will not hearken, yet you will have made a lodgment in the conscience and the heart which they cannot shake off. They cannot say, I have not been invited—I feel no responsibility.

4. Say, COME, and you will fulfil the great mission of the christian, which is to be useful.—You will cause them to reflect. You may convert a sinner from the error of his ways, and save a soul from death.

5. You may secure to yourself happiness unspeakable, for time and eternity. O the joy of leading souls to Christ! What a meeting it will be in heaven, when one saved spirit shall say to another, you said to me, COME, and I went and found salvation.

Reader! To-day is yours, to-morrow is uncertain; but if it dawns upon you, say to all around you, COME. Parent! say to your child, COME. Man of business! say to those in your employ, COME. Young man! say to your friends and companions, COME. Citizen! say to the stranger, COME. Christian! go out into the streets and alleys, and say to the poor, and the blind, and the halt, COME AND WELCOME. There is room for all. Now is the accepted time, now is the day of salvation. O the joyful sound. COME; let him that is athirst come, and take of the water of life freely.

JAMES THOMSON, AND WILLIAM THOMPSON.

THE above gentlemen were both poets. The only difference in their surname is that of a single letter. The omission, or the addition of a letter to a word may seem a mere trifle, and yet the result has been serious, and sometimes very ludicrous.

We have no doubt but any editor of a Magazine, or any literary man, could furnish a most laughable chapter of printers' blunders, that have come under his own observation.

Sometimes however these omissions, or additions, or changes are made by editors, or compilers, or writers of books, either through ignorance, or carelessness. But from whatever cause, these blunders cannot be made without injury to some party. These remarks have been suggested by finding the following lines, in a volume of selections from the British Poets,* attributed to James Thomson,

THE MORNING LARK.

Feather'd lyrie, warbling high,
Sweetly gaining on the sky,
Op'ning with thy matin lay
(Nature's hymn) the eye of day,
Teach my soul, on early wing
Thus to soar, and thus to sing.
While the bloom of orient light
Gilds thee in thy tuneful flight,
May the day-spring from on high,
Seen by faith's religious eye,
Cheer me with his vital ray,
Promise of eternal day.

These verses, attributed to J. Thomson, in the book referred to, really belong to W. Thompson. The fact of these lines not being thought unworthy the author of *The Seasons* is, though unintentionally, one of the highest praises which could be awarded to the real author.

As W. Thompson is not generally known, a few facts in regard to him, and another specimen or two of his poetry may not be uninteresting to our readers. He was born about 1712—the exact date is not known. His father was the Rev. Francis Thompson, B.D., senior fellow of Queen's College, Oxford, and thirty-two years vicar of Brough in Westmoreland. After passing through the usual course of elementary training, W. Thompson entered Queen's College, Oxford. He took the degree of M.A. in February 1738. Entering into holy orders he was presented to the rectory of South Weston and Hampton Pyle in Oxfordshire. Soon after this he was seized by the small-pox. On his recovery from this painful disease he wrote his principal poem, called *Sickness*. It is in five books, and in blank verse.

*Published by direction of the Commissioners of National Education in Ireland.

In the last book he thus expresses his gratitude for his restoration to health :

For me, (how late
A neighbour of the worms!) when I forget
The wonders of thy goodness ray'd on me,
And cease to celebrate, with matin harp
Or vesper song, thy plenitude of love,
And healing mercy; may the nightly power,
Which whispers on my slumbers, cease to breathe
Her modulating impulse through my soul;
Untun'd unhallow'd! discord string my lyre,
Idly, my fingers, press the fretted gold,
Rebellious to the dictates of my hand,
When indolent to swell the notes for thee,
Father of heaven and earth.

The subject of this poem would repel many, but we conceive that no lover of genuine poetry could read it without interest or profit. Its strong and beautiful thoughts are numerous. Take the following as a specimen of the former,—

In health we have no time to visit truth:
Health's the disease of morals: few in health
Turn o'er the volumes which will make us wise.

As a specimen of the latter take this.—

A Christian soul is God's beloved house;
And prayer the incense which perfumes the soul.

Again, in regard to Friendship.—

Her fetters are a strong defence; her chains
A robe of glory; Ophir gold her bands;
And he who wears them, wears a crown of joy.
Friendship's the steel, which struck, emits the sparks
Of candour, peace, benevolence, and zeal;
Spreading their glowing seeds.—A holy fire
Where honour beams on honour, truth on truth;
Bright as the eyes of angels and as pure.
An altar whence two gentle, loving hearts
Mount to the skies in one conspiring blaze
And spotless union. 'Tis the nectar-stream
Which feeds and elevates seraphic love—
Health is disease, life death, without a friend.

Among his other poems is a Hymn to May, a professed imitation of Spenser, and which, as one of his critics remarks, “in opulence of imagery, brilliancy of colouring, distinctness and propriety of attribute, and harmony of numbers, challenges every modern production,* and rivals, if not surpasses everything of the kind even in Spenser, from whom he caught his inspiration.”

The time of W. Thompson's death is uncertain. It was probably between 1760 and 1770. As our chief object in this notice of one of England's minor bards was to correct the mistake referred to above, and to call attention to the merits of one who is comparatively unknown, and as we think the few remarks made are sufficient for this purpose we will add no more, excepting a few lines on the Holy Bible, and which we would that our young friends would write in theirs. The lines are by W. Thompson and headed—

WRITTEN IN THE HOLY BIBLE.

Ye sacred tomes, be my unerring guide,
Dove-hearted saints, and prophets eagle-ey'd!
I scorn the moral fop, and ethic sage,
But drink in truth from your illumined page;

* This was written in 1794.

Like Moses' bush each leaf divinely bright,
 Where God invests himself in milder light !
 Taught by your doctrines we devoutly rise,
 Faith points the way and hope unbars the skies.
 You tune our passions, teach them how to roll,
 And sink the body but to raise the soul ;
 To raise it, bear it to mysterious day,
 Nor want an angel to direct the way.

TOO FAST.

EVERY age has its characteristics. The distinguishing feature of some has been a spirit of strife and controversy. Such was the fourth century ; another, that of Luther and his followers ; another, that of Wesley, Fletcher, Edwards, and their associates. But such is not the present. Since Napoleon's star set, there have been no protracted wars, and the earth in this respect has enjoyed comparative rest and quiet. So also in the political world there have been no very great revolutions and changes. True, France has turned one or two somersets, but it does not take her long to recover her normal position. The inroads of Britain upon the East, and of our own nation upon the South, are but a progressive development of inevitable causes. So also of theology—the fierce and angry disputes of former times have subsided, and mutual forbearance, toleration, and charity largely taken their place.

The tendency of some ages is to quietism and formality. Such were those usually termed the “ dark ages,” and some also not so dark. With such, there must be no agitation or novelty, but everything must proceed in the old beaten track. The old English stock partook largely of this character, and their Puritan descendants, who founded most of the North American colonies, followed closely their example. This quietist, conservative spirit, especially in the breasts of good men, has many excellencies, but it is not without its faults.

If we were to describe the character of the present age by a single word, that word would be *fast*. It is an age of fast politicians—the fastest is supposed to stand the best chance of success ; fast merchants—and if such run off the tract occasionally and get smashed, they are soon on again in as good trim as ever ; fast speculators, making fortunes ; plenty of fast young men ; fast horses, fast machinery, fast medicines, fast inventions and improvements, and so on to the end, if end there be.

The current religion does not fail to partake of the same character. There are fast churches, that make astonishing advances, unknown to any but themselves ; outstripping all their sisters, and so elevated, that it is about impossible to find a minister suitable for them anywhere. Yet fast ministers are not wanting ; but the misfortune is that the fast minister is often as far ahead of the church, as the church is of him.

Everything must be fast, new, dashing, marvellous. If one stops for usages, proprieties, even decencies ; he is prosy, an old foggy, and a bore. Everything, even within the precincts of the sanctuary, must conform to the hurry, rage, and turmoil without.

But a fast age may be too fast, and while religion will conform so far as it properly can to the spirit of the age, there is a point beyond which it will not, cannot go. Truth, right, principle are ever the same, and these can never be sacrificed to any reckless innovation. We are not to settle back to an opposite extreme of defiance ; but we should see in such times that our foundation is on the rock, and our course directed by the light from above.

Review.

THE EIGHTEEN CHRISTIAN CENTURIES. By REV. JAMES WHITE. *Foolscap 8vo., cloth, pp. 511. Edinburgh and London: Blackwood and Sons. 1858.*

THE world has grown apace since the beginning of the present era, and to christianity we must look for the explanation. There is no previous time with which it can be compared. There is none to show change so marked, none to indicate progress so certain, none on which to ground hope so glorious. The germs of the future are in the past; and how those germs will grow history can best declare. Of one thing we are well persuaded, that, wars, failures, flagrant and unblushing immoralities notwithstanding, there never was more evident indication of the dawn of brighter days than now. The indirect influence of christianity was never so great. The average of christian professors to the population was never so large. Their organizations were never so numerous. Their liberality was never so spontaneous. Their zeal rarely so active. With a stronger faith in God's truth, and in the wisdom and power of Christ's love, the church would very soon advance to the conquest of the world. God give his people both, and that right early!

It is the purpose of the book on our table to give in miniature the past eighteen centuries. The plan is good. It seeks to present the main features of each century, so that the "form and body of the time" may stand palpably before us. With what success this plan has been filled up, opinions will differ. Those who are disposed to carp at minor defects, will pronounce the whole beneath notice. But such as honestly regard the author's intent, will heartily thank him for his labour. In drawing, the artist first sketches an outline. After touches fill up the picture. In the portraits of the centuries given by Mr. White, we have just these first outlines. The detail and colour must be supplied by other hands. There are few books, however, more readable, and few that will convey a more faithful portraiture of the centuries of the christian era. For those whose business leaves but little leisure, and who are naturally desirous of turning that little to the best account, we have no hesitation in cordially recommending the volume before us. It is no very difficult task, as Mr. White suggests, to become familiar with the features and expression of eighteen friends, so as to distinguish the one from the other, and say what is characteristic of each. So we may judge of the eighteen centuries behind. They each have an individuality. "Let us look at the first century. Through the civilized world there is nothing but Rome. Under whatever form of government—under consuls, or triumvirs, or dictators, that wonderful city was mistress of the globe. Her internal dissensions had not weakened her power. While her streets were running with the blood of her citizens, her eagles were flying triumphant in farther Asia and on the Rhine. Her old constitution had finally died off almost without a blow, and unconsciously the people, still talking of Cato and Brutus, became accustomed to the yoke. For seven-and-twenty years they had seen all the power of the state concentrated in one man; but the names of the offices of which their ancestors had been so proud, were retained; and when Octavius, the nephew of the conqueror Julius Caesar, placed himself above the law, it was only by uniting in his own person all the authority which the law had created. He was consul, tribune, prætor, pontifex, imperator—whatever denomination conferred dignity and power, and by the legal exercise of all these trusts he had no rival and no check. He was finally presented by the senate with the lofty title of Augustus, which henceforth had a mysterious significance as the seal of imperial greatness, and his commands were obeyed without a murmur from the Tigris to the Tyre. But whilst in the enjoyment of this pre-eminence, the Roman emperor was unconscious that in a village of Judea, in the lowest rank of life, among the most contemned tribe of his dominions, his Master was born. By this event the whole current of the world's history was changed. The great

became small, and the small great. Rome itself ceased to be the capital of the world, for men's eyes and hearts, when the wonderful story came to be known, were turned to Jerusalem. From her, commissioned emissaries were to proceed with greater powers than those of Roman prætors or governors. From her gates went forth Peter and John to preach the gospel. Down her steep streets rode Paul and his companions, breathing anger against the church, and ere they reached Damascus, behold, the eyes of the persecutor were blinded with lightning, and his understanding illuminated with the same flash; and henceforth he proceeds, in lowliness and humility, to convey to others the glad tidings that had been revealed to himself. Away in all directions, but all radiating from Jerusalem, travelled the messengers of the amazing dispensation. Everywhere—in all regions, we shall encounter the results of their ministry; and as we watch the swelling of the mighty tide, first of christian faith and then of priestly ambition, which overspread the fairest portion of the globe, we shall wonder more and more at the apparent powerlessness of its source, and at the vast effects for good and evil which it has produced upon mankind. What were they doing at Rome during the thirty-three years of our Saviour's sojourn upon earth? For the first fourteen of them, Augustus was gathering round him the wits, and poets, and sages, who have made his reign immortal. After that date, his successor, Tiberius, built by stealthy and slow degrees the most dreadful tyranny the world has every seen—a tyranny the results of which lasted long after the founder of it had expired. For from this period mankind had nothing to hope but from the bounty of the emperor. It is humiliating to reflect, that the history of the world for so long a period consists of the deeds and dispositions of the successive rulers of Rome. All men, whatever their country, or whatever their position, were dependent in greater or less degree for their happiness or misery upon the good or bad temper of an individual man. If he was cruel, as so many of them were, he filled the patricians of Rome with fear, and terrified the distant inhabitants of Thrace or Gaul. His benevolence, on the other hand, was felt at the extremities of the earth. No wonder that every one was on the watch for a new emperor's character and disposition. What rejoicings in Italy and Greece, and Africa, and all through Europe, when a trait of goodness was reported; and what a sinking of the heart, when the old story was renewed, and a monster of cruelty succeeded to a monster of deceit! For the fearfulest thing in all the descriptions of Tiberius is, the duplicity of his behaviour. He withdrew to an island in the sunniest part of the Mediterranean, and covered it with gorgeous buildings, and supplied it with all the implements of luxury and enjoyment. From this magnificent retirement he uttered a whisper, or made a motion with his hand, which displaced an Eastern monarch from his throne, or doomed a senator to death. He was never seen. He lived in the dreadful privacy of some fabled deity, and was only felt at the farthest ends of his empire by the unhappiness he occasioned; by his murders, and imprisonments, and every species of suffering, men's minds were bowed down beneath this invisible and irresistible oppressor. Self-respect was at an end, and liberty was not even wished for. The emperor had swallowed up the empire, and there was no authority or influence beside. This is the main feature of the first or imperial century, that wherever we look we see but one—one gorged and bloated, brutalised man, sitting on the throne of earthly power, and all the rest of mankind at his feet. Humanity at its flower had culminated into a Tiberius; and when at last he was slain, and the world began to breathe, the sorrow was speedily deeper than before, for it was found that the imperial tree had blossomed again, and that its fruit was a Caligula." Who can wonder, when such was the general character of the men, that of the first twelve Cæsars only two died a natural death?

The second century presents a change of expression, while the main features are unaltered. Rome is still the centre; but the central power is beneficent and wise, although in Severus it seemed again to go back. "Be generous to the soldiers, and trample on ail beside," were the last words of the emperor to his sons, Geta and Caracalla. In the third century we see utter confusion and

want of order. The unity and despotism of Rome is broken. Tyrants and competitors spring up in every quarter of the empire. There was no settled authority—no government—no security. In the midst of this relaxation of every rule of life, christianity grew surely and unobserved, and from the very helplessness of the civil state was forced into the establishment of a regular organization for the defence of its adherents. The *fourth* century is mainly distinguished by the changes consequent on the removal of the seat of government from old Rome to new, from the banks of the Tiber to the shores of the Bosphorus; the establishment of christianity by Constantine; the reaction under Julian, the apostate, and the settlement within the empire of the Goths.

CONSTANTINE AND HIS POLICY.

"It is difficult," says Mr. White, "to gather a true idea of this first of the christian emperors from the historians of after times. The accounts of him by contemporary writers are equally conflicting. The favourers of the old superstition describe him as a monster of perfidy and cruelty. The church,—raised to supremacy by his favour, sees nothing in him but the greatest of men—the seer of visions, the visible favourite of the Almighty, and the predestined overthrower of the powers of evil. The easy credulity of an emancipated people believed whatever the flattery of the courtiers invented. His mother Helena made a journey to Jerusalem, and was rewarded for the pious pilgrimage by the discovery of the true cross. Chapels and altars were raised upon all the places famous in christian story; relics were collected from all quarters, and we are early led to fear that the simplicity of the gospel is endangered by its approach to the throne, and that Constantine's object was rather to raise and strengthen a hierarchy of ecclesiastical supporters, than to give full scope to the doctrine of truth. . . . Constantine perfected his work by establishing a titled nobility, who were to stand between the throne and the people, giving dignity to the one, and impressing fresh awe upon the other. In all previous ages it had been the office that gave importance to the man . . . but now there was no way left to the ambitious Roman to distinguish himself except by the favour of the emperor. The throne became, as it has since continued in all strictly monarchical countries, the fountain of honour. It was not the people who could name a man to the consulship, or appoint him to the command of an army. It was not even in the power of the emperor to find offices of dignity for all whom he wished to advance. So a method was discovered by which vanity or friendship could be gratified, and employment be reserved for the deserving at the same time. Instead of endangering an expedition against the Parthians by entrusting it to a rich and powerful countier who desired to have the rank of a general, the emperor simply named him *Nobilissimus*, or *Patricius*, or *Illustris*, and the gratified favourite, "the most noble," "the patrician," or the "illustrious," took place with the highest officer of the state. A certain title gave him equal rank with senator, the judge, or the consul. The diversity of these honorary distinctions became very great. There were the *Clarissimi*, the *Perfectissimi*, and the *Egregi*—bearing the same relative dignity in the court guide of the fourth century, as the dukes, marquises, earls, and viscounts of the peerage-books of the present day. . . . It was proposed by this division of the Roman aristocracy to furnish the empire with a body for show and a body for use; the latter consisting of the real generals of the army and the administrators of the provinces. And with this view the two were kept distinct; but military discipline suffered by this partition. The generals became discontented when they saw wealth and dignities heaped upon the titular nobles of the court; and to prevent the danger arising from ill-will among the legions on the frontier, the emperor withdrew the best of his soldiers from the posts where they kept the barbarians in check; and entirely destroyed their military spirit by separating them into small bodies and stationing them in towns. . . . The ordinary revenue of the empire was forty millions of our money a-year. Not a very large amount when you consider the number of the population; but this is the sum which reached the treasury. The gross amount must have been far larger, and an ingenious machinery was invented by which the tax was rigorously collected: and this machinery by a ludicrous perversion of terms, was made to include one of the most numerous classes of the artificial nobility created by the imperial will. In all the towns of the empire some little remains were still to be found of the ancient municipal government, of which practically they had long been deprived. There were nominal magistrates still; and among these the *Curiales* held a distinguished rank. They were the men who, in the days of freedom, had filled the civic dignities of their native city—the aldermen, we should perhaps call them, or more nearly, the justices of the peace. They were now ranked with the peerage, but with certain duties attached to their elevation which few can have regarded in the light

of privilege or favour. To qualify them for rank, they were bound to be in possession of a certain amount of land. They were, therefore, a territorial aristocracy, and never was any territorial aristocracy more constantly under the consideration of the government. It was the duty of the Curials to distribute the tax-papers in their district; but in addition to this, it was unfortunately their duty to see that the sum assessed on the town and neighbourhood was paid up to the last penny. When there was any deficiency was the emperor to suffer? Were the Nobilissimi, the Patricii, the Equestris, to lose their salaries? Or not, as long as the now ennobled curial retained an acre of his estate, or could raise a mortgage on his house, the full amount was extracted. The tax went up to Rome, and the curial, if there had been a poor-house in those days would have gone into it, for he was stripped of all. His farm was seized, his cattle were escheated; and when the defalcation was very great, himself, his wife and children, were led into the market and sold as slaves. Nothing so rapidly destroyed what might have been the germ of a middle class, as this legalized spoliation of the smaller landholders. Below this rank there was absolutely nothing left of the citizenship of ancient times. Artificers and workmen formed themselves into companies; but the trades were exercised principally by slaves for the benefit of their owners. The slave formed now by far the greatest part of the Roman population, and though their lot had gradually become softened as their numbers increased, and the domestic bondsmen had little to complain of except the greatest of all sorrows, the loss of freedom, the position of the rural labourers was still very bad. There were some of them slaves in every sense of the word—mere chattels, which were not so valuable as horse or dog. But the fate of others was so far mitigated that they could not be sold separate from their family, or except with the land."

The *fifth* was the transition century. The vast fabric of Roman power fell to pieces. Internal corruption made the empire an easy prey to the Vandals. Then first sprang into existence modern states, and then the church, grown more priestly and powerful, began with unheard-of arrogance to lord it over God's heritage. The *sixth* century is divided off from the rest by the settlement of the Lombards, the influence of Justinian, and the birth of the prophet Mahomet. In the *seventh* century Rome once more became mistress of the world, but a mistress by reason of her priestly power; and yet at that very time the crescent of Mahomet was seriously menacing her Eastern possessions. The *eighth*, *ninth*, and *tenth* centuries are respectively to be recognized: the first by the growth of the empire of Charlemagne; the second by its dismemberment, and the further increase of papal power; and the third by the darkness and despair that brooded over exile and cot, noble and peasant, king and people. This century was the beginning of that period so truly called "the dark ages." The *eleventh* century was the church-building age, the era in which flourished the proud priest Hildebrand, and when Peter the Hermit first roused Europe to march off to Palestine on an insane crusade. The elevation of learning, the combination of rank with rank caused by the mutual danger of lord and serf in the crusade, the rise of freedom by the commercial activity imparted by the same cause to the towns, and the influence of chivalry and christianity combined upon the condition of women—are the main features of the *twelfth* century. The butchery of the Albigenses, the Magna Charta of England, the rise of the Communes, and the termination of the crusades, are traits sufficiently striking to distinguish the next. An age that produced five such men as Dante, Petrarch, Boccaccio, Chaucer, and Froissart; an age when Wicliffe first translated the Bible into English; when Courtrai, Bannockburn, and Crecy were made famous for ever—is one that must stand out broadly defined and clear, and that was the *fourteenth* century from the birth of Christ. The death of feudalism, the battle of Agincourt, the siege of Calais, the fate of Joan of Arc, the invention of printing, and the discovery of America, will suggest the main lineaments of the following age. The features of the three last centuries are too well known to need repetition here. The reformation of the first, and the rebellion in the second, are "familiar in our mouths as household words." Luther and Cromwell are the two great figures who pass majestically before us, and of them there is now no need to speak. The past century is still fresh in the minds of some living, and its influences we see everywhere around us.

We have thus very roughly indicated the course pursued by Mr. White. His

book is not a mere table of events; chronology, and nothing else. The main facts of every century are presented with some pictorial skill, and occasionally with great effect. The principal figures in each are not lifeless automata, but breathing men. Caesar, king, priest, scholar, pleb, or burgher, it matters not; all have a manly decent and a human gait. The first six chapters, we are compelled to say, notwithstanding all this, are written with the most care, and the last three with the least. There is a power and brilliance in the opening chapters that we look for in vain in the latter half of the book. It would appear, from this sad falling off, that the inspiration had evaporated in the act of composition. The latter portion would bear a thorough and impartial revision.

Obituary.

MRS BETTY CRAVEN was the second of two daughters, who with one son, now the Rev. J. Holroyd, of Barton, formed the sole offspring of William and Hannah Holroyd. She was born at Allerton, near Bradford, Yorkshire, March 16th, 1830. She was bereft of a very pious mother at the tender age of five, but was taken care of first by her christian grandfather, a deacon and trustee at Thornton Independent chapel, and then by her pious uncle and aunt. At Thornton she was sent to the Sabbath school, where for years she eagerly drank in the pious instructions of her teacher.

After a foundation of a religious education had been thus laid, she returned home to her father, sister, and brother,—then residing at Wilsden. The intreaties of her sister, and the prospect of better employment, were the principal inducements that led to her return home. Her stay at Wilsden, however, was but short. A general depression of trade induced the family to remove to Allerton, in hopes of finding more settled and suitable employment. Here she soon sought and found the Independent Sabbath school, at which place she became concerned about her soul, and commenced to attend the inquirers' meetings.

Another reverse in trade induced her to remove alone to Bradford. Many fears were now entertained as to the permanency of her religious impressions. Fortunately, she soon made the acquaintance of some pious person attending Tetley Street chapel, where she found a spiritual home; and under the faithful and earnest ministry of the late Mr. Rose was very much benefitted. She now commenced anew to seek with all her heart the salvation of her soul. Nor did she seek in vain. By believing in the finished work of Jesus she obtained pardon, and was soon after baptized, and united with the church August 12th, 1849. In December, 1851, she became the wife of one of our deacons, brother Elijah Craven. By him she had three children, all of whom have died in their infancy. Last of all the mother died also.

In reviewing the life of our departed sister, we find that as a scholar she was punctual and regular at school, and exceedingly attentive to what she heard; so much so, that she made considerable proficiency in divine knowledge. This she was able to do in consequence of her unusually retentive memory, as was seen in her being able, even up to the time of her death, to repeat many beautiful hymns and passages of scripture, which she learned in the Sabbath school when very young. Her attachment to the school was very great. Hence, in connexion with all her removals, her first object almost was to seek out a Sabbath school. This she did at Wilsden, Allerton, and Bradford. And how reciprocal were the unions formed by her at those several places. While at Wilsden, the pious attention and affectionate manner of her devoted teachers made a deep impression upon her mind. Especially was this the case with one teacher, named Miss Anderson; towards her the deceased felt a strong attachment unto the time of her death. Nor was this affection all on one side. Miss A. was much attached to her, as she showed by grieving at her removal, and also by

often calling to see her after her marriage and settlement in Bradford. She was also affectionately esteemed by her class-mates, with some of whom she kept up an intimate acquaintance until death removed them to another sphere.

As a member of the church and teacher in the Sabbath school, she was all we could wish. Her punctual, regular, and prayerful deportment in the Sabbath school was apparent to all; and in her teaching she ever sought to preach Christ and Him crucified to her youthful charge. And how careful she was to adorn the doctrines of Christ in all things. Hence, she "studied to be quiet and mind her own business;" talk-telling, backbiting, and evil-speaking her soul hated. She rejoiced in the exclamation of David, "Behold, how good and pleasant it is for brethren to dwell together in unity."—Psalm cxxxiii. 1. She was a lover of peace; and hence the language of her heart with reference to the church was, "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, peace be within thee."—Psalm cxxii. 7, 8. She delighted in the ordinances of God's house, and rejoiced in the prosperity of Zion. She was much attached to the ordinance of the Lord's supper, and the experience meetings, from which she never absented herself without a sufficient cause. Her disposition was honest, kind, and confiding; her conversation grave, instructive, and seasoned with grace; and her deportment watchful, humble, and devout: hence, concerning her it might be said, "Behold an Israelite indeed, in whom there is no guile."—John i. 47.

As a wife, mother, and neighbour, she illustrated in her conduct the following scriptures:—"She looketh well to the ways of her household, and eateth not the bread of idleness. Her husband also, and he praiseth her."—Prov. xxxi. 27, 28. "Train up a child in the way he should go: and when he is old, he will not depart from it."—Prov. xxii. 6. "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."—Matt. v. 16.

As a suffering and dying christian, she was patient, resigned, peaceful, and confident. For some time she has suffered much, but patience had its perfect work. When on one occasion she found herself unconsciously about to complain, she checked the feeling, and in effect exclaimed, "How shall I do this great wickedness and sin against God."—Gen. xxxix. 9. She was also quite resigned. She affirmed that the Lord had a right to do with her as he thought best. Upon seeing her husband weep, she said, "My dear, why do you weep: if the Lord takes me away, it will be all for the best; if he restores me, it will be all for the best. 'He is too wise to err, and too good to be unkind.' He has taken our little ones from the evil to come: they are better off than being here. In case of my death, you would have done what you could for them, but you could not always have been with them; and they would have had no mother to comfort them, soothe their sorrows, and wipe away their tears, for no one can feel for them like a mother." And then how peaceful she was, "Being justified by faith she had peace with God through our Lord Jesus Christ."—Rom. v. i. Hence, with the greatest calmness she exclaimed, "I am ready either for living or dying." She was also confident in the midst of all her suffering; but her confidence was in Christ. Early on the morning on which she died she said her time here was short, and then called out from the top of her voice, "O come, Lord Jesus, come quickly and receive my spirit." She continued to suffer very much during the day, and when asked by a member of the church who called to see her, if Christ was precious, she answered, *yes*. A short time before she died, she assured her husband that she was trusting to Jesus, and that she believed he would save her. Her end was now at hand. About a quarter-past nine in the evening of January 18th, 1858, she calmly fell asleep in Jesus, realizing no doubt in her experience the following lines:—

"The world recedes, it disappears,
Heaven opens on my eyes, my ears
With sounds seraphic ring.
Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy sting?"

Her death was improved to a large assembly on Lord's day evening, January 31st, from Hebrews vi. 12,—“That ye be not slothful, but followers of them who through faith and patience inherit the promises.”

The writer cannot conclude without expressing his gratitude to Almighty God for the personal benefit he has derived from the prayers, intelligent conversation, and holy walk of the departed. Verily she had power with God and prevailed. She held communion with heaven, and walked in the light of the Lord. It was encouraging to hear how she could expatiate upon the work of Christ, the joys of salvation, and the bliss of immortality. This she did with great clearness and fluency. Often has the writer felt like a child at the feet of some Gamaliel while listening to her devout and intelligent conversation; and often has he returned from visiting her exclaiming, “O blessed christianity! that can thus support the mind and fill it with boundless joy and comfort when the body is so near returning to the earth as it was, and the spirit to God who gave it.” B. W. B.

MRS. JARROM. EMMA, the beloved wife of Mr. Thomas Jarrom, of Diseworth Fields, Leicestershire, was the daughter of the late James and Elizabeth Cumberland, of Newtown Linford, in the same county. She was born on the 23rd of November, 1825, and died on the 11th of June, 1857.

The family attended divine worship at the General Baptist chapel, Woodhouse Eaves. The means of grace were sanctified to the enlightenment of her mind. She experienced the transforming influence of divine grace, and gave evidence of the great change in a corresponding life and conversation. Though situated at a considerable distance from the house of God, and had to wend her way from the very top of the Charnwood Forest hills, yet we generally found her in her place in the christian sanctuary.

Having given herself to the Lord, she gave herself to his people, according to his word. She fully satisfied the church that she was a proper subject for christian fellowship, and was baptized November 1st, 1846. She was an intelligent and consistent member of the church at Woodhouse, &c., until she was married and removed from Blakes Hay to Diseworth Fields. She now worshipped with the church at Kegworth and Diseworth, and was dismissed to their fellowship, and continued in union with them until she was called to her final reward.

The writer of this notice had not the opportunity of seeing her in her last illness; he visited her in a former affliction, and found the mind calm, resigned, and hopeful. At that time it was obvious that her days were numbered. A pious relative of the departed had every opportunity to ascertain her state and feelings, as the world was receding and eternity opening before her. She says, “It was truly delightful to see her happy and comfortable state of mind; she was quite prepared for the change.”

We buried her by the side of her father and mother, in the burial ground at Woodhouse Eaves, where she awaits the resurrection of the just,—

“In hopes of glory to be quite involved!
To smile at death! to long to be dissolv'd!
From our decays a pleasure to receive!
And kindle into transport at a grave!
What equals this?”

J. S. L.

CATHERINE BRISE, of Broughton, was brought to a knowledge of the truth, and baptized in November, 1851, with a number of others. She remained a consistent member of the General Baptist church at this place till death. She was one that delighted in prayer. She loved the Bible. It was her constant companion during her affliction. She loved the habitation of the Lord's house. She loved the cause of Christ, and contributed liberally towards its support. After being laid aside for eight months, in 1856-7, she rallied, and she was again seen at the house of God. At the close of last summer affliction again

seized her; nor was she permitted to enter the house of God again, till carried to the house appointed for all living. Her end at last was rather unexpected and sudden. She died January 7th, 1858. W. U. B.

Correspondence.

THE COLLEGE LIBRARY.

To the Editor of the General Baptist Magazine.

DEAR BROTHER,—I am happy to have to acknowledge the generosity of R. Pegg, Esq., Derby, in responding to the appeal made in the Magazine relative to a valuable and much needed work of reference, Smith's Dictionary of Greek and Roman Geography, price £4.

I have the further pleasure of acknowledging the receipt of the undermentioned:—Hamilton's Congregational Lectures. Gilfillan's Bards of the Bible. Jenkyns on the Atonement. Jenkyns on the Holy Spirit. The Life of Schiller, Mammon, and some smaller volumes, presented by Mr. Joseph Truman, Nottingham. Vinet's Homiletics, presented by Mr. Stenson, of Coalville. And Tennyson's Poems, presented by my respected colleague, the Rev. W. R. Stevenson.

Hoping for other tokens of regard for the Institution,

*Sherwood Rise, Nottingham,
June 9th.*

I am, yours sincerely,

W. UNDERWOOD.

Intelligence.

CONFERENCES.

The MIDLAND CONFERENCE met at East Leake on Whit Tuesday, May 25th. Mr. T. R. Stevenson, of Ilkeston, preached in the morning from Luke v. 3-7, "And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land," &c. Mr. Dunn was chairman at the afternoon meeting, and Mr. T. Gill, of Melbourne, opened with prayer. There was a large attendance of representatives and friends from Nottingham and the neighbourhood, and the business awakened more than usual interest. Seventy-three were reported as baptized since the Easter Conference, and one hundred and thirty-six remained as candidates. From sixteen churches there was no report. After the minutes of the last meeting were read, the following was the order of business:—

1. *Case from Mansfield.* A letter was received from the church at this place asking advice as to the transfer of the mortgage on their chapel. Mr. Wood, of Mansfield, having also explained the circumstances of the people, and mentioned the names of the trustees, it was resolved—That this Conference, while heartily sympathizing with Mr. Wood, recommends the friends at Mansfield to seek an early consultation with the trustees concerning this business.

2. *Case from Knipton.* Mr. W. Bennett having further reported, it was agreed—1. That, if the trustees do not object, the Conference recommends that for the present the deeds remain in the hands of the committee. 2. That the best thanks of the Conference be given to the committee for their efficient services in this case.

3. *Application for admission into the Conference.* *Millstone Lane, Leicester.* The friends who had formerly worshipped in the New Hall, Leicester, reported that they had taken a chapel in the before-mentioned part of the town, for two years; the church at Dover street, from which they had separated, not opposing their admission, it was agreed—That the church at Millstone Lane be received into the Conference, and recommended to the next annual Association.

4. *Chapel Debts.* After some discussion on the case from Mr. Ellis, the Conference resolved—That while we appreciate the kindly feeling of our brother, as evinced in the case presented at the last meeting, we do not deem his plan at present practicable.

5. *The Magazine.* A case was presented from Broad Street church respecting an increase in the price of the Magazine. It was resolved—That this case be deferred for consideration to the next annual meeting.

6. *Reply from Mr. Buckley to the letter of sympathy sent by the Conference to the Missionaries.* This reply had been unavoidably delayed. It was one of the many India letters saved from the wreck of the *Ara*, off Trincomalle, in Ceylon. From the late hour of the meeting, and the fact that many friends from a distance were compelled to leave, it was agreed—That Mr. Buckley's letter be printed in the Magazine as early as possible.

The collection for incidental expenses of the Conference was £2 18s. 4½d.

The next Conference to be held at Hugglescote on the last Tuesday in September (28th). Mr. J. F. Stevenson, B.A., of Mansfield Road, Nottingham, to preach.

Mr. Staddon, of Quorndon, preached in the evening.

JOSEPH J. GOADBY, Secretary.

The YORKSHIRE CONFERENCE was convened at Heptonstall Slack on Tuesday, May 25th, 1858. Mr. Batcy opened the morning service, and Mr. Maden preached from John xv. 5, last clause, "Without me ye can do nothing." The brethren met for business at half-past two p.m.; the minister presided, and Mr. Taylor prayed. The attendance was large. From the reports presented thirty-nine had been baptized since the last Conference, and eleven remained as candidates. Resolutions passed:—

1. That Todmorden be adopted as the Home Mission station for the Yorkshire district.

2. That the brethren hereafter named form a committee to co-operate with the Todmorden church as they may deem expedient, viz., R. Hardy, Jonathan Ingham, J. Horsfall, T. Horsfield, J. B. Lockwood, and C. Springthorpe.

3. That the travelling expenses of the deputation to Todmorden be paid out of the Conference fund.

4. That the recently formed General Baptist church at Heywood, Lancashire, be recommended for admission into the Association.

5. That brother Springthorpe, in the absence of Mr. Hardy, sketch out the Home Mission report.

6. That this Conference send a petition to both Houses of Parliament in favour of Lord Bury's Bill to legalise marriage with a deceased wife's sister; and also, that every separate church petition for the same object.

7. That we recommend the churches, before engaging a minister coming from another denomination, to confer with the Association committee, yearly appointed to consider such cases.

8. That brother Springthorpe inform the secretary of the Association that there is no church either at Manchester or Salford in connexion with our body.

9. Question proposed.—What more can we do to extend the Redeemer's kingdom?

10. That the next Conference be at Shore, on Tuesday, September 28th, and that Mr. Sutcliffe, of Staleybridge, be the preacher. Service in the morning.

Brother Sutcliffe closed with prayer.

C. SPRINGTHORPE, Secretary.

The LINCOLNSHIRE CONFERENCE was held at Spalding, on Wednesday, June 9th, 1858. Brother Matthews opened the morning service with reading and prayer, and brother Cotton preached from Levit. xix. 30. Brother Jones, of March, preached in the evening from Job xxxvi. 7. At the meeting for business in the afternoon the reports from the churches were very cheering; thirty-three had been baptized since the last Conference, and nineteen remained candidates for baptism. The Home Mission accounts were read and audited, and there is a balance in hand of £23 17s. 10d. Resolved:—

1. That £10 be voted to Castleacre.
2. That £15 be voted to Peterborough.
3. That £12 10s. be voted to Holbeach.
4. That £10 be voted to Whittlesea, conditionally, and that brethren Jones (March) Pike, and Barrass, be a committee to advise with the friends there in their efforts to obtain a minister.
5. That we thank the treasurer (Mr. R. Wherry) for his past services, and request him to continue in office another year.
6. A case having been received from the church at Long Sutton, it was resolved—That brethren Cotton, Jones (March), and R. Wherry, be a committee to confer with the friends there.
7. That we regret that the way does not seem clear to re-open and supply the chapel at Snowbridge; and that the trustees therefore be left to do what they deem best.
8. That the case from Yarmouth be referred to the Association.
9. That we thank brother Cotton for the sermon preached this morning, and request him to send the substance of it for insertion in the Repository.
10. That the next Conference be at Fleet, on Thursday, September 23rd, and that brother Jones, of Spalding, preach in the morning.

THOMAS BARRASS, Secretary.

SUNDAY SCHOOL UNION.

The Lincolnshire and Cambridgeshire General Baptist Sunday School Union Meeting was held at Gedney Hill on Thursday, July 23, 1857. Brother A. Jones, of Gosherton, was chairman during the morning sitting. At ten the teachers assembled to hear the reports from the various schools, which were of a very cheering nature from some, and from others somewhat discouraging. Reports were read from Boston, Witham Green, Coningsby Fleet, Holbeach, Gedney Hill, Gosherton, Pinchbeck, Kirkby Underwood, Spalding and Sutterton. Verbal reports from Tydd, and March. At eleven Brother Cholerton, of Pinchbeck, preached from Philippians iii. 8, "The excellency of the knowledge of Christ Jesus my Lord." At half past two the friends met to attend to the general business of the Union, when Brother Bates, of March, was called to the chair, when the following resolutions were passed.

I. That the minister of the place be the chairman at the morning meeting, and that it be the business of the meeting to elect a chairman for the remainder of the day immediately after dinner.

II. That the case from Fleet, referring to the occasional corresponding by letter of the various schools with each other, be considered; and resolved, that the Secretary of the Union, with superintendents and Brother Foster form a corresponding committee at the close of this meeting and report at the evening meeting.

III. In reply to case from Spalding—that we encourage the spirit of earnest enquiry in our junior teachers more than we have hitherto done.

IV. Case from Sutterton on "canvassing" elicited very animated conversation and discussion, when the importance of teachers visiting their *own* classes was very warmly recommended.

V. That if the meeting cannot conveniently be held at the regular time the place where it is held shall give all the schools at least four weeks' notice of such alteration.

VI. That the Union Meeting be held at Boston the last Thursday in 1858.

VII. That Brother Chamberlain be the preacher, in case of failure Br. Cotton.

VIII. Moved—that the thanks of this meeting be given to Brother Cholerton for his very practical and excellent sermon.

IX. That an account of this days proceedings be sent to the *General Baptist Repository*.

The corresponding committee recommend that the following places write each other monthly during the year:—

Spalding with Long Sutton, March with Coningsby, Pinchbeck with Holbeach, Sutterton with Tydd St. Giles, Gosberton with Fleet.

Number of teachers, 210; number of children, 1519.

At half past six the evening public meeting commenced by the chairman giving out a hymn. Brother Foster of Spalding prayed. Addresses were delivered by Brethren Green of Spalding, Long of Gosberton, Fysh of Fleet, Starbuck of Boston, Ewen of March, Chamberlain of Fleet, Jones of Gosberton. The addresses were marked by deep earnestness for the good of souls and the glory of God. Much holy feeling was produced, and very many were the expressed resolves that next year if spared should see them more devoted teachers. All felt it good to be there, but our chairman hinted that as he and many others had a long journey before them, it was time now to close the meeting.

S. S. B.

BAPTISMS.

SHEFFIELD, Cemetery Road.—On Lord's-day, May 20th, six young friends were baptized by our pastor; two of the candidates were sons of two of our respected deacons; one was a member of an Independent church in the town, the other five were received into fellowship and to the Lord's table on June 6th, after a suitable address from their minister.

J. H. A.

LOUTH, Northgate.—On Sunday, May 20th, three persons were baptized. The sermon was preached by the pastor, and the ordinance of baptism was administered by the Rev. Thomas Burton.

MELBOURNE AND TICKNALL.—Lord's-day, June 6th, was a "high day" to the friends in these places. In the morning the chapel at Melbourne was quite full. Mr. T. W. Marshall read the scriptures and prayed, and Mr. Gill, after a sermon on "the joy produced by the success of the Gospel," baptized ten persons, one of whom is a Wesleyan, and intends to retain her connection with that body. At five p.m. Mr. Gill preached again in the Market-place to a very large and attentive congregation, this being one of a series of open air Sabbath services, unitedly conducted by the Wesleyans, Independents and Baptists, which are producing most cheering results. After the Evening service in the Melbourne chapel, about 180 persons remained at the prayer meeting. In the Afternoon and Evening of the same day, two excellent sermons were delivered in behalf of the Sabbath school at Ticknall, by Mr. T. W. Marshall. The chapel on both occasions was crowded, and an ample sum was collected for carrying on the interests of the school another year.

T. GILL.

LOUGHBORO', Wood Gate.—On the first Lord's-day in June, seven friends put on Christ by baptism.

NOTTINGHAM, Stoney Street.—On Lord's-day, June 6th, thirteen dear friends made a public profession of Christ by being baptized in his name. In the Afternoon of the same day they were afterwards received into the fellowship of the church at the Lord's table. A friend belonging to the Methodist Society was also baptized at the same time, but continues united with that body.

B. W. Y.

PETERBORO'.—On Lord's-day, May 30th, three candidates were baptized in the General Baptist chapel at this place, and were afterwards received into the church.

BARTON.—It is with pleasure we inform our brethren in Christ that the ordi-

nance of believers' baptism was again administered in our chapel on Lord's-day morning, June 13th. Mr. Holroyd preached a most impressive sermon on the subject of baptism, founded on "thus it becometh us to fulfil all righteousness," after which Mr. Bott baptized twenty three friends on a profession of their faith in Christ. In the afternoon Mr. Bott gave us a delightful discourse from "I can do all things through Christ strengthening me." A most solemn address was delivered to the newly baptized, and the right hand of fellowship was given them who for the first time communed with us at the Lord's table. Our chapel was exceedingly crowded on both occasions, a considerable number being on the outside, which could not be admitted. It was indeed a very high day with us, and no doubt many found it good to be there. We have nine more candidates and a number of anxious enquirers. What hath God wrought. Great things He is doing for us whereof we are glad.

H. INSLEY.

ANNIVERSARIES.

LOUTH, Northgate.—The annual missionary services were held on Sunday, March 14th, and following days. The Revs. W. Miller and J. Lewitt attended as the deputation. The attendance was very good, and the heart-stirring statements of the missionary, and the eloquent appeals of Mr. Lewitt were listened to with deep interest. The proceeds of these services were upwards of £26.

NORTHALLERTON, Yorkshire.—On Lord's-day, May 16th, excellent sermons were preached by the Rev. W. Wallis, of Boroughbridge, in the morning and evening at Brompton, and in the afternoon at Northallerton; the Rev. T. Yeo (Independent) read and prayed, and the Rev. W. Wallis preached. On the 17th we held our annual tea meeting at Northallerton, after which addresses were delivered by the Revs. W. Wallis, M. Dawson, of Bedale, Burroughs, of Measham, W. Stubbings (Baptists), T. Yeo, and G. Dawson (Independents). The collection and profits were appropriated to the reduction of the debt on Brompton chapel.

W. STUBBINGS.

BARTON FABS, DAY SCHOOL.—On Thursday, the 27th of May, the day school connected with the Baptist chapel in this place held its anniversary services. The examination of the scholars took place at half-past one p. m., and reflected great credit upon the teachers and scholars. Very pertinent replies were given to questions on the scriptures generally, and especially on portions read during the afternoon—on English history, geography, English grammar—in mental arithmetic, and other subjects. At four o'clock upwards of 450 persons sat down to tea in the school-room, and in a large tent provided for the occasion. The evening meeting commenced at six o'clock, when a selection of sacred music was performed by the choir and other friends, and addresses were delivered by the Revs. W. Gray, J. Holroyd, and E. Bott. We gathered from a statement made by the chairman, that this was the fifteenth anniversary of the school—that it was conducted on the voluntary principle—that its cost per annum was £70, about £26 of which we realized by the children's pence, and the remainder by the free contributions of the friends—that it was unsectarian, being a modification of the British system—that the education given was both secular and religious, and that the school contained 130 children. The day was one of unusual interest. The spacious chapel was crowded both in the afternoon and evening, and the usually quiet village of Barton presented a most animated appearance. The production of the tea, together with the evening collection, amounted to £33 3s. 3d.

MALTRY, ALFORD, and LOUTH (Walker Gate) missionary meetings are just concluded. We have been highly favoured. The deputation to us consisted of the Rev. J. C. Pike, our highly esteemed secretary to the Foreign Mission, and the Rev. H. Wilkinson, from Orissa. The former preached at Maltry and Alford, and the latter at Walker Gate, Louth, and both attended and spoke at our missionary meetings. We were also gratified and profited by the valuable assistance at Walker Gate of the Rev. George Buttle, a returned Wesleyan missionary from New Zealand. Besides the above named brethren, Barker,

Independent, Orton, G. B., White, P. M., assisted us. Collections, subscriptions, &c., amounted to £48 14s. 7d. Brother Kiddall, our senior pastor, presided at Louth, and brother J. C. Smith, our senior pastor, at Maltby. J. K.

FORNCETT.—The friends finding that the roof of their old chapel was broken in, determined on making efforts to new roof it. Three brethren promised to get or give one pound each in the course of the year; their promises encouraged others, arrangements were made—many feared being involved in difficulties. But now the work is done, and with what we have in hand and in promise the entire expense will be met. The friends seem lost in wonder. On May 24th we had a public tea meeting, which was well attended. The large congregation in the evening was addressed by Mr. Williams, Wesleyan minister, from New Buskenham, J. H. Fillett and J. Smith, Esqs., from Norwich, and Mr. Finson. The friends give no signs of being weary in well doing. We propose to build a baptistry in the chapel yard, but the expense is at present beyond our means, but favourable signs of prosperity dawn upon us. G. MADDEYS.

BARROWDEN.—On Whit Sunday our esteemed pastor preached two excellent sermons on behalf of the Sabbath school. Although our congregations were small the collections were liberal. On the following day the children partook of their annual treat, after which a meeting was held, and several of the scholars recited select pieces of poetry. J. C.

SHEFFIELD, Cemetery Road.—On Lord's-day, May 9th, our school anniversary sermons were preached to good congregations, especially in the evening, when the place was filled to overflowing. The sermons were in the morning by our pastor, Rev. H. Ashbery, in the afternoon by the Rev. J. Braekley (Presbyterian), and in the evening by the Rev. J. E. Giles (Baptist). Collections good. C. A.

HEPTONSTALL SLACK.—On Whit Monday we had our annual juvenile missionary tea meeting. For a series of years the Sunday school at Slack, which at present numbers but 204 scholars and 40 teachers, has subscribed £10 or £12 per annum to the funds of the Foreign Mission. During the last year £11 has been raised. The evening meeting received additional interest from the presentation of a testimonial to the senior superintendent of the girls' school. The lady in question having been identified with the school 38 years, the female teachers and scholars were wishful that some token of their high appreciation of her acceptable and protracted services should be given. An effort was commenced among themselves, and a copy of Baxter's Comprehensive Bible, richly and elegantly bound, was procured, value six guineas. The following inscription is inserted within the folds of this beautiful volume:—"Presented to Miss Grace Gibson, of Greenwood Lee, by the teachers and scholars of the Girls' Sabbath school, Heptonstall Slack, as a tribute of their affectionate regard for her many christian virtues; as a memento of their gratitude for her long and faithful service of thirty-eight years of unwearied toil, as a teacher and superintendent in the Sunday school; and as a pledge of their enduring esteem, and fervent prayer for her continued usefulness and future welfare." The tone of the meeting was highly spiritual and impressive; and while reference was made to the dear departed, who in the space of 38 years had passed from the pastorate, the church, the school, and the home, each seemed to feel an approach to the rapt communion of the blessed, and to say, "This is none other but the house of God, and this is the gate of heaven."

On Lord's-day, May 16th, the Rev. T. Stevenson, of Leicester, preached our school sermons. The congregations were large and attentive. Collections £32 2s. 11d.

KIRTON IN LINDSEY, MISSIONARY SERVICES.—The annual missionary meeting was held in this place on Wednesday, May 26th. Mr. Stapleton, the pastor of the church, presided. Addresses were delivered by Messrs. Bray, of Brigg, Orton, of Louth, and Wilkinson, the missionary. The attendance, the amounts realized by missionary boxes, and the proceeds of the meeting, were all encouraging.

SHEFFIELD. Cemetery Road.—On Lord's-day, June 6th, two sermons were preached on behalf of our Foreign Missions; that in the morning by the Rev. W. Millar, and in the evening by our pastor, Rev. H. Ashbery. On the Monday following, June 7th, the Rev. W. Millar delivered a most excellent lecture on "Missions in India." Collections not known to the writer. C. A.

HEYWOOD, LANCASHIRE. Past r's welcome. On Tuesday evening, June 15, 1858, an interesting meeting was held in Queen Street school-room, Heywood, for the purpose of welcoming the Rev. J. Batey, of Burnley, as the pastor of the General Baptist church. Mr. Noble, of Rochdale, a member of the church, and son of the late Mr. Noble, fifty years deacon of the General Baptist church, Queens-head, presided. The meeting was addressed by the Rev. T. Horsfield, Rev. T. W. Pearson, United Methodist Free Church minister, Rev. Evan Davies, Independent, Mr. Batey, and other friends. After a vote of thanks to the ministers who had attended, Mr. Pearson moved, and Mr. Davies seconded, That this meeting cordially and heartily welcome Mr. Batey to the town. It was carried unanimously. After singing the doxology the interesting proceedings terminated.

There is a population of nearly 20,000 in Heywood, and is surrounded by large towns in which there are no General Baptist churches. May this infant church be the means of extending the connexion in this locality.

Notes of the Month.

ECCLESIASTICAL.

June 17. Our notes must be written before the usual date, because of the approach of the *Annual Association*. In correcting proofs we may be able to add a line during the progress of that meeting indicating the course of events and their combination. At that meeting the very grave position of our Academical Institution, with the probable retirement of one or more of its officers, will demand anxious attention.

The locality of the Association this year—London—is unfavourable for the taking of a full connexional action on any matter, as the principal strength of the denomination is found in the central, east, and northern counties.

Leaving our own body, which is among the smallest tribes of Israel, we proceed to a note or two as to other organizations.

The *Protestant* part of the Episcopal Establishment, has been greatly shocked by the disgusting disclosures made as to the confessional instituted by the Rev. A. Poole, in the parish of St. Paul, Knightsbridge. An "indignation meeting" was held on Friday, the 11th, in Piccadilly, when the Hon. and Rev. F. Baring gave the testimony of a number of poor women as to the vile inquisitorial ordeal they had been induced to pass through. Mr. Poole denies the whole testimony of these witnesses as "entire and deliberate falsehoods." The Bishop, however, has withdrawn Mr. Poole's licence. The Bishop of Exeter has been defeated by the Tiverton Burial Board about the four feet wall separation between the cemetery grounds. The case was tried at the Court of Queen's Bench. A Bill for the permission of Jews into the House of Commons it is supposed will pass the Lords. It is not certain that Lord Derby will oppose the Church Rate Abolition Bill.

Worcester Cathedral is now to be added to those where special services are held. Open air preaching on the Royal Exchange steps by clergymen is a fact. The Archbishop of Canterbury is seeking for more missionaries for India, under

the auspices of the "Propagation Society," "Qualified Clergymen" being rather shy of India at present.

The Popish priesthood, it seems, are prohibiting enlistment in Ireland; not from any aversion to war but from hatred of Protestant England.

It is thought by some, that an Edict of the French Emperor against *Colporteurs*, is intended to suppress the distribution of the Bible in France. Poor France! priest-ridden, dragooned, under the dominion of Pretorian guards and a wily despot, what awaits thee and thy children in the coming future?

Of Sweden, notorious for its intolerant Lutheran clergy, and their persecution of Baptists, we learn that six women have been banished and deprived of all their civil rights for becoming Catholics!

The abolition of "Minister's money" in Scotland, by Parliament seems not improbable.

GENERAL.

THE progress of legislation under the Tory Government is more liberal and satisfactory to reformers than under the finality Whigs. Lord John Russell when in power gave the cold shoulder to his friends; and Lord Palmerston promised and was witty, but did not perform. But the present Government, by the help, or to secure the support of the independent liberals, gives way to, or concedes very substantial measures. The abolition of the property qualification for members of the House of Commons has passed its third reading in the Lords, and only awaits her majesty's signature to make it law. Though the Fallot has again been rejected in the Commons, its minority acquires strength. We do not hope for so much from the Ballot as some do, but the fact that landlords compel their tenants, on pain of ejection to vote for their nominees in the counties, makes a county election a mere sham. The Bill for the equalization of the county and borough qualifications would make some difference, as the class of voters thus created would be free from mere servitude. It has already passed its second reading in the Commons. Lord Derby has promised to oppose it in the Lords. We shall see.

The Neapolitan Government has succumbed to justice. It has agreed to pay £3000 compensation to the English engineers it so unjustly incarcerated, and to give up the *Cagliari* and her crew not to Sardinia but to England.

The French armaments, by sea and land, have awaked alarm in many minds, lest a treacherous descent on England may be designed. Low as is our opinion of the Emperor, and foolish and braggart as are his colonels, we do not think that in the face of all pacific Frenchmen, and of all Europe he would countenance a deed so vile towards a great and friendly power.

The search of vessels bearing the American flag, in the Gulf of Mexico, demands explanation between the two Governments; but there is no fear of filibustering senators plunging the two kindred nations into a war. At least we hope not. The cable for electrical communication between England and the United States is now being laid by both nations conjointly. What a wonderful change this will make, if successful. In a few minutes it will be known in New York, what is done and said in London. Intimate relationships will lead to permanent friendship.

From India the news is, on the whole, hopeful. The proclamation of Lord Canning, somewhat modified, is producing the best results. Rchikund is now ours. Nana Sahib and other insurgent leaders, with various troops and robber bands, will give the army trouble.

It seems that affairs in China are approaching a settlement, as the forces there are mostly ordered for India.

The Queen has made a visit of state, to open for the people, Aston Park near Birmingham. She was most loyally received at Coventry and Birmingham, and went through her progress, amid gala scenes and applauding thousands, with very great propriety and dignity. Three things most worthy of note are, that she knighted the Mayor of Birmingham; that she stopped the procession of 47,000 Sunday school children, led by 30 trumpets, and 3,000 teachers to sing the National Anthem, and was visibly and tenderly affected; and that she addressed a number

of "Working Men," selected to represent the class who had the chief interest in securing the park. As it is the first time this has been done, we record her (extempore) words: "I thank you for your great exertions in preserving this old hall to your townsmen, and I sincerely hope that the park may prove a boon to the industrious classes of Birmingham."

Missionary Observer.

LETTER FROM THE ORISSA MISSIONARIES TO THE MIDLAND CONFERENCE.

To the Midland Conference of General Baptist Churches.

Camp, Palamoodie, January 30, 1858.

BELoved BRETHREN.—The affectionate and encouraging letter written by our esteemed brother Goadby was very welcome and refreshing to us, and the brethren assembled in Conference at Cuttack requested me to forward a reply reciprocating your affectionate solicitude, and assuring you of the strong consolation derived from your sympathy and prayers. In the dark and perilous days that have past, we felt that the Lord Jesus Christ was with our spirits—that no harm could befall us without our Father's permission, and that whatever happened to us it would be overruled for good. It was sweet to think of the parting promise—"Lo, I am with you always," &c.,—to believe that His grace would be sufficient for us, and to look forward to that better world where we shall be for ever with Him. And now, having been mercifully delivered from threatened dangers, we desire to consecrate our lives afresh to His service, and henceforth to make it our only solicitude to finish the work which He has given us to do. Next to the consolation—Oh! how precious!—derived from "leaning upon our Beloved," was that felt in the assurance that many dear friends would deeply sympathize with us, and often remember us in their prayers. You have thus, dear brethren, helped and comforted us. We love you for it, and God forbid that we should ever sin against the Lord in ceasing to pray for you.

The terrible events of the past year can never be forgotten. The Lord give us grace to derive all that instruction from them which they are fitted to convey. Calmly reviewing the scenes through which we have past, it seems to me that we are called upon

First of all, *to offer united and hearty thanksgiving to God for his goodness in our preservation.* When I think of the magnitude of the late conspiracy to subvert the Government and murder the Europeans in India, I wonder that any of us remain alive. If the Lord had not been on our side we should all have perished. Prodiges of valour, I know, have been performed; but if He had not helped us they would have been performed in vain. The Lord has fought for us, and has given us the victory over enemies whose wickedness has never been surpassed, if, indeed, it has ever been equalled: and now the 124th Psalm ought to be the favourite psalm of every Englishman in India. How great the dangers we have escaped in Orissa! Never may any of us forget that it is of "the Lord's mercies that we are not consumed." Surely none of the friends of the mission can ever forget that the 53rd Bengal Regiment, which actively participated in the horrid and unnatural tragedy at Cawnpore, was at Cuttack only eight months before that terrible massacre. You prayed for us, dear friends, in our day of trial and alarm: now unite with us in magnifying the mercy of our Almighty Deliverer. **Thank Him that your missionaries have not been murdered, and that their be-**

loved wives, with other esteemed young sisters, have not been subjected to indignities which all Englishwomen dreaded a thousand times more than death. Thank Him that the children of your missionaries have not, like some other English children, been pinned to walls and left to scream out their dying agonies. Thank Him that our sanctuaries have not been razed to the ground, and our beloved flocks scattered in "the cloudy and dark day." Thank Him that, after such a season of alarm, your missionaries have been privileged to engage in their wonted itineracies without being "afraid of sudden fear, or of the desolation of the wicked." Let us all unite to give thanks unto the Lord who "hath redeemed us from our enemies; for his mercy endureth for ever."

Again. *Deep humiliation before God eminently becomes us at the present solemn season.* "In the day of adversity consider." I confess that I cannot decipher the design of the Host High in permitting this terrible visitation so readily as many profess to do. It still appears to me a profoundly inscrutable dispensation, that so many precious lives should have been committed into the hands of fiends in human form. I cannot either see in these awful events, that sweeping condemnation of the Government of India which many do; for the 70,000 licentious sepoys that wickedly attempted to overthrow the Government, had no grievance inscribed on their banner, and no oppression of which to complain. Moreover, the North West—the chief seat of this terrible rebellion—was, in the opinion of all competent observers, better governed than any other part of India. All impartial persons who have carefully studied the former condition of India, will, I am persuaded, readily admit, that in justice, truth, and integrity we have been incomparably superior to all former governments; but while justice and candour require this admission, let me add, that with our greater enlightenment we ought to have done much more for the improvement of the people than we have. There is much in our connection, as a country, with India to call for shame and sorrow before God. The Honourable Court has, I admit, exerted itself most laudably in the cause of humanity, and has honestly sought the benefit of the millions committed to its care; but it opposed as long as it was able the introduction of the gospel, and frowns to this day on any of its servants that speak a word for Christ to the idolator or the mussulman. Nor have juster principles predominated at the Board of Control. No eminent statesman has for generations thought it befitting his dignity to accept the presidency of a department connected with the good government of one sixth of the human family! And till the recent calamities stirred the English feeling to its lowest depths, the discussions on India in the Imperial Parliament were generally to empty benches. Many, alas! of our countrymen in this land, have, by their ungodly deeds caused the name of God to be profaned among the heathen, so that, again and again we have been met with the cutting language, "Go and tell all this to your own people: they need it enough." Surely all this is most deeply to be deplored. But I am addressing *the churches of Christ*. And, brethren, are we clear? "Are there not with us, even with us, sins against the Lord our God." The Lord has a controversy with us as a people. His rod has been upon us more heavily than at any former period. Never, so far as I know, have English lives been hunted after with such blood-thirsty rage, and unprotected English women and helpless children been tortured, disgraced, and murdered as during the terrible disasters of the past year. "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up." Happy the man who, in this day of trial, sorrows before God on account of his own sins. The Lord give us all a broken and contrite heart.

What will be the future of India? is a deeply important question. Many of you are, no doubt, much interested in the future government of this great empire; and may not be unwilling to know the opinion of one of your own missionaries. I advocate practical measures. Changes of administration appear to me of subordinate importance. The substitution of the Queen's name for that of the company is in itself a small matter, because, as many of you must be aware, un-

der the existing law, the supreme authority is vested in the Queen's government.* What India wants is good, faithful, God-fearing men to be magistrates, judges, collectors, commissioners, &c., &c., and that will be the best system that gives us the largest number of such men. Let India be governed not for the dignity, honour, and emolument of our own country, but for the benefit of the millions entrusted by providence to our dominion. Let righteous retribution be inflicted on bloody traitors whose crimes are without a parallel. Let European life be carefully guarded. Let a large permanent addition be made to the European force in this country; and never let a European, under any circumstances, be tried by a native. Let missionaries have the fullest right, as heretofore, to go every-where "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." And let the christian servants of government be no longer forbidden to speak a word for God to the deluded worshippers of Juggernaut, or the disciples of the false prophet. If practicable, let measures be adopted to prevent the frequent removal of civil officers from one district into another; and let care be taken that those who have to administer justice among the people be well acquainted with the native language. I advert to the last mentioned topic because it appears to me indispensable to the due administration of justice; and because the Calcutta petition to the throne—noticed with approval, I am surprised to say, in some of our religious organs—proposed that the English language should be the language of the courts throughout the country! I must say, that I cannot conceive of any proposal more unjust and outrageous than that, among a hundred and fifty millions of people, justice should be administered through the medium of a language which not one in a thousand understands! Common sense revolts at such a proposal. It is an insult to the people of India.

After all, we may easily err in expecting too much from legislative enactments, even when they are just what we wish them to be. The "sorrows" of the hindoos are "multiplied," and must be, so long as they "hasten after another god." They can never be a happy and prosperous people till they cease to be idolators. Nothing but the gospel of Christ can reach their case, and this gospel it is our work to proclaim. I sometimes fear lest the righteous indignation called forth by the unheard of atrocities that have marked this fearful rebellion should diminish our tender compassion for the souls of the perishing people. Against such a tendency we must watch and pray, for we can only faithfully labour for their salvation as our hearts yearn over them as enemies against God, and as exposed to the terrors of the wrath to come. On this point I feel it important to express my full conviction that the hindoos, as a people, have not risen against us. Our foes have been, and are, faithless sepoys, criminals released from prison, and bands of plunderers. No doubt most of the mussulmans have sympathized with the rebels, but not so the hindoos. We must continue to labour and pray for their salvation in the Spirit of Him who "was moved with compassion" for the perishing multitudes in Judea and Galilee.

Before closing, I am anxious to state that for the suggestions offered in this letter, the writer is alone responsible. The brethren appointed me to write, but did not direct me to say more than that they had been much encouraged by your sympathizing communication and prayerful remembrance. Still I do not apologize for the strain of the letter. "There is a time to speak," as well as to keep silence; and I believe that the present is the time to speak in relation to India; and that every man who has studied the character of the hindoos, and who desires that India may be his home for life, has a right to be heard. Above all, let us never forget that our great work is to win souls to Christ. In view of

* Since writing the above, I have received a Calcutta paper containing the important announcement that it has been officially stated that the reign of the Honourable Company is to cease, and India to be governed in the Queen's name. Probably the change made may not, in reality, be so extensive as many suppose. By the Act of 1853 (16 and 17 Victoria cap. 95) the Queen appointed a certain proportion of the directors, and all appointments to the supreme council were subject to her approbation. What is wanted for the good government of the empire is eminent statesmanship with Indian experience. May all political changes be overruled to the furtherance of the gospel.

eternity, how insignificant all other objects appear in comparison with this. May we daily "seek the things which are Jesus Christ's." May we ever prefer the interests of Zion "above our chief joy." Then shall we be able to say—

"For her my tears shall fall;
For her my prayers ascend;
To her my prayers and toils be given,
Till prayers and toils shall end."

Believe me, dear brethren,

To Rev. J. J. Goadby,
Secretary of Conference.

Yours faithfully,

J. BUCKLEY

LETTER FROM MRS. BUCKLEY TO MISS BUTLER, OF NOTTINGHAM.

In Camp, February 8th, 1858.

MY VERY DEAR FRIEND,—I am not willing to postpone replying to your very kind note, which has reached me far away from my Cuttack home. I have not thought it strange your not writing to me, but I have been exceedingly pleased with your long and frequent epistles to your dear sister, and have often heard parts of them read with much pleasure. The frequent interchange of thought diminishes somewhat the pain of separation. Whatever be the trials and social deprivations experienced by the earnest minded missionary, it is in my estimation the most exalted sphere of labour a mortal can occupy; and I unwaveringly believe that if our simple aim is the glory of God and winning souls to Christ, we shall be not exempt from trials, but abundantly sustained under them. This, I think, we have all in the mission experienced during the year of awful events that has closed upon us. Our hearts rebound with grateful emotions as we call to mind the distinguished favours conferred upon our mission, and that a gracious providence has preserved Orissa from the wave of desolation which has to so terrible an extent deluged India with blood. Oh! that the great mercies bestowed graciously upon us may lead to increased consecration of our lives and all that we possess to the service of God.

From your dear sister you will have heard of our missionaries being able to prosecute their itinerating labours this season to as great an extent as in any former year, so remarkably has God heard and answered prayer on our behalf. I must acknowledge I had when I left home some fears about visiting the heathen villages all alone, and having scores of the people come to the tent when the brethren were miles away preaching at the markets and festivals. But we have now been out nearly five weeks, and not one rude remark has been made to me. Our plan of procedure has generally been, to pitch our tent under a shady banian tree, near to a large heathen village, and remain for a week or several days, whilst the brethren have visited the surrounding markets and festivals. They have come in contact with thousands of immortal beings. Daily, Sundays not excepted, they have been out from nine a. m. until three, four p. m., and sometimes later, exposed all those hours to a sun much fiercer than is ever felt the hottest day in summer at home; but though tired with their labours they have sustained no injury. I think my dear husband is really looking stouter for his field labours. It has greatly promoted our comfort and usefulness your dear sister being with us. Every Tuesday and Saturday she has sent us supplies of bread, butter, eggs, and fresh meat, and any other little nicety that has occurred to her. Then a long letter telling us all particulars about the dear children. Wholesome food is very conducive to our health, and cheerful tidings very soothing to our minds amidst the gloom of

heathenism. By the time we reach home, in a direct route we shall have travelled over 150 miles: this does not include the daily distances to and from markets visited by the brethren.

Our tour has been through a well cultivated plain, well wooded and watered, with a large population. The only uncultivated parts are a chain of hills lying in a westerly direction. Our road was for a short distance at the foot of one of the hills, it looked like an immense heap of red gravel, out of which grew a few trees and shrubs. At the foot of this hill, and on its sides, was the largest Oriya village I have seen. Probably we were the first missionaries who had ever visited it, for we had lost our way and got out of the beaten tract. The people appeared amazed at our white faces. It was noon, and exceedingly hot. We had been travelling ever since five a. m., and had met with many difficulties; the two most formidable were crossing a swamp (in which was a heavy crop of rice), and crossing a deep mountain stream. The men carried me in the palkee safely through the swamp, but I soon heard a loud call to halt, and was told the sad tidings that husband and pony were down in the swamp. They soon overtook me with muddy coats, not having been hurt in the least. Mr. Buckley came up singing an Oriya stanza, about "mankind having fallen into the mire of sin, and being covered with filth know it not." He then laughingly said there was some advantage in falling in mud, it was so soft. We were much puzzled to know how to get across the water. Our concern was not at all diminished by seeing several women plunge in and wade through chin deep. After looking about us we saw some people irrigating a field of tobacco, they had a small boat and kindly lent it to us, "and it came to pass we landed safely on the other side." In this march we passed by several very large villages without having an opportunity of speaking to the benighted people of the one true and living God, and Jesus Christ whom he has sent to redeem them. Instead of five weeks' work we could have found abundance of arduous toil for four months. Oh! how my heart has ached, and my eyes overflowed with tears, to pass by these wanderers in heathen darkness.

My efforts have been confined to the villages near to which our tent has been pitched. The longer we stayed in a place the more friendly have the people become, inviting me to their houses, telling me many a tale of domestic sorrow. I felt that God had given me favour in the eyes of the people. Never do I remember them treating me with such marked respect. When I went into the village they would select a shady spot, and get several bundles of straw and make a seat for me, and then men, women and children, sit all round me in an orderly manner whilst I read and talked to them. I brought a box out with me well stored with medicines suited to the diseases common to the people, and so numerous have been my patients I have nearly emptied my box.

Some of those benefitted by the medicines have expressed in actions, as well as words, their gratitude, by bringing me presents of fruit. Next to missionary work I feel it to be a privilege to try to do good to the bodies of my fellow creatures. During this tour I have visited in the villages all the native schools, and been much encouraged to speak to intelligent boys and try to persuade them to read our books from the history of a young man who has lived with us several years in the capacity of a cook. He is pious, and a young man of good ability. When a youth of eleven or twelve he had several of our christian books given to him, which he took great delight in reading, and as light broke in upon his mind he used to perplex his heathen mother with almost endless questions about the "Great Spirit God," repeating to her what he read. Though not converted, he became fully convinced of the folly of idol worship, and would not perform the ceremonies. His mother became alarmed, threatened to beat him if he read the books again. Young as he was he had courage to leave his mother rather than give up his convictions. He is of a good caste, but was willing to do any kind of work so that he might earn his own livelihood. He still cares for his mother, and tries to persuade her to give up idolatry. In this tour he has aided me in administering to the sick, and often spoke to the people words whereby their souls may be saved.

I have lately seen an interesting letter of Mr. Barwick to dear Miss Butler. It is not a correct idea to suppose heathenism can teach its votaries how to die. There may be a fool-hardy person stupified with drugs, or hardened inhuman soldiers, dying without showing fear, but it is not so with the multitude. If you question them about their fears, they will tell you their greatest fear is death. Many times in describing the happy death-bed scenes of some of our believing school children have the people responded, "Our religion won't do that for us; in the hour of death it's dark, we are without hope." These have been their own words. But what am I doing? Pray excuse this long letter. Accept of our united love to yourself and dear parents, brothers, and sisters. My affectionate regards to the dear young friends connected with the Juvenile Missionary Society. I feel they are co-workers with us in this great cause.

Yours in Jesus,

S. BUCKLEY.

EXTRACTS FROM A PRIVATE LETTER OF MR. J. O. GOADBY.

MR. GOADBY was particularly requested by his parents to give a full account of his reception at Calcutta, and of any incidents of his first travelling in Orissa. The following extracts may interest the curious.

"I 'got on' very well indeed at Calcutta. Beebys were all exceedingly kind to me; in fact, I became so attached to the spot that leaving was quite a season of sadness.

THE SEPOYS.

"In visiting various places during my stay in Calcutta, I saw several of the disbanded sepoy. They were standing sentry over the Government House, the Bank and Post Office, with nothing in their hands save a polished ramrod, and *two* Highlanders were standing guard over each sepoy. What a farce! The sepoy had an expression on their countenances which I shall never forget the longest day I live. You have seen a caged tiger—there was the flashing, cunning eye, shaded by a dark scowling brow; and a head having a large development of the animal, while a something in the features instinctively led you to grasp your own weapon, whether your principles were those of the peace society or not.

GETTING TO THE SHIP.

"I went to the ship several times during my stay at Mr. Beeby's, to get the baggage off to Cuttack. I must just give you an idea of the awkward circumstances in which one is placed who wishes to go on board the ship lying in the river, who cannot speak the language. On arriving at the Ghat eight or nine 'dingy' men (boatmen) came running up, crying at the top of their voices, 'Sahib, want dingy? Me good dingy man;' and quickly I was surrounded. There was a quantity of mud between myself and the dingy, the tide having gone down. Over this, of course, I must be carried. I was forewarned by Mr. Beeby to be sure and get two men belonging to the same 'dingy,' or after I had arrived at the middle of the mud they would part and let me in. But how could I do this out of the jabbering crowd of dingy men? I tried what little Oriya I had, but this would not do. At length I made some men go to their dingys, and finding two who went to the same I engaged them, and crossing their hands joined together I sat on them, and in this 'lady fashion' was carried to the boat. You would have smiled to witness the whole of this exciting scene. After getting the baggage from the ship, I again in a dingy came on shore. Here commenced another stir. The men wanted more money before they would carry me on shore, although I had given them double the amount they ought to have

received. I talked to them in broken English, but they could not or would not understand. What was I to do? To walk off the dingy through the mud was an impossibility; and even if I could have done this the men placed themselves between me and the shore. At last I could endure the prison no longer, the Saxon blood in me was roused, and I walked up to the men took hold of their hands, hooked them together, and using the strongest Oreh I knew for "great rascals," told them to go. They whipped me up in an instant and landed me safe over the mud, and then commenced begging!"

LANDING ON THE MADRAS COAST.

"All safe in the boat we started for the shore. Along this coast a very high and heavy surf breaks upon the beach; no English boat could live on it. They would be overturned in a moment or crushed to pieces. The boats on the coast are built for passing the surf. There is not a nail in the whole of them, the boards being sewed together with cords and layers of straw placed between. This gives the boats an amount of elasticity which completely deadens the force of the waves. Our troubles were not at an end. We were more than a mile from the shore, and one of our passengers was sea-sick. On nearing the beach the boatmen lay on their oars waiting the approach of a monster wave to cast us up high and dry on the sand. In a few minutes it came, and up we went thirty feet, or more; we were poised a second or two on its summit, and then shot down with awful rapidity on the other side. The next instant the wave broke over us, sprinkling us rather liberally, and the boat leaned over on her beam ends. I expected we should be emptied into the water; but providentially we escaped with the loss of the sick gentleman's hat, and two boatmen who were washed off.

AT BERHAMPORE.

"Here we received a hearty welcome from Mrs. Wilkinson, (Mr. W. had met them at the ship) and after refreshing ourselves, answering questions as to the voyage, friends at home, &c., retired for the night. The following day I visited the boys' and girls' schools, and was much interested with their sparkling eyes, open friendly countenances, and hearty namaskars. Nor were they a little pleased at being the first to see the 'new Sahib.' On Sunday Mr. B. preached, and I gave a short address at the Lord's table, which was translated by Mr. Wilkinson. Hearing for the first time service conducted in Oriya, and the tune, 'Gunga Dhor,' sung in the same language, my feelings were intense and indescribable."

CHILKA LAKE.

In journeying from Berhampore to Cuttack this lake has to be crossed.

"We arrived at Beercool at eight a. m. Here we found a large and comfortable bungalow, situated on the bank of the Chilka lake.

"The scenery here is wild to extravagance. Nature has enjoyed her full liberty. Imagine a broad sheet of water, fifty miles by twenty, skirted with the richest vegetation,—woody hills, or rather mountains—impassable jungle—mango topes—shady palm groves—reaching to the water's edge; while on its bosom whole acres of wild fowl are swimming and diving, and you will have some idea of its beauty—wild and free.

THE TOOLS, &C., TAKEN OUT.

As no particular mention had been made of these things, of considerable value, some £250, so kindly supplied by the Nottingham friends, a question was asked about them. In reply Mr. G. says:—

"One word about my things. All were safe—clothes—books—tools—steam engine: and my outfit has been very serviceable, thanks to Mr. Elliot."

LETTER FROM REV. W. HILL.

*East Indies, Berhampore, Ganjam,**April 17th, 1858.*

MY DEAR MR. GOADBY.—Through the blessing of the Most High we have been permitted to continue our labours among the heathen during another cold season. This is a matter for special thankfulness, when we bear in mind the solemn and painful events which have transpired in the land since this time last year. While the members of other missionary societies have been compelled to mingle their tears over property destroyed, labours interrupted, hopes blighted and lives sacrificed, the members of our society have been delivered from such distressing calamities. Those of us who are in this distant land have reason to say with the psalmist, "If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: blessed be the Lord who hath not given us as a prey to their teeth."

We commenced our cold season labours early in November, but as brother Wilkinson was preparing to leave for England, and brother Bailey had not arrived, I had the company of the native brethren only. With their devotedness to their work I was highly pleased, and felt thankful to God that such men had been raised up. In the early part of the cold season, the mornings and evenings were very cold for India. Could you have seen the preparations of the native brethren in order to keep themselves warm during the night, I fancy you would have been amused not a little. Each of them put on one of the red worsted jackets which were so kindly sent out by the Leicester friends. They also put on one of the caps, which are worn by the boatmen in England, and which were brought out from England at the same time as the jackets. Their various articles of clothing which were not needed during the day, were brought into requisition at night. Juggernaut especially seemed to have made provision for his hands and feet, as well as for the other parts of his body. To keep his hands warm for the night, he put on a pair of thiu, and what perhaps were once white, kid gloves;—to keep his feet warm, he put on a pair of fine white cotton stockings. As you will suppose, his night-dress had the most ludicrous appearance. On my asking him what was the Oriya word for the gloves, he said there was none, but that he thought they should be called mojahs, i.e. "stockings for the hands." Should any of our friends be thinking of sending any presents for the native preachers by brother Miller, I would beg to suggest a red blanket or railway wrapper, as this would make "a stocking all over," and be of great service to them when they have to sleep on the ground at the foot of a tree.

One afternoon we stopped to preach in a village through which we were passing. After Juggernaut had proceeded some time, a man said to him, "What do you mix up with the sahibs for? how can they be holy men when they take bribes? They send out their peons or policemen, to extort money from poor people. When the peon returns to the cutchery, or court, they say, how much have you got? so much, says the man. Very well, the sahib says, put it down and be off." This statement reminds me of a circumstance which the European magistrate of Goomsur mentioned to me last cold season. It appeared that a murder had been committed in his district by a somewhat wealthy man. One of the principal native assistants in his cutchery, a brahmin, went to the friends of the man who was charged with the murder, and told them that if they would send the sahib five hundred rupees or fifty pounds, they would secure his favour. A considerable portion of this sum was actually paid over to the brahmin. One part of this sum would be spent in procuring false witnesses, who would swear to the prisoner's innocence, and the other would be appropriated to the brahmin's

own benefit. In the meantime the magistrate got an idea that something was wrong; the brahmin was found to have received considerable sums in the sahib's name, and without his knowledge, and he was sentenced to twelve months on the roads. It will therefore be easy to understand that the sahibs should be charged with taking bribes. Apparently there is truth in the statement.

It is too well known that in India the whole police system is one of bribery and corruption. When any crime is committed it is a common occurrence for the police to charge numbers of different parties with it, and then to let them off on paying so much money. Witnesses, who knew nothing whatever of the circumstances, are seized in the same wholesale way. These poor helpless creatures are glad enough to pay a few annas to get off rather than be dragged to a cutcherry some thirty or forty miles away from their homes. Suppose again that a regiment is ordered to march. The magistrate orders the peons to bring in, say two hundred carts to carry the regimental baggage. On the strength of this order the peons go into the different villages and seize all the carts and bullocks they can find, until they obtain, perhaps, double the number required. Those who will give the peons the greatest amount of money are let off, the others are compelled to march with the regiment. So much for justice, or rather injustice, among the natives. It is a very easy matter to talk about reform, but until the native *character* is reformed, justice will be mocked in spite of orders of councils and acts of parliament.

British rule, though far from perfect, has been a great blessing to India. The people here enjoy a sense of security which they never enjoyed when the country was ruled, or rather mis-ruled by native princes. In those days any show of wealth was a sure signal for plunder. Rajahs seized opportunities for oppressing and robbing their subjects. In the Goomsur district, where we have been this last cold season, the people have a stanza which throws considerable light upon their former condition. A translation of it would be somewhat as follows:

"Your food must always be eaten at dawn;*
Your clothing must every be dirty and torn:
With your houses in ruins look wretched and poor,
And then you may dwell in the land of Goomsur."

Under British rule, this state of things has been altered, and now the people may eat when they choose and what they choose, may appear in fine clothing and costly ornaments without fear of being robbed by the prince or his peons. But protection merely is only the day of small things for India. Receiving this she is in the depths of degradation and sin. "Righteousness exalteth a nation." While, therefore, statesmen are labouring to give India laws, let it be our chief endeavour, as christians, to give her the Gospel—that Gospel which is calculated to raise and dignify her sons while in this world, and to benefit them to all eternity. As I stated in the beginning of this letter, we have endeavoured to make known among the people during the past cold season this "glorious gospel of the blessed God." Now, our message has been delivered in the densely peopled town, and now, in the thinly peopled villages, now in front of the so-called sacred temple, and now, on the banks of the no less sacred river. Wherever we went we secured, as a rule, large and attentive congregations. We met with several whom we thought were "not far from the kingdom of God." But my time is gone, so I cannot now enter more into details. May the Lord smile upon the efforts we have been enabled to put forth, and to His name be all the glory.

Yours affectionately,

WILLIAM HILL,

* Eating early in the morning is a sign of great poverty.

THE
GENERAL BAPTIST MAGAZINE,
Repository,
AND MISSIONARY OBSERVER.

VOL. 5.—NEW SERIES. AUGUST, 1858.

No. 56.

THE ANNUAL ASSOCIATION.

THE eighty-seventh meeting of the ministers and delegates of the General Baptist Churches of the New Connexion, assembled at the Borough-road Chapel, Southwark, on Monday, June 21, and the three following days.

London, though it is the metropolis of this kingdom, containing more than two millions of inhabitants, is not, by any means, the chief centre of the General Baptist Churches. Our progress in this great city, during the past thirty years, has been considerable; as our churches in Commercial-road, and the Borough, have increased, and have new or enlarged places of worship; and we have also a new church in Marylebone, and another in Paddington. We are more than twice as numerous in 1858, as we were in 1828. Still, London is not the centre of our strength, and is not, by any means, the most suitable place for large gatherings of the representatives of our churches. A goodly number, however, of friends, from Yorkshire, Lincolnshire, and the Midland Counties, arrived in the great metropolis on the Monday afternoon, and while "the business committee" were arranging the cases for presentation before the brethren, several friends assembled in the chapel, and held an interesting and solemn meeting for prayer. Rev. J. Stevenson, M.A., of Derby (under whose ministry this spacious chapel was erected in 1839), presided.

On the following morning, the reading of "states" and "cases" was engaged in, until twelve o'clock, when the chairman appointed the previous year, the Rev. J. B. Pike, of Bourne, took his seat; and the Rev. W. Orton, of Louth, and H. Mallet, Esq., of Nottingham, were chosen moderators, and the Rev. W. R. Stevenson, M.A., of Nottingham, minute secretary.

The chairman then delivered a brief but pertinent address, in which he alluded to the troubles in India, which have so greatly affected several missionary societies, and also to the death and absence of several friends who occupied prominent places in the association when he first united in a similar gathering. Business was proceeded with until five p.m.; and in the

evening the brethren were divided, a part attending the Public Home Missionary Meeting, and another part, the annual meeting of the committee and friends of the Academy. This separation will be avoided in future, as it was arranged that the annual meeting of the friends of the Academy, should take place on Wednesday morning, in the interval between breakfast and the public service.

On the Wednesday morning, the deliberative meeting of the association was suspended at breakfast; and public worship was held at half-past ten, when the Rev. W. Chapman, of Longford, delivered an instructive and suggestive sermon.

In the afternoon, the annual meeting of the committee and friends of the Foreign Mission was held; and in the evening, the annual public meeting. This meeting was better attended than any other public service during the week. Mr. Marshall, of Loughborough, presided. The secretary, the Rev. J. C. Pike, of Quorndon, read an abstract of the report. Resolutions were proposed and seconded, by the Revs. J. Goadby, of Loughborough, T. Matthews, of Boston, H. Wilkinson, Missionary from Orissa, and E. B. Underhill, Esq., one of the secretaries of the Baptist Mission. Rev. E. Burton of Portsea, and the other brother appointed to attend to the last resolution, moved and seconded it, without an address, as the time was expired. This meeting was spoken of by several brethren as one of the most interesting they had attended. The funds are in an improved state; all the promises of last year having been fulfilled.

On Thursday morning, the deliberations were proceeded with until breakfast. After then, the business of the College engaged the attention of the brethren. The Report, read by the senior secretary, was received. The reports of the examiners, which gave very encouraging representations of the application and progress of the students, were presented to the meeting, and received with thanks. The treasurer's report and estimate was favourable, and showed that, during the past year, the contributions, &c., had met the expenses of the College. One student has retired through ill health; another, Mr. Maden, is going to Macclesfield; two were received at the annual meeting; and another applicant probably will be accepted before the end of the vacation.

On the retirement of Mr. W. Bennett, of Sawley, as treasurer, Mr. G. Baldwin, of Nottingham, was appointed to that office, which he assumed on condition that the old debt of the institution, about £140, was paid off in two months. He himself led a subscription for this object, of £10. His example was generously followed by several other friends present, to the amount of £66: of these we recollect the following:—H. Mallet, Esq., Nottingham, £25; Rev. E. Stevenson, £2; Mr. White, Spalding, £5; Mr. Booker, Nottingham, £5; Mr. T. Hill, Nottingham, £5; the Missionaries, by Mr. Wilkinson, £5; Mr. T. W. Marshall, £2; a friend from Gosberton, £2, &c.

Personal applications, or by letter, or the spontaneous benevolence of brethren in the churches, will, it is hoped, realize the remainder.*

This business being ended, the annual letter to the churches, prepared

* These, and all other contributions, should be forwarded to Mr. W. Bennet, Sawley, near Derby.

by the Rev. Isaac Preston, of Chesham, was read, approved, and ordered to be printed in the minutes.

In the afternoon, the Monthly Magazine occupied the attention of the association. The committee, appointed in 1853, resigned their office, and requested to be released from their responsibility, as to a debt incurred on the work between 1847 and 1854. This was partly effected by the loan of funds in the hands of the association treasurer.

Some new arrangement relative to the publication of the work being now required, the Editor, for the purpose of relieving the association from its frequent anxiety as to pecuniary difficulties connected with the Magazine, and to avoid some of the extraneous impediments under which the circulation has suffered, as well as to prevent the discussion of some crude and impracticable proposals which had been privately distributed,—made a proposition which was accepted. It was to the effect, that he would take on himself the entire responsibility of the work, pecuniary and otherwise, conduct the Magazine under the sanction of the association, pay the interest of the debt, and a small sum annually for the redemption of the principal, so long as he was protected and encouraged in its sale and composition.

He has since engaged Mr. J. H. Gray, of Loughborough, bookseller and stationer, to be the printer and publisher of the Magazine, and the present number issues from his office.

The Editor is sensible of the risk and anxiety connected with his own position, but he cheerfully casts himself on the sympathy and good-will of his brethren, and on the liberality and support of the Connexion at large. That the value and utility of the work may increase, and that it may promote the charity, integrity, prosperity, and catholicity of the Denomination is his most earnest desire.

At the closing sitting of the association, several resolutions of a public character were adopted, relating to the opium question, church rates, &c. The sittings closed about nine p.m.

The next association will be at Mary-gate, Derby. The Rev. J. Burns, D.D., is the chairman; the Rev. W. Chapman, of Longford, is the secretary, and the Rev. J. Harcourt, of London, is the preacher, and in case of failure, the Rev. E. H. Burton, of Portsea.

Mr. J. Liggins, of London, is appointed to write the letter, its subject is, "The political duties and dangers of professing Christians."

The states of the churches reported a small increase, reduced in many cases by a revision of the list of members, and in others, by the removal or emigration of an unusual number of friends through the depression of trade, &c. Peace seemed generally to prevail in the churches.

OUR MAGAZINE.

THAT a periodical publication, conveying intelligence from the churches, and the correspondence of brethren, residing in different parts of the country, and of the world, is essential to the unity, vitality, and prosperity of a Christian Denomination, will be freely admitted. The universal practice of all religious bodies may be instanced as affording proof of this assertion, and the publication of magazines, belonging to

the learned professions, and to associations of art and science, gives it force and power.

The daily or weekly press, even of a religious order, is necessarily occupied with matters of a general, mercantile, and political character, (without which the newspaper would have little value,) and cannot therefore supply the place of a well-conducted magazine. It is in the pages of a work of this kind, that the discussions of various questions of morals, of doctrine, and of discipline have their appropriate place. It is here that correspondence with the churches in relation to affairs of vital importance may be most properly entered on, and where the brief but edifying records of the sainted dead are best preserved. Here too should be noted, reports of general progress, intelligence from our missionary brethren, and occasional glimpses of what passes in the entire christian world. A work of this kind is in a sense the circulating life-blood of a body of christian churches. From time to time, through its medium, their sympathies are awakened, and they feel that they are one in spirit, in purpose, in principle, and in hope.

The history of religious and denominational periodicals in this country, could it be accurately written, would be curious and instructive. "The Gospel Magazine" seemed to represent the calvinistic sections of this country for many years during the eighteenth century; and the "Armenian Magazine" as it does in effect to this day, that of the followers of Mr. Wesley. "The Evangelical" had for its supporters a few good and pious Church-people, all the Independents, and Baptists. Afterwards the "Baptist Magazine" was originated, to supply a necessity among our friends of the other and larger denomination. But it is not our purpose now to attempt a history of this kind of publications.

Our own fathers, in the year 1797, feeling the need of a medium of union and correspondence for the New Connexion of General Baptists, originated "The General Baptist Magazine," which was conducted under the auspices of a small society formed for that purpose. Of this respectable work the Rev. Dan Taylor, of London, was the Editor. It continued three years, 1798, 1799, and 1800, when it was relinquished, with a loss of £100. The connexion was small, the sales were limited, and perhaps the taste for reading amongst the General Baptists was then rather below what obtains in other communities. Still, a periodical of some kind was a necessity; and, in 1802, Mr. Adam Taylor, at the instance of the Annual Association in London, commenced the "Repository," which was at first published every six months, and afterwards more frequently. This was a small 12mo., price fourpence. In 1822 appeared the first number of "The General Baptist Repository, and Missionary Observer," 8vo. demy, forty pages, price sixpence. This was jointly edited by Mr. A. Taylor and the late Rev. J. G. Pike. For some years it paid expenses, and several times yielded a profit to the Association, but in 1833 Mr. Taylor finished his course, and at Midsummer it was found to be in debt nearly £40.

During the next five years the work was conducted under the joint labours of the late Rev. J. Wallis and the present Editor. In 1838, as the circulation barely paid expenses, it was deemed advisable to reduce the size and price, and also to devolve the entire management of the work on the present Editor, without increasing remuneration, and with the

general understanding that ministers and friends would assist in supplying leading articles. "We don't want profit but circulation" was the guiding principle appealed to on this occasion. The reduction of the price occasioned a considerable increase in the circulation, so that during the next nine years £90 from its profits were voted to the Association Fund, and paid to its Treasurer. In 1847 a change was proposed, and a balance of £47 in favour of the work was carried forward, to cover any deficiency that the change might occasion. It was soon found that the work would not pay expenses. There was a respectable increase in the numbers sold, but as the price remained the same, and an additional sheet was given, the balance turned against the work. The Editors reduced their small salaries, the Printer his charge, and the publication of the work was given to Mr. Brooks, who became its publisher for the Connexion. With the exception of two years the balances were unfavourable. The arrangement of 1847 closed in 1853, with a deficit of £95.

From the latter period until the present midsummer the work has been under the management of a Committee. They engaged Mr. Winks, as the printer and publisher, at terms which promised a reduction of the debt, and some little ultimate profit. But as the work somewhat declined in its circulation, and his estimate had not provided against a reduction, he relinquished his engagement in December 1856. Messrs. W. & G. Wilkins were then employed by the committee to print and publish the Magazine, and in their hands, during the past eighteen months, partly through the depression of trade, and partly from other causes, there has been a further decline in the sales.

As the committee resigned their office in connection with the Magazine, and the Association, to relieve itself of the burden of its responsibility and risk, accepted the offer, somewhat adventurous, of the present Editor, to take it into his own hands, and pay an annual sum to them so long as he retained the work under his care;—a few words in relation both to the past and the future may not be out of place.

The past teaches us not to expect too much, and not to anticipate a large profit on a work, which, while it is essential to the interests of the Connexion, cannot be expected to have a very large circulation. Forty pages, for fourpence, is a liberal size when the peculiar sphere of its distribution is taken into account. The Editor himself, with his increased responsibility, expects at best little or no increasing remuneration. He will be content if the work prospers and gives general satisfaction. We may have a respectable and useful Monthly Magazine, if, as a Connexion, we are united in it, and if our ministers and churches generally encourage and assist its Editor and Publisher; but without such co-operation, desirable as such a periodical may be, it cannot prosper.

The Editor, while he is thankful for the promises of help, and the assurances of kindly sympathy, already received, would take the present opportunity of offering a few suggestions to those who are disposed to render assistance, as well as to the general reader. He purposes to enlarge the essay department, and invites his talented brethren to furnish papers written in a spirit of true catholicity, on any of the questions which occupy the public mind in reference to religious truth; and he faithfully promises them, that, while his guiding line shall be a strict

adherence to revealed truth, and to the great and broad principles "which are most surely believed among us," he will give free play to every earnest brother who is anxious to stir up the soul to its utmost depths, either in the discovery, the elucidation, or the enforcement of the knowledge which enlightens and sanctifies the soul, and guides to the realms of eternal light and love.

As to controversy, if personalities and religious rancour be avoided, he will give a more liberal space to it than heretofore, so that his pages may be the means of arriving at healthy and just conclusions on matters of debate. He would, however, just hint, in passing, that a very wise and sagacious friend of his, now in heaven, once said:—"When you read a controversy you need not always follow the combatants to their *last* pamphlet, or article. The *first* papers usually contain the full sense of each, and from these you may best judge on which side the truth lies. The replies, rejoinders, and explanations being for the most part mere logomachies and strife about words."

There may be papers forwarded which contain suggestions open to controversy. If these are inserted among the "Correspondence," instead of among the Leading Articles, as matters open to debate, there will be no violation of charity to the writers; but other friends, whose views may differ from them, will have a legitimate opportunity of controverting them. It is always understood that the endorsement of the Editor is not necessarily given to every sentiment contained in that useful and entertaining department of the work.

He further purposes, without much enlarging the part devoted to Missionary Intelligence, to give more frequent sketches of the operations of other and larger societies than our own. His habitual correspondence with the missionaries, and his personal friendship with every one of them, give him facilities as to the obtaining from them, not their journals which belong to the Society, but sketches of their toils, travels, the scenes they witness, their reverses and successes, &c., which are most pleasing to the general reader.

These additions and alterations will render it necessary to husband well the space devoted to news from the churches. He hopes this will be increased rather than otherwise. He therefore requests from all our churches notices of all Baptisms, Opening or Enlargement of Chapels, brief and characteristic Obituaries of excellent deceased Christians, and notices of every occurrence which has a public character, or is of general interest; but as to the first of these, the number of those added, and the date, and the preacher will be sufficient, except there be circumstances of special interest deserving of mention.

It would be a good arrangement if the minister, or the secretary, or some friend in every church were requested by his friends to attend to these communications. They would then arrive in due course, and not, as now, sometimes by duplicates, and sometimes not at all.

These suggestions, if received in the spirit in which they are given, will tend to the improvement of the work, both as to its claims on the general reader, and its value as a Denominational Organ, and very greatly encourage the Editor in the conducting of this periodical.

He now commends the work and his labours to the kindness of the churches, and commits them all to the blessing of God.

REVERENCE FOR THE SANCTUARY.*

THE practice of worshipping God, in places erected and set apart for his worship, is not only a very common, but a very ancient one. Adam and Eve worshipped him in the garden of Eden, and we should ever remember, that, "the most High dwelleth not (exclusively) in temples made with hands." But still he does dwell in them, and loves them "more than all the dwellings of Jacob." Psalm lxxxvii., 2.

The first sanctuary that was erected for the worship of God was a moveable, temporary structure; built by the Israelites, in conformity with instructions received from heaven. "The Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly, with his heart, ye shall take my offering. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Exodus xxv., 1, 2, 8, 9.

The sanctuary which Solomon built superseded this one, and was signally honoured, at the time at which it was dedicated to the worship of God, by the manner in which he was pleased to express his approbation of it. "The fire came down from heaven, and consumed the burnt offerings, and the sacrifices; and the glory of the Lord filled the house. And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice." 2 Chron. vii., 1, 12, &c.

Anything more solemn and impressive than this, or more in character with the dispensation under which it occurred, is not to be met with. But in the days of Zedekiah (about four hundred years after) this splendid edifice was destroyed, and the people of the Lord were carried into captivity.—2 Chronicles xxxvi., 16, 19.

The dispensation of the gospel is more simple and spiritual, and there is greater simplicity in our places of worship. Many of them are noble buildings, and some of them beautiful. But the glory of the Christian sanctuary is not in the style of its architecture, and the splendor of its decorations, but in the character of its worship, and in the doctrines that are preached in it—Jesus Christ, and him crucified.

It has no ark of shittim wood to boast of, and we look in vain for the mercy seat of pure gold, and the cherubim covering the mercy seat with their wings; and the Shekinah, and the altar of burnt offering, and the daily, and yearly sacrifices, and the Urim and Thummim, and the altar of incense have no place in the house of God now. Their work is done. The things which they foreshadowed have become realities. The type is lost in the antitype. The veil of the ancient temple is rent in twain from the top to the bottom, and the Christian sanctuary, instead of being glorious in its magnificence as that was, is glorious in its simplicity.

But what is meant by reverence for it?

The feeling itself is a mixed one of esteem and veneration, and in some minds, perhaps, even of awe. Jacob exclaims, "How dreadful is

this place! this is none other than the house of God, this is the gate of heaven." Gen. xxviii., 17. And there are many persons who sympathize with him; whilst others best express their feelings in the words of the Psalmist—"I will come into thy house in the multitude of thy mercy, and in thy fear will I worship towards thy holy temple." Psalm v., 7.

A superstitious reverence is injurious, and should be avoided with as much care as a degrading profanity. But what is there of superstition in the feeling which we have indicated? We revere God himself, and to be consistent, therefore, we must revere the place of his habitation. We cannot feel towards it as we feel towards a Theatre, or an Assembly Room. It exists for other purposes, and it inspires us therefore with other sentiments. It has a higher, and a nobler influence. It is set apart for God, and it leads the mind to him. It is associated with spiritual exercises, and it possesses a spiritual power. Its employments are serious, and we are not in harmony with them, unless we are serious ourselves, and engage in them with serious feelings.

The *difference* of feeling of which we are conscious in some sanctuaries, as compared with others, is mainly to be attributed to the difference which there is in the worshippers. The coldness of some, and the warmth of others. The heartlessness of this congregation, and the heartiness of that. The dulness here, and the life there. We should err egregiously if we were to attribute it to mere place. No man feels in a barn as he does in a cathedral. The associations are different. But, unless the worshippers in the Cathedral are spiritually minded men, the God of heaven will not be with them, as he will be with the worshippers in the barn, on the supposition of their spirituality. He has no respect to either persons or places, apart from their character, and the objects to which they are devoted. And when we read the promise—"Where two or three are gathered together in my name, there am I in the midst of them," we feel that we are giving a correct explanation of the cause of the different feelings which we have in different places.

The use of the Liturgy has nothing whatever to do with it, in our view. We have worshipped in places in which it is used, as well as in our own places in which it is unknown, and our impression is, that, in all cases in which the ministers and congregations are equally pious, there is no perceptible difference in the measure of true scriptural reverence which they evince. They are equally orderly and decorous; and equally serious and devout. But what then? Does it follow from these observations that the reading of the Liturgy is a matter of indifference? Not at all. The true inference is, that the main thing in the worship of God is not the adoption, or rejection, of a given formulary, but piety in the worshipper: and this will, we trust, be duly pondered, and have its due effect. For what if Christians do differ from each other in their places and modes of worship; they do not therefore differ in the sight of God. They are all one in Christ Jesus; and they should be therefore amongst themselves. The same mind should be in them as was also in Him. The same forbearance, and the same charity.

The first thing that we shall regard as indicative of reverence for the sanctuary is careful preparation with respect to our appearance there.

It is the house of God. The chosen dwelling-place of the King of

kings. We go to it that we may meet with him; and if therefore we should expose ourselves to shame and rebuke by going unprepared into the presence of our earthly sovereign, what should we not do by going into the presence of the Majesty of heaven? Solomon says "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to offer the sacrifice of fools, for they consider not that they do evil. Eccles. vii., 1. And in every instance in which this precept is disregarded, we are clearly guilty of irreverent conduct.

Some attention is due to personal appearance. And it is a pleasing fact, that in this respect, there is seldom reason to complain. The poorest worshipper is generally clean, and decently clothed; and we are glad to see it. It looks well; and may we trust, be regarded, to some extent, as an appropriate expression of christian feeling. Display is hateful to God. There is no reverence in finery. It is not the proof of a wise and thoughtful, but of a vain and frivolous mind; and beyond all dispute, frivolity is out of place in the sanctuary. We should aim at what is becoming there, and a truly reverent mind will be at no loss to decide respecting it. The right feeling will infallibly lead to the right practice, and preserve us from all extravagancies and all eccentricities.

The ancient people of God are complained of. "Forasmuch," Jehovah says, "as this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men." Isa. xxix., 13. The natural condition of the human heart is a condition of estrangement and alienation from God. It is deceitful above all things, and desperately wicked: indisposed to worship Him of itself, and not only requiring all that we can do to influence, and control it, but the promised help of the Holy Spirit. The scriptural doctrine is that the preparation of the heart in man, as well as the answer of the tongue, is from the Lord. Prov. xvi., 1. And if we believe this doctrine, and act according to it, we shall be just as much concerned that our hearts may be prepared for the worship of God *before* we engage in it, as we shall be that they may be benefited by it, when we are employed in its solemn exercises. The throne of grace will be resorted to, and we shall give ourselves to prayer, not only *in the sanctuary*, but *in the closet*, before we go to the sanctuary. The mind will be occupied with what it has in prospect, and we shall feel, as the result, that it is indeed good to wait upon the Lord.

Another proof of reverence for the sanctuary appears in a regular and orderly attendance upon its services.

Many persons never attend upon them at all, and the attendance of others is partial, and irregular. We see them at the house of God in the morning, or evening, of the Sabbath; but seldom, or never, at any other time. And there is a third class, again, who are more irregular and uncertain still. They are present now and then only. Once a fortnight, or once a month, or once in two or three months. Some of them even not so often as that. And what then, we would ask, is the measure of their reverence for the sanctuary? They cannot esteem it very highly, or we should more generally see them there, and there would be more hope of their conversion to God. No one can be always present, And it does not necessarily follow that those who are the most frequently

there, have the greatest regard for it. Some of them, indeed, may have none at all. But when a man is never at the house of the Lord, or occasionally only, or only half the number of times he might be, is there not reason to stand in doubt about him? and may he not, with good reason, be somewhat suspicious himself? Reverence for the sanctuary will lead us to be always there, when it is practicable, and *always*—allowing for unavoidable hinderances—*always in time*.

Many persons are habitually late. And if there are any amongst them with whom it is an habitual necessity, it will not be from us that they will hear these words of censure. We do not blame them, but sympathize with them, and admire, and applaud, the courage and perseverance which they manifest, in coming when they do. It must be a trial to them to be always late. They must feel it, and we honour them, that, in spite of the feeling, they continue to come. May they go on to do so, until they can order it otherwise; and may God bless them in their deed. But what of those who are *habitually late*, and who, with a little forethought, and self denial, might be *habitually early*? Would they be habitually late at Court if they were under engagements with the Queen? And must they not admit that their conduct is open to rebuke as a breach of good manners—an offence against order and decorum? We think that they must. And we also think that with all honourable minds such an admission should be conclusive.

But let us look at the matter in some other aspects. It has, in our view, a very serious bearing upon the *parties themselves*, who are guilty of it. Conscious that they shall be late, they hurry, and not unfrequently, lose their temper, by little hinderances which they meet with. And when, at length, they do reach the house of God, they not only find that a considerable part of the service is over, but, that they are not in a condition to profit by what remains. Their minds are confused, and agitated; and the sermon is useless to them, because they have had little, or no part, in the prayers and praises by which it was preceded. Those who were there in time have had the full benefit of these things, and listen to the sermon with pleasure and profit. It is not a lost opportunity to them, though it is to the others. And we ask now, therefore, whether they are not injured by their own doings? Whether they do not eat of the fruit of their own way? The hymns that are sung might be instructive and comforting to them, if they were there. They might be benefited by the prayers that are offered, and the scriptures that are read, if they were only present. But as they are not, they are as nothing to them, and their souls, instead of being as a well-watered garden, are as a bleak and barren wilderness.

Late attendance at the house of God is also *injurious to others*; discouraging, and disturbing, to both ministers and congregations.

“Cornelius said unto Peter, we are all here present before God, to hear all things that are commanded thee of God. Acts x., 33 And, as it was on that occasion, so, as far as practicable, should it always be. The people should all be present when the minister enters to conduct the worship. But how seldom is it so! How frequently it happens that the service commences with little more than a third, or a half of the congregation, and that all are not there until the singing of the second hymn,

or the reading of the text !* We can scarcely imagine a more pleasing sight for a minister than is presented to him when he enters the sanctuary and sees that the people are all there. It is a token for good indeed. He is persuaded then that they are in earnest, and that he is not labouring in vain. The effect upon themselves too is good. They are quite as much pleased with such a state of things as their minister, and quite as conscious of its happy influence. But when, as we have said, there is little more than a third, or a half, of the congregation present when the service begins, and doors are opening, and people entering, for half-an-hour afterwards, there is not only the loss of all the pleasure of which we have been speaking, but a vast amount of positive annoyance and injury. Every one looks at the late comers, and every one therefore has his attention diverted from what is going on. And if the minister does not feel it ; if it does not operate upon his nerves, and distract his thoughts and grieve his heart, we can only say that, however much we may admire his self-control, we do not envy his stoicism.

The question we are now discussing has also, as it seems to us, a serious bearing upon the *piety* of the parties concerned, rendering it doubtful. They are not under the necessity of being late. We should pity them if they were, and say all we could to encourage them to keep on attending as they do. Their conduct, in such a case, would be a proof of piety rather than otherwise. But now, it is, as we think, either a proof of the want of it, or of its feeble and sickly character. There is not force enough to get them out of bed, and induce them to arrange matters so as to be in time at the house of God. They can be in time at their shops, and counting-houses, and schools, but not at the sanctuary. And can it be that they are setting their affections on things above ? And seeking first the kingdom of God and his righteousness ? Would they, if they really loved the habitation of God's house, and the place where his honour dwelleth, abridge, as they do, the little time which they have to spend there, and be as careless as they are about everything but the Sermon ! We think not. We think that those who care only for the sermon, do not really care for that, but for their own gratification in the learning, or eloquence or genius of their ministers ; and that if they were truly spiritually minded persons, they would, at least, take as deep an interest in the prayers and praises that are offered, as they do in the sermon. All is of God and all therefore should be valued and improved, as leading to him.

The practice which we are now condemning is, however, not only a breach of good manners, injurious to those who are guilty of it annoying and hurtful to others, and a proof of doubtful piety, but—*Offensive to God*. He is a God of order, and he must be displeased with such conduct therefore because it is disorderly ; out of harmony with his own proceedings, and opposed to the precepts of his word. They direct us to let all things be done decently and in order. 1 Chron. xiv., 40. To do unto others as we would that they should do unto us. Matt. vii., 12. To follow after whatsoever things are lovely and of good report. Phil. iv., 8. And they are violated every time a person is needlessly late at the

*We recollect an old lady coming into a house where we were preaching, just as the benediction was about to be pronounced, when she kneeled down, and then, of course, got up to go out with the rest ! Happily she was near the door.—Editor.

house of God. This language may seem to be strong; but will any one affirm that it is decent and orderly, to be late? That we do to others as we would that they should do unto us, when we disturb them in their most serious exercises? And that the practice of entering the house of God a quarter, or half an hour, after the service begins, is lovely, and of good report? We have read of a pious female who said, in explanation of her uniformly early attendance, that it was part of her religion not to disturb the religion of others. And we would to God, that all those whom it concerns, may feel the rebuke, and copy the example. We feel that we have done wrong, and apologize if we have kept a fellow creature waiting, and though, it is doubtless true, that God does not stand upon ceremony with us, yet, if we believe that when we gather together in his name he is in the midst of us, we must also believe that we do not demean ourselves rightly before him, nor shew a proper respect for his presence, when we are not there in time.

To be concluded in our next.

THE CHRISTIAN MINISTRY AND THE PEOPLE, No. II.

WE have endeavoured to show that the greatest, deepest need of the people is the religion of Christ, the glorious gospel of the blessed God. We proceed with our subject, not without hesitation, yet resolved, to state our views in plain honest words, neither courting favour on the one hand, nor fearing frowns on the other. For the justness or folly of our remarks, we ourselves only are responsible.

Who, then, are the men to whom the task of offering christianity to the acceptance of the outstanding population should be entrusted? Are christian ministers the men for the work? We think they are the men. By the regular ministers of the gospel, and by them mainly, this great work of the regeneration of the people must be accomplished. Why so? They are the best men for the work. Town Missionaries and Home Missionaries are not the best men. They are good men and true, no doubt, in their way: we honour their virtues, their piety, their zeal: we should be sorry to underrate their talents. Heaven forgive us, if we do them wrong. But, are they not in some instances men who have failed as missionaries to the Hindoo or Hottentot, and have returned to fail as missionaries to costermongers and city Arabs! Now and then do you not meet with a broken-down temperance lecturer, who has used himself up in his vocation, and who takes to this as the next thing that turns up? and sometimes do you not come across a worn-out minister, who long since emptied his chapel and gave up the ministerial ghost, and now, in a strange transmigration of souls is a curate at large. These are not the best men to evangelize the people. The working class are not all steeped in besotted ignorance, and indiscriminating stupidity. They are a wide-awake class, and are not slow in the discovery of their real benefactors. Many of the non-worshipping population are men of considerable reading and intelligence, and they well know how to appreciate the generosity of the religious community, which sends out to them only its

fourth-rate preachers—preachers whose exhortations that same generous community itself would decline to listen to. We shall err if we treat working men as religious mendicants. They will not thank us for the shabby drapery we ourselves decline to wear, nor for the indifferent food we have long since banished from our own tables.

Furthermore, the work of evangelizing the people is a most difficult one. Rooted and grounded as they are in their habits of indifference to religion, a strong power only can shake and arouse them. The truth is strong. God's spirit is strong we admit, and on it must we base our expectations of ultimate success. But is it not tempting God rather than trusting him, to send comparatively weak and powerless men to do the hardest and toughest work? A child may upset the dreams of a philosopher, but we should not be justified in entrusting the task of refuting error to our children. The weak things of the world may confound the mighty : but ought we to depend on weak men when God himself has not depended on them? The hardest work in the apostolic age was imposed on the strongest man. God did not send a used-up second-hand apostle to arouse the Greek and Roman from their death-like sleep, but the able, the eloquent, the fervent Paul.

A very natural objection may here be interposed. Why not say, "change the character of your missionaries, get a different class of men, and set them apart, and send them out to do the work of Evangelists? The pay of a Home or Town Missionary is usually very small, could not our societies largely increase it, and then be able with a good conscience and a brow erect to ask the services of first-rate men?" They might. But in that very change from minister to missionary much power and influence over the people would be lost. When the minister leaves his softly-cushioned pulpit, his new and handsome synagogue, his devout well-dressed congregation, and goes forth to a gathering of fustian jackets, wherever he may best meet them, they feel that this is an act of real unequivocal kindness, and they will be likely to reciprocate it. They will say "Here is a man who means well to us, There is no mistake about him. He comes out of his ordinary way to speak to us, and we will go out of our ordinary way to hear him." This is the feeling that has been manifested over and over again in the movements of last winter.

And still further, if a minister becomes a missionary, and is sent out on a mission to the people, it looks like a regular professional thing. He must have a good salary—give himself exclusively to the work—make it his business. Here again would be a loss of influence. Working men, especially in reference to religious teachers, catch at excuses of this kind—"Oh that's his trade. He gets his living at it, as we do at our shoe-making, our ribbon-weaving, our cotton-spinning, only he gets a far better living than we do." This objection could not apply with anything like the same force to a regular minister. He is paid by the church and congregation for preaching to them, and the labour among the people outside is entirely additional and gratuitous.

It is not, of course, every regular minister that we would call upon to engage in this work. It would be a great gain to the church, we verily believe, if some of us, who have found our way into the pulpit could but find our way out, "to make room," as Cromwell told his parliament to

do, "for honester and better men." And it is not every one who is styled *reverend* who is the best man to enforce christian truth on the attention of those who already believe it or patronize it. It is not every one who is styled *reverend*, who is by natural ability and religious culture, suited to the work of enforcing christian truth upon the attention of those who neither believe it nor patronize it. Settlers who have to cut down thick forests, the growth of centuries, to grub up old roots to drive the ploughshare for the first time through rough hard soil, must be stronger and hardier men than the average farmer. The man who goes forth to clear the thick jungles of sin and irreligion, to grub up the old roots of vicious habits, and to drive the ploughshares of truth through the rough hard soil of the heart must be a stronger and hardier man than the average pastor. He should be stronger in faith, stronger in hope, stronger in love. He should be a *muscular* christian, a man of hard-head, iron-nerve, and brave heart. He should be of catholic sympathies untrammelled by sectarianism, and of catholic faith uncursed with cant. In short, he should be a christian *man*, in the fullest and most comprehensive meaning of that spiritually microcosmic word. Your patronizing, condescending, ecclesiastical dandy, with irreproachable cravat, uneracked kid-gloves, and scented lawn 'kerchief, wherewith he wipes the dew-drops from his brow—what business has he in a popular assembly? How can he face the "great unwashed," or suffer their rank and unsavoury persons to come "betwixt the wind and his nobility." Your simpering and mystical sentimentalist, who can weep over a dying daisy, and preach a funeral sermon on an extinct rainbow, who woos heavenly contemplation with up-turned eye, and sings in dreary monotones of the poetry of tears and the music of sighs—what message can he bear to the wild untutored hearts of half-barbarous peasants and artizans? Your rigid raw-head and bloody-bones theologian, who peoples the pit of perdition with infants a span long, and hurls the bolts of eternal vengeance on all who reject his five points; what word of life has he to convey to graceless reprobates, vessels of wrath, doomed faggots, planted, grown, cut down, a reserve heap for the eternal burning? No, he must we repeat, be a man, not a thing to hang cloth and linen upon, not a soft-sighing zephyr, much less a fiery-eyed, flame-breathing Typhon. Men of the strong-headed, honest-hearted type are the men for the popular gathering. We have not a superabundance of such men, neither, we think, is there a great dearth of them. We have in the Christian church a sufficient number of them to work wonders, were they but to put their powers to the test. They need not fear for the reception of gospel truth spoken in a free and fearless spirit. Working men will hear and regard. They have no excessively tender corns to trample upon, no exquisitely refined tastes to shock. There will be no sentimental lady, with gilt-edged prayer-book to throw into hysterics, and no sensitive deacon in a green pew, to offend with grossly direct and personal appeals. The English workman likes honest outspokenness, even if it does sometimes hit him rather hard.

But where shall we meet the people? We must meet them on their own ground—go to them. They have not yet all come to us, and we must not wait until they do. We shall have the Judgment day close upon us and the world not ready for it if we wait for them. Did Christ

wait in some back street in Jerusalem until the Jews came to him? Did Paul wait in a small synagogue at Damascus or Antioch till the Gentiles came to him? Did Wesley and Whitfield wait in churches and chapels till the people came to them? We must not wait. Some one may say our churches and chapels are open to them—they know they are—let them come and hear the gospel and be saved, and if they will not come let them take the consequences. But Christ never said so. He said "Go into all the world and preach the gospel to every creature." The fact is some of the working people do not like our places of worship. Rightly or wrongly they have a prejudice against them, and they will not come inside them. They will tell you they can't dress well enough, or the long prayer sends them to sleep. Or they will say "Our masters go there, we see enough of them in the week, we don't want to see them on Sunday. Besides we don't care to mix up with that canting psalm-singing crew, who sand their sugar, salt their invoices, grind their workmen, and then go to prayers." True or not true, this is what some will tell you. The people won't come to us in our churches and chapels, and as they won't come to us we must go to them, as Mahomet did to the mountain. There are places which are neutral ground where we may meet them halfway. There are theatres, concert-halls, lecture-rooms, circuses. These are the places for the work, open air gatherings may do at some part of the year, but our climate is not adapted for much open-air preaching, a shower will disperse a riotous mob, and much more speedily a peaceful crowd, and who can tell when a shower may not come, in our changeful clime? Nor would personal house to house visitation be the best way of meeting them. It is too direct and openly aggressive. Many would regard it as impudent and inquisitorial, and would rather you met them elsewhere. The Englishman's house is his castle. But it must be face to face that we meet them. A cheap religious literature, well circulated, might do much, the living voice can do more, and do it more effectually.

What style of address should be adopted by the Evangelistic preacher? He must not be too lofty nor too familiar. He must speak to the people "in their own tongue the wonderful works of God." The language of ordinary literature and common life should be used, and not the technical dialect of the synagogue. He will have no demand for the stereotyped phraseology of the pulpit or the prayer meeting. Still less will he have a demand for a free use of popular slang. He may use now and then, by way of familiar illustration, a phrase or two of their own popular coinage, but in general the audience will feel that the Christian teacher descends to vulgarity, and places himself below rather than on a level with them, if he indulges largely in the slang of the pothouse or the lingo of the cock-pit.

In the selection of a theme some discretion should be exercised. Not necessarily should a verse of Scripture be taken, nor a popular catch phrase, nor the title of an old song. There is a middle ground between the grave and the ridiculous. A proverb will be a good and interesting theme, round which much religious truth may be thrown. What better than "a fair day's wages for a fair day's work," "the devil's meal is all bran," "the road to hell is paved with good intentions;" or a phrase from the police reports—"five shillings and costs;" or words associated with common life, "work, wages, charity, home and happiness." The

address itself, whatsoever the theme, should not be a sermon but a speech. Working men will listen to a speech on political and social questions, and they will listen to a speech on religion. As to the nature of the speech, we think the comic by no means advisable. A Christian minister will not add to his power by throwing dignity to the dogs and becoming a buffoon. Commencing an address on Sunday afternoon with small jests, miserable puns, and elaborate nonsense, and winding up with a pathetic appeal to the heart and conscience, is a violation of the most ordinary oratorical propriety. We do find comedy mixed with tragedy in the drama, but the dramatist invites you to a broad grin after turning you pale with terror and alarm, and in order to prepare you again for a shudder or a groan. This is legitimate where dramatic effect is the sole aim; but while effect should not be left out of view, something more lasting than dramatic effect is the aim of the orator. His style and manner should be subordinate to one great purpose—persuasion; and persuasion on solemn themes may be effected without roars of laughter, and best without them, for they unsolemnize the mind. At the same time a brief gleam of pleasure is better than half an hour's nod, and it may be well sometimes to forget for a moment the old line which forbids to

“Court a smile where we should win a soul.”

In order to carry out any movement of this kind fully, it will be necessary that the culture and training of our ministers be more for popular work. The Christian ministry should be to some extent a priesthood of letters. The church should be abreast if not in advance of the age in intelligence, learning and literary power. But we do not want every minister to be as learned as a professor, or as studious as a sage. As Dissenters we may fall into the error of the Church of England, now so many universities are thrown open to us. We may get young ministers who can discuss the usage of the Greek article, write elaborate notes on Greek classics read a faultless essay before a sleeping congregation, and yet would tremble in utter confusion before a popular audience, or speak words which would pass over it as the idle wind. We want more mental robustness even if we have less mental grace. We want greater intellectual vigour even if there be less refined taste and critical acumen. We want men that would not be floored in a tough round with mechanics and weavers, even if they could not write Greek Iambics, and would grow confused if you questioned them about the Homeric digamma.

The policy of the church also must be more aggressive. It must throw open its houses of prayer to the people. It must do away with the repulsive exclusiveness, and rented seats and hired pews. It must not find its religion only in the solemn prayer, the sonorous chant, the eloquent sermon, and the magnificent synagogue. It must remember, what it seems to have forgotten, that Christianity is not a luxurious banquet for the church, but food for the famished and starving people. It must be less selfish. It must cease to monopolize and lock up for its own private use as far as it can, the best talent and the ablest men. It must relax in the rigour of its demands upon its pastors. It must be able to keep up its own spiritual life and vigour without pastoral gossip and systematic visitation. It must even give up a service now and then. How can a minister preach well three or four times a week to them, and deliver popular

addresses to the people also? He may do it and the result is inevitable—idiocy and premature death.

Let us not think, however, that this change of policy would be detrimental to our religious life, that we should lose one way what we gained in another, that the church would go to ruin if the world began to throb with new life. With all our attention to our flocks now, those flocks too often disappoint our fondest hopes and most fervent prayers. Some, in spite of pastoral visits and three sermons per week, go back to dissipation and vice, others become worshippers of the golden calf, others harden into blocks and chill us with their cold-blooded indifference whenever we meet them; and others—why we should be a more respectable people if they would put on their hats and leave us and never darken our chapel doors again. Let us try if our churches and congregations would not take care of themselves better if they were sympathizing with their minister in his care for others, rather than finding fault with him for his neglect of them. The time is propitious. There is no political agitation, there is no social destitution. Socialism is dead and buried, secularism is breathing its last in its dying chamber in Fleet Street. The people give indications of a disposition to respond to our advances. Let us go forth now to the work of popular evangelization. Let us fight with indifference, irreligion, sin. We shall not lose our spirituality in the contest. Religion will not die in such a warfare, it is more likely to go spark out in diaconal jars and sectarian strife. Let the proud Pharisee, the secluded monk, and the pedantic priest say what they will, work in the untilled fields of the world is worship, and battling social devils is piety and prayer.

THE CHRISTIAN'S VICTORY.

Sketch of a Sermon by the late Rev. J. Goadby, of Ashby, delivered in 1828.

Thanks be to God which giveth us the victory, through our Lord Jesus Christ.—1 Cor. xv., 57.

I.—Here is a victory. Where we read of a victory, we are naturally led to a field of battle and to contending armies appearing in all the pomp and circumstance of war. The scene of carnage and conflict, the crash of arms, fill the mind with horror. The glittering swords, the files of musketeers, the roaring of the deadly cannon, the torrents of blood, the heaps of slain, the groanings of the dying, the anguish of survivors, the retreat of the vanquished and the pursuit of the victors: every step is marked with terror and desolation and ruin, with fire-brands, arrows, and death; all is appalling!

But the victory of the Christian is not of this character. It awakens no emotions of sadness. It is connected with no evil. It is spiritual and holy. It is a victory over sin, death and hell.

Over *Sin*. This is the baneful evil. It is ruinous to souls. It separates from God—exposes us all to temporal evil—to death, the king of terrors, and hell, the place of torment.

II.—This victory is *given*. It is not obtained by us as conquerors obtain theirs by repulsing or overcoming our enemies. Our enemies have

gotten the mastery, our sins have enslaved us, and led us captive and we lie on the confines of death and under condemnation. "The sting of death is sin," and unless deliverance be imparted, for we can do nothing, we are exposed to all its penalty.

III.—The medium through which this victory is obtained is the Lord Jesus Christ, who is "mighty" to save.

He is the Son of God. He gave proofs of his Godhead by his works. He came on purpose to save the sinner. He magnified the law by his teaching most perfect. He became our surety—died for us, offered himself without spot to God. He rose again from the dead. See ver. 12 &c.

This is the medium of the victory, "Neither is there salvation in any other.

When the poor sinner obtains the victory, he is taught to see himself a helpless creature. He is taught the perfection of the law, the holiness of God, and he rests on Jesus as his deliverer. He then devotes himself to his Lord, and living to him, he is saved from the dominion as well as the guilt of sin. This is the experience of every Christian, and this is their song in death.

Thus they have victory over death. The grace of Christ helps the Christian in his trials and sorrows and afflictions. It enables him to look forward with hope and say, "My trials will not last long; my difficulties and sorrows will soon be over.

Thus also are subdued the fears of hell. The Christian knows Christ is all-sufficient. "I know whom I have believed &c." His fears are subdued, and his hope is bright, so it was with David. "Though I walk through the valley of the shadow of death, I will fear no evil. I shall dwell in the house of the Lord for ever." So it was with Paul, he had no fear. He knew that he should die; but he knew that this "incorruptible would put on incorruption &c." So has it been with many a servant of Christ. Their death-bed has been a scene of triumph and not of fear—of victory and not defeat.

The thankfulness for this victory deserves attention. Remember then that to live and enjoy it we must be brought to know and trust in Christ. Our own righteousness must be renounced, as well as our sins; our heart must be renewed, and Christ become our righteousness and strength. Don't trifle with these things; life is short, the time of death uncertain. How awful if unprepared! But what a blessing if we know Christ, and through him are secure and happy for ever.

Be thankful, Christian, for this victory. Let your gratitude appear in humble prayer and earnest praise, and by a daily surrender to Christ. Often look to heaven, and yet a little while, and you'll sing to him that loved you and made you a conqueror through his rich grace. Amen.

Selections.

A FIRST STEP.—In coming to Christ, says a good man, a first step must be taken, a first act performed, a first decision made. That first step is to *come*; that first act is to *believe*; that first decision is to *repent* and *obey*. All else, attending prayer meetings or inquiry meetings, reading, thinking, seeking, is but preliminary, and is often needlessly prolonged. The point

of conversion is immediate ; and whatever may precede this, conversion never takes place until the mind itself renounces sin, and throws itself upon Christ for pardon, with full purpose to trust and to obey. Whenever this is done, it is done in some instant of time ; and then the convert wonders that he had not done this long before.

What is requisite to this end is not protracted feeling and long continued effort, but a concentration of mind upon an act of surrendering itself to Christ. Often the first step is an act of commitment, trivial in itself, but the turning-point of destiny. "I will arise and go to my Father." There are crises in the history of souls which at the moment seem insignificant to men, but which to the eye of angels and of God command eternal issues.

Dr. Dutton, of New Haven, in his discourse commemorative of Dr. Taylor, narrates the following incident :

"It was at some time during his college life, in his senior year, I think, that he became decidedly a servant of Christ. Respecting that event I have heard him make a statement which is very instructive and monitory. There was a classmate and particular friend of his, who, at the same time, by the working of the Divine Spirit, was concerned for his eternal interests. The two friends communicated their feelings to each other. And one day, while walking together, they raised the question whether they should then call on President Dwight, who had invited all persons thoughtful upon religion to call and converse with him. At length, while still talking and doubting on that question, they came to President Dwight's gate. There they stopped and hesitated. At length Taylor said, 'Well, I shall go in.'—'Well,' said his companion, 'I think I will not to-day.' Taylor went in ; and the result of his conversation with that eminent Christian guide was that he gave himself to Christ in a covenant never to be broken, and he became 'a burning and a shining light' in his kingdom.—His companion from that time thought less and less on the subject ; and though he lived for many years afterwards a respectable man, he died without giving any evidence of a saving interest in Christ. Such are the crises in the history of immortal souls. Such are the turning points in eternal destiny. Thus it is that companions travel together till they come to where they see plainly the open path to Christ. They consider ; they decide ; the one taking the way to everlasting life, and the other pursuing the way to everlasting death. O, let all see to it that in these crises of eternal destiny, they act aright. Regard the Divine warning, and heed the Divine entreaty, 'Quench not the Spirit.'"

DR. FRANKLIN'S LETTER TO PAINE.—Thomas Paine sailed from America in 1787 to visit France the second time. Soon after he arrived there, which was three years before the death of Dr. Franklin, he wrote the first part of his "Age of Reason." He submitted the manuscript to Franklin for his inspection and opinion, and received the following answer, which was printed in Niles' Register, vol. 30, p. 397.

DEAR SIR,—I have read your manuscript with some attention. By the argument it contains against a particular Providence, though you allow a general Providence, you strike at the foundation of all religion. For without the belief of a Providence, that takes cognizance of, guards and

guides, and favours particular persons, there is no motive to worship a Deity, to fear his displeasure, or pray for his protection.

I will not enter into any discussion of your principles, though you seem to desire it. At present, I shall only give you my opinion, that though your reasonings are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject; and the consequence of printing this piece will be a great deal of odium upon yourself, mischief to you, and no good to others. He that spits against the wind spits in his own face. But were you to succeed, do you imagine any good will be done by it?

You yourself may find it easy to live a virtuous life without the assistance afforded by religion. You have a clear perception of the advantages of virtue and the disadvantages of vice, and possess strength of resolution sufficient to enable you to resist common temptations.

But think how great a portion of mankind consist of ignorant men and women, and of inexperienced inconsiderate youth, of both sexes, who have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it till it becomes habitual, which is the point for its security.

And, perhaps, you are indebted to it, originally, that is to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth, to be raised into the company of men, should prove his manhood by beating his mother. I would advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and perhaps a good deal of regret and repentance.

If men are so wicked *with* religion, what would they be *without* it? I intend this letter itself as a proof of my friendship, and therefore add no profession, but simply subscribe, Yours, B. FRANKLIN.

SPIRIT OF THE PSALMS.—Amongst all compositions these alone deserve the name of sacred lyrics. These alone contain a poetry that meets the spiritual nature in all its moods, and in all its wants, which strengthens virtue with glorious exhortations, gives angelic eloquence to prayer, and almost rises to the seraph's joy in praise. In distress and fear they breathe the low sad murmur of complaint; in penitence they groan with the agony of the troubled soul. They have a gentle music for the peace of faith; in adoration they ascend to the glory of creation and the majesty of God. For assemblies or for solitudes, for all that gladdens and all that grieves, for our heaviness and despair, for our remorse and our redemption, we find in these Divine harmonies the loud or the low expression.—Great has been their power in the world. They resounded amidst the courts of the tabernacle; they floated through the lofty and solemn spaces of the temple. They were sung with glory in the halls of Zion; they were sung with sorrow by the stream of Babel. And when Israel had passed away the harp of David was still awakened in the church of

Christ. In all the eras and ages of that church, from the hymn which first it whispered in an upper chamber until its anthems filled the earth, the inspiration of the royal prophet has enraptured its devotions and ennobled its rituals. Chorused by the winds of heaven they have swelled through God's own temple of the sky and stars; they have rolled over the broad deserts of Asia, in the matins and vespers of ten thousand hermits. They have rung through the deep valleys of the Alps, in the sobbing voices of the Waldenses; through the steepes and caves of the Scottish highlands, in the rude chantings of the Scottish covenanters; through the woods and wilds of primitive America, in the heroic hallelujahs of the early Pilgrims.

WHAT IS LIFE.—Go ask that child so gaily sporting on the verge of youth; no dark cloud hovering o'er the morning of his days—no tear of sorrow has ever chased from that sunny face the smile of joy: list to his answer. While a shade of thought crosses for a moment his fair brow, he says—

"Life I know not; but I am happy. Perhaps 'tis one bright day."

'Neath yonder spreading elm there sits a beautiful maiden, twining a wreath of wild flowers 'mid the shining braids of her raven hair; go to her, say "What is life?" She starts—gazes up to the blue heavens, down on the green earth; a shade of crimson mantles her cheek and brow as she gently murmurs—

"'Tis one blissful dream of love."

Go ask that manly youth, toiling up the steep ascent that leads him to the temple of fame, "Ah! What is life?" He pauses midway of his dangerous path and answers—

"'Tis probation given me in which to gain a name immortal 'mid the sons of men."

Ask yonder weary traveller, who draws near the close of his life's journey. His brow is deeply furrowed, his eye has lost its youthful brilliancy, and his once dark and glossy hair is bleached by the frost of seventy winters. He sighs, and slowly answers—

"Oh! 'tis a brief space, wherein are born the hopes and fears of mortals. Alas! hopes that are too soon blasted; fears that are but too soon realized." Then ask me, "What is life?"

Come with me, gentle reader, to the bedside of yonder dying christian, and once more let us ask the question, "What is life?" He turns upon us those eyes beaming with heavenly love, while a sweet smile illumines those wasted features, as he faintly whispers—

"Life, 'tis but one short day, given us to prepare for our eternal home in our Father's mansion."

What's our life? 'Tis but a vapour that appeareth for a time and then vanisheth away. But oh,

"The soul shall ever live, nor know
The lapse of time, but dwell on high
And share—in endless joy or woe—
Eternity."

"DONT FORGET TO PRAY.—Do the trials and troubles of this life weigh heavily upon thy soul, and sometimes seem ready to crush it beneath their weight? . "Cast your cares on Jesus, and don't forget to pray." "Call upon him in the day of trouble, and he will answer thee."

Art thou surrounded by temptations, from which thou sighest to be free, and which sometimes lead thee from the straight and narrow way into the crooked paths of sin? "Don't forget to pray." He who takes thy humble petition and presents it before the Father's throne, has been tempted, and "He knows how to succour those that are tempted."

Has disease prostrated thee upon a bed of suffering, and given thee long and wearisome nights of pain? Then, surely, thou wilt not forget to pray. Pray that you may be enabled to bear the chastisement which is being inflicted, with Christian resignation, and that it may be sanctified to you for good.

Has some loved friend been snatched away by death, and left thy heart shrouded in gloom and sorrow? Mourning one, "don't forget to pray."

Call upon God, for he is now very near thee, and his ear is ever open to the mourner's cry.

Art thou persecuted for righteousness' sake? Do the scoffs of thy companions send a chill to thy young heart? Pray for strength to bear it as Christ would have you, and pray that their attention may be arrested, even while they ridicule thee.

Art thou poor and needy; destitute of the comforts and necessities of life? Remember thy Saviour had not where to lay his head; he, too, was poor, that we might become rich in faith and heirs of an immortal kingdom. If thou wouldst be an heir to this kingdom, don't neglect to pray for a title to it.

Dost thou enjoy health and prosperity?—Remember the giver of these blessings. Do not forget to thank him for them, or to ask him to show thee how to appreciate them.

Christian friend, hast thou an unconverted father or mother, child or friend, out of the ark of safety—a brother or sister who have not given their hearts to the Saviour? Don't forget, or neglect, to present their case before God, and at a throne of grace plead earnestly and long for them. He will hear thy prayer, if offered in faith and love. "The prayer of the righteous availeth much."

"Don't forget to pray" at morn. A new day has been given thee; thou needest grace for each and every day; thou needest the Divine Spirit. Do not grieve it by neglecting to ask its assistance. Thou needest the watchful care of thy Heavenly Father; thou art very needy, "don't forget to pray."

Pray at noon, when thou art surrounded by the business and cares of life. Temptation and many a snare are about thee. Strength is needed to resist the tempter, and watchfulness is necessary if thou wouldst escape the snare. Enter into thy closet, and there while on the bended knee, let thy prayer rise to the mercy seat, where it will be accepted.

When the shades of evening gather o'er earth, and night draws nigh—pray. Another day's labour is ended, and thou hast much to be grateful for; then bring thy thank-offering and present it to him to whom all honour and praise belong. Pray for the extension of the Redeemer's kingdom in the earth. Ask pardon for thy numerous sins, protection during the night watches, a heart to love God and a home in heaven.

MARIE.

Poetry.

HOPE ON, HOPE EVER.

Through night to day! And when the deep'ning shadows
 Shroud all creation in the gloom of night,
Trust and despond not! After midnight darkness
 Follows the sunrise, with its gladdening light.

Through storm to calm! And when through earth and heaven
 Tempest and hurricanes make conflict wild,
Trust and despond not! After loud storm tumults
 Follows sweet stillness—gentle—holy—mild.

Through strife to conquest! When from sword and cannon
 A thousand deaths encompass thee about,
Trust and despond not! To the heat of battle
 Follows the songs of peace—the victor's shout.

Through death to life! And when through earth's dark valley
 And wintry wastes, we ask God's guiding hand,
Trust and despond not! He will surely give us
 Perpetual Spring-time—in the better land. M. L. G.

THE PATH OF THE JUST.

(Composed during a night of sleeplessness and pain.)

'Tis a happy sight
 In a sleepless night
 To see the first streak of the morning light—
 To see that streak
 Quiet and meek
 Widen and deepen over the cheek
 Of the youthful, gay,
 And smiling day,
 Till by the might of his magic sway
 The darkness and shadows are chased away.—
 Even so of the just do the scriptures speak.

In the chaos and darkness of man's dark mind,
 A dim faint light appears from behind
 That widens, and deepens, and heightens, and soars,
 The nearer to heaven, the more blessings it pours.
 Yet, unlike the sun, it knows no decline;
 But mounts to the zenith with lustre divine,
 And smiling on mortal a farewell benign—
 We behold it no more—it is vanished to heaven!
 Oh God! may this path unto me be given. D. T. I.

MINISTERING SPIRITS.

Christian! thou canst not be alone,—thy onward path may seem
 Dark, difficult, and all uncheered by sweet affection's beam;
 Thou may'st feel lonely 'mid the crowd, who all are strange to thee,
 May'st long for human friends, and love, and earthly sympathy;
 Yet dream not that thou art alone, for ever by thy hand
 Are visitants too pure for earth, sent from the spirit-land.

Christian! tread softly, for to thee each spot is holy ground;
 Seraphic forms and angel-wings are floating all around;
 Bright messengers of mercy, come to cheer thy passage home,
 To bless thee, guard thee, guide the feet that otherwise would roam;
 They come with thrilling messages sent by a Father's love,
 And fan thy brow with breezes cool that fills the world above.

Christian! care less for earth, and pray to live as angels live;
 Strive to commune with them, nor crave for joys the world can give;
 Entreat thy God to make thee pure, that so thou mayest bless,
 E'en as the seraphs do, this land of sorrow and distress;
 So shalt their mission be thine own, so shalt thou take thy place
 In the same cloudless land, and gaze on the Redeemer's face.

Correspondence.

THE COLLEGE.

TO THE SUBSCRIBERS OF THE GENERAL BAPTIST COLLEGE.

DEAR BRETHREN,—At a recent interview with the newly appointed Treasurer, it was thought desirable, to prevent any mistakes, to inform you that all monies due to the present year's account should be transmitted to me as usual, but that all future payments must be sent to George Baldwin, Esq. Long Row, Nottingham. In looking over the list I find there are about eighteen churches who usually subscribe that have not yet sent in their money; may I request these friends to embrace the first opportunity of making their collections and gathering in their subscriptions as we propose to audit the accounts about the 25th of August, I beg also to ask those kind and liberal friends who have promised special sums towards clearing the institution from debt, that they will favour me with their remittances in time, so that the audit may not be deferred; and as Mr. Baldwin intimated that his taking office depended on the debt being cancelled allow me to urge upon those who were not at the association to lend a helping hand, as the sum already promised will not make up the deficiency. Ten years ago there was a considerable debt,

which I then, in taking office, required to be paid; this was generously done. Let it be so again;—and in retiring from office, permit me to add, without stating any reasons, in tendering my resignation, I thought it expedient to do so; let it not be suspected, however, my interest in the institution is gone, I still see it to be vitally important, and trust I shall ever feel it to be an incumbent duty to contribute to its support, and strive for its welfare. I quite approve of the appointment of its present tutors, and pray that they may be honoured instruments in God's hands in training many efficient ministers of the gospel. If in any respect, through imprudence or otherwise, I have failed to give satisfaction, I regret it. I trust I am not ungrateful for the confidence you have reposed in me, and I sincerely thank those friends whose sympathy, constancy, and hearty co-operation have been manifested in supplying me with means to defray the necessary expenses of the institution.

I am dear friends,

Yours most sincerely,

WILLIAM BENNETT.

Sawley, July, 13, 1858.

THE COLLEGE.

The special effort for defraying the debt—the time of commencing the next session—and vacancy for more students.

TO THE GENERAL BAPTIST CHURCHES AND THE FRIENDS OF THE COLLEGE.

DEAR BRETHREN,—At the last Annual Association held in London, Mr. Baldwin, of Nottingham, consented to become the Treasurer of this important institution on condition that the debt, amounting to about £140, was paid off in two months. He very generously led the subscription for that purpose, by a donation of £10, and he was generously followed by others, so that in a short time some £66 were subscribed. The meeting was not a large one, and as several of our good friends from various parts of the connexion were not present, it was confidently hoped that the whole sum would be realized. May I take this mode of appealing to our friends in every place, and to all our churches to render their help in this matter. It is undesirable to be always in debt, and as it is hoped that the increased contributions from our churches will in future meet the current expenses of the College (which certainly they would do if every church could contribute to its funds), the present appeal deserves the more prompt and liberal attention. The following is a list of the contributions promised at the Association:—

Mr. Baldwin, Nottingham ...	£10	0	0
Mr. Mallett, do. ...	25	0	0
Rev. E. Stevenson, Loughboro' ...	2	0	0
Mr. White, Spalding ...	5	0	0
Mr. Osborne, Sevenoaks ...	1	0	0
Mr. Booker, Nottingham ...	5	0	0
Mr. T. Hill, do. ...	5	0	0
The Missionaries, per the Rev. H. Wilkinson ...	5	0	0
Rev. G. Malcolm, Leicester ...	1	0	0
Mr. Marshall, Loughborough ...	2	0	0
A Friend, from Gosberton ...	2	0	0
Rev. T. Barrass, Peterboro' ...	1	0	0
Rev. W. Chapman, Longford ...	1	0	0
Rev. E. H. Burton, Portsea ...	1	0	0

Since the Association a few additional subscriptions have been promised:—

Mr. W. Hill, Nottingham ...	5	0	0
Mr. Barwick, do. ...	2	0	0
Mr. W. Birchnall, Stanford ...	2	0	0

Some doubt has been expressed as to the proper time for the commencement of the next session. As I do not know the address of every student, I beg to inform them that a vacation of two months is allowed at Midsummer, and that it dates from the week previous to the Annual Association. The 20th of August, then, is the proper time for them to arrive at Sherwood Rise, Nottingham. Those who have been accepted on probation, will also take this notice as addressed to them. There is still room for three or four additional students. The churches are earnestly requested to "look out among themselves," for such as it may be proper to encourage to devote themselves to "the ministry of the word."

JOSEPH GOADBY,
Secretary.

Loughboro', July 20, 1858.

I would most earnestly solicit our friends to enable us to meet our engagement with Mr. Baldwin, and also to cherish a prayerful and liberal interest in the prosperity of this institution, so essential to the future well-being and extension of our connexion.

The Reports will be out in September. Any person wanting copies for canvassing or distribution, is requested to apply for them to me.

Obituary.

REV. HENRY SMITH, OF TARPORLEY.

Our esteemed pastor, the Rev. H. Smith died July 6th, in his 44th year. He had been four years and one month with us as our pastor. We had enjoyed peace. God had blessed his labours. He was much

respected. A short memoir will appear in a subsequent number. His funeral sermon was preached, July 18, by Mr Yates of Wirksworth.

R. B.

THOMAS LEITCHFORD, SEN.—The church at Sevenoaks has suffered a severe loss by the sudden translation of Mr. Thomas Leitchford, Sen. from the Church Militant to the Church Triumphant. The event took place on the 25th February, 1858. He had been an honourable and consistent member for thirty-one years and twenty days; he was in his 85th year, he has left behind an aged widow, four daughters, five sons, and forty-six grandchildren. Nearly all his children are, we humbly hope, walking in the way to heaven. The deceased's youngest son has, we are thankful to say, been brought to sit at the feet of Jesus during the early part of the great revival in America. May those that remain without the camp soon, very soon, be reclaimed or brought to flee

from the wrath to come, and find pardon and peace through the precious blood of their precious Redeemer. Our departed brother in early life was employed as a Gentleman's servant, and in that capacity he discharged his duties faithfully, and to the satisfaction of his employers, he remained in that calling till after his marriage, and then bound himself as an apprentice to a joiner and carpenter, and during that period he and his partner suffered many straits and privations, but obtaining food and raiment he learnt to be content. For some years the deceased worshipped with the Wesleyans, but about thirty-three years since he left them and began to attend the General Baptist Chapel at Seven-oaks, when Mr. Brown, who is now in

India, was the Pastor, he was soon convinced that it was his duty and privilege to be baptized; accordingly, he with his eldest son offered themselves as candidates for Christian fellowship, were cordially received and baptized together on Lord's day, February 5th, 1827.

During the many years he was in business he wrought hard, and was enabled to bring up his numerous family with honour and credit, but in order to do which he had to live very frugally, and to be early and late at his employment. It may be truly said he was a good, kind, and patient husband, an affectionate and watchful father, a sober, peaceable, and valued neighbour, and that all who thoroughly knew him esteemed him as a truly honourable and upright man. As a Christian he stood very high in the estimation of the church and also the world, it is believed by the writer that the finger of scorn was never pointed at him, nor is there one black mark connected with his name in the church book.

He was not of the Arab Christian tribe, ever restless, ever wandering; no, no, he could truly say "I dwell, I rest, I enjoy myself amongst mine own people," if he were absent from the means of grace his pastor knew that something of importance had occurred to prevent his being in his place. He did not go to the house of God with a soul full of pride, prejudice, or envy; but with a hungry soul, and consequently the spiritual food dispensed, yea, every bitter thing to him was sweet. For several years he was the senior deacon of the church, and he discharged the duties of his office well. Meekness, modesty, humility and Christian charity were distinguished traits in his character. He often deplored that he needed more firmness and that he was of too retiring a disposition. His letters to his children, his ministers, and other friends show that he was a man of sound judgment, correct views, on all great and fundamental doctrines, and that he was earnestly anxious for their temporal welfare and for their soul's peace, happiness and growth in the divine life, and some who have long since passed through the cold swellings of Jordan were during their pilgrimage cheered and encouraged and comforted by his kind epistles.

He often retired for secret communion with his God, and one of his daughters, with whom he ended his days, has frequently drawn near to his closet door and has heard him most humbly and fervently pray for himself, his wife, his children, his minister, and the Church of God. May those prayers be abundantly answered.

The writer has often been struck with the very solemn and reverential manner in which he stood up and lifted up his withered hands, and with an audible voice and sincere manner thanked God for the bounties of his providence, and asked for a blessing to attend the reception of them. For several years he was very deaf, and could scarcely hear a word that the minister uttered, but still he shewed how he loved the habitation of God's house and the place where his honour dwelleth. He attended at the last celebration of the Lord's Supper, during his life, and two of his daughters, one of his sons, and one of his grandsons were communicants with him. The writer drew close to him and prayed very deliberately, and the good old patriarch heard every word and sentence and solemnly responded to every supplication. It was a very solemn and affecting season, on that day month and at the very same time of the day, we were committing his broken tabernacle to the silent grave in humble hope of a resurrection to eternal life through the merits of the blessed Saviour's precious blood.

In the evening before his translation, he retired, as was his usual practice, to his chamber half-an-hour before his wife and the rest of the family, to commune with his God, he did so and then retired to rest and awoke in the morning in the presence of his Father and his God. He was found by his wife and daughter about six o'clock to have fallen asleep in Jesus. Mark the perfect and upright, for the end of that man is peace.

His remains were committed to the grave on Lord's day, March 7th by his pastor, and most of his children and his Christian friends were present. In the evening his death was improved from a text chosen by the deceased, (Prepare to meet thy God), and on the following Lord's day his minister preached from Job v. 26, "Thou shalt come to thy grave in a full age like as a shock of corn cometh in his season. J. F.

SARAH WRIGHT departed this life June 7th, 1858, having been upwards of fifty-six years a devoted and consistent member of the General Baptist Church meeting at Asterby and Donington near Louth. Our departed sister was the last surviving child of the late Mr. John Wright, for many years pastor of the above church. She ascribed her conversion to the earnest and fervent prayers of her beloved father, presented on behalf of his children at family worship. Her resolution to de-

vote herself to the service of her Saviour, was carried into effect publicly, in the spring of 1802, when in the ordinance of believer's baptism her honoured parent had the pleasure of introducing her into the church, she being the last person immersed by him before he was taken to his reward.

Our departed sister was a most sincere, devoted, and consistent Christian, and an ardent lover of the principles held by the General Baptists. The sphere of usefulness which our friend was called to fill was necessarily limited, living as she did in a secluded spot, far away from the bustle and turmoil of city life, yet by her example she shone like a star in the firmament giving light to all around. Her attachment to the house of God and all the means of grace was great, never being absent when it was possible for her to attend; no matter who was absent her place was sure to be filled, but alas, it is now vacant; she has gone to worship in a higher region that Saviour whom she so devotedly loved while a pilgrim here below. The church, as well as the minister, has lost a sincere friend, for she loved Zion and sought its prosperity, and when she could not meet to worship with those she loved, her fervent prayers were constantly presented that God would bless the ministry of the word to the conversion of souls, so that his church might be perpetuated from age to age, till time should be no more. The few remaining members of the family have lost a kind and sympathetic relative; one ever ready to listen to their sorrows and trials, and administer all the consolation that lay in her power.

For some considerable time before her death she was unable, through the infirmities of advanced age to attend the public means of grace, but such was her desire to meet with the people of God that on a sabbath evening, at her request, a few friends would meet in her house for prayer and praise, and it was delightful to hear how she would respond to and unite with them in their supplications to a throne of grace. Great as was the trial to her to be detained from attending the sanctuary of the Lord's house, she was never heard to murmur or complain, but always evinced a spirit of meek submission to the will of her Heavenly Father, waiting, as she frequently said, till her blessed Lord should see fit to take her to himself. As her end drew near she seemed increasingly fit for Heaven, spending much of her time in earnest prayer. On one occasion shortly before her departure she was heard to say, "There are mansions in

Heaven, and I believe there's one prepared for me." On the last Sabbath she spent on earth the question was asked—"Do you regret having professed the religion of the Saviour?" to which she replied, "Oh, no," and added, "I am on the Rock of Ages; I am looking to Jesus." On the day of her death a friend said to her, "I fear you are in great suffering." She replied "Yes, but one hour in Heaven will repay for all I have suffered here below." A little time before she departed she was again asked if she trusted in Jesus. She replied, "Oh, yes." These were her last words, and shortly afterwards she gently breathed her last, leaving a placid smile on her countenance, indicative of the joy into which her ransomed spirit had just entered, after having only the day previously completed her eighty-first year, and it is worthy of note that she died in the house in which she was born, having only lived out of it one year during all her life. According to her request, her remains were interred in the burial-ground belonging to the Donington chapel, in the same grave which about fifty-six years ago received those of her beloved father. Thus they sleep together, and in the resurrection they will rise together in a glorious body like unto their Divine Saviour's, according to the working whereby he is able to subdue all things unto himself.

T. B.

Mr. SAMUEL MILSON departed this life October 10th, 1857, at Asterby, in the eighty-third year of his age. Our departed friend had for many years been a steady and consistent member of the General Baptist church in this village. It was his privilege to be the son of pious parents, long since passed into a better world, both members of the same church. No doubt their pious example greatly influenced their children, several of whom became members of different sections of the church of Christ. Our departed brother, about forty years ago was led to confess Christ in the ordinance of baptism. Like many of the followers of Jesus it was his lot to walk in an humble sphere of life. His opportunities for usefulness were comparatively few, but his conduct was consistent, and his attachment to the house of prayer most ardent, until infirmity deprived him of the privilege. During his long affliction he was not free from doubts and fears, yet we believe he was resting upon the finished work of Christ alone for salvation, and we doubt not he is now realizing what he sometimes feared he should never attain.

Thus we have been deprived of two aged and worthy members in the short space of a few months, but we believe our loss has been their gain, and that they are now uniting in nobler worship, where neither age nor infirmities can mar their devotion—in that land of light and glory prepared for all that love the Saviour. May we be followers of them who through faith and patience inherit the promises. T. B.

Mr. ROBERT ATTERSLEY, deacon of the General Baptist chapel at Commercial-road, London, under the pastoral care of Rev. G. W. Pegg, suddenly departed this life December 1, 1857. His death was improved to a large and deeply affected congregation from Rev. xiv., 13, "Blessed are the dead that die in the Lord."

Intelligence.

BAPTISMS.

TODMORDEN VALE, July.—We have just added eleven to our number by Baptism, and are in many other respects also richly blest.

LOUGHBOROUGH, Barter Gate.—On Lord's day, April 4th, fifteen persons were baptized in the Baxter-gate Chapel, Loughborough. In the afternoon the newly baptized received the right hand of fellowship at the Communion Service; throughout the day the attendance was very large, and it was felt to be a very happy season. Again, on July 5th, eight persons were baptized, which was felt to be a good day.

HEPTONSTALL SLACK.—On Saturday, June 19th, twelve persons having received the word were baptized and added to the church; and on the succeeding Lord's day, at Nazebottom, six others obeyed the divine injunction.

BURNLEY, Ebenezer Chapel.—On Lord's day, June 6th, after a sermon by our respected minister, seven persons were baptized, one male and six females.

FORNCETT.—On Lord's day, June 20th, after a sermon, from Acts xix., 5, five persons were baptized. The attendance at the water was the largest and most orderly we ever had. Our congregations improve.

CROWLE.—On Lord's day, June 20th, three were added to us by baptism.

W. SHARMAN.

BILLESDON.—On Lord's day, June 27th, 1858, there was a baptism of four brethren. Mr. Finn, of Leicester, preached in the morning, from Acts viii., 36, and Mr. Narracott baptized the candidates. Mr. Narracott preached in the afternoon, and Mr. Finn administered the Lord's supper, and received the candidates by the right hand of fellowship. Truly that Sabbath day was a high day. We have two more candidates.

W. FINN.

RIPLEY.—On Lord's day, June 13th, six dear friends made a public profession of their faith in Christ, by being baptized. Five of them are teachers in our Sabbath school. We hope others will soon follow their example.

R. A.

OPENING OF CHAPELS, &c.

NEW BAPTIST CHAPEL, WILLINGTON.—On Lord's day, July 11th, the above chapel was opened for divine worship. Great numbers of people assembled on the occasion from Derby and the surrounding villages. The chapel being too small, a tent was provided, in which the services of the day were conducted.

Two sermons, morning and evening, were preached by the Rev. J. B. Pike, of Bourne, and one in the afternoon, by the Rev. Jno. Stevenson, M.A., of Derby. The collections and profits of the tea

amounted to the very liberal sum of Thirty four pounds and three shillings.

The chapel is a very neat building, and will seat about one hundred and twenty people. The entire cost is about two hundred and twenty pounds; the builder was Mr. Edward Dustanbury, of Derby.

Much might be said about the excellencies of the sermons, and the spirit that pervaded the meeting, but it is sufficient to say that every body was much pleased, and it is hoped profited by the whole services of the day.

ILKESTON.—The members and friends of the General Baptist Church in this place have at length erected a new place of worship, the opening services of which it is our pleasing duty to record. On Tuesday, June 22nd, the Rev. H. S. Brown, of Liverpool, preached in the afternoon and evening. Though at the former of these services the chapel was not filled there was an excellent congregation at the second. A considerable number of friends from Nottingham, and some from Derby and Leicester were present. The sermons were founded on Matthew vii., 7—11, and xxv., 14—30. It is hardly necessary to say that they gave great delight to those who heard them. On the following sabbath, June 27th, the Rev. J. B. Pike, of Bourne, preached in the morning from Matthew v., 13, and in the evening from Revelation xxii., 17. The Rev. W. R. Stevenson, A.M., of Nottingham, preached in the afternoon from Psalms cxlvii., 7—11. Each of these discourses was marked by originality and power, and calculated to be useful. The congregations in the afternoon and evening were admirable. The total amount of the collections was £76, which, considering the depressed state of trade for some time in the midland district, is handsome. The New Chapel appears to give great satisfaction to all who have seen it, being high, dry, and commodious. It is without a gallery at present and is constructed in the form of an amphitheatre. The newest and most approved methods of lighting and heating have been introduced, and the pews are large and comfortable. The Church at Ilkeston would tender its sincerest thanks to all who have aided in this undertaking. There will, after the most vigorous efforts have been made, still remain a heavy debt. To lessen and at length remove this we earnestly solicit the aid of those who have it in their power to help.

SHEFFIELD NEW CHAPEL, Cemetery-road.—The formality "of laying the foundation stone" of this new chapel for the use of the General Baptists formerly worshipping in Eyre-street chapel, took place on Wednesday afternoon, July 14th. The first stone, properly speaking, was laid some weeks ago, and considerable progress has since been made, so that when the company assembled they found the walls rising considerably above the level, and warranting good hope of an early completion of the work. The front of the building will be built of pressed red brick and Burbidge stone, in the style de-

nominated the Romanesque, surrounded with turrets at each of the angles towards Cemetery-road—lending to the front somewhat of an imposing appearance. An ascent of a few steps will lead from the street to the area, from whence there will be a similar ascent to the vestibule, from which entry to the chapel will be gained, by a central door into the body, and by two side doors through staircases into the galleries. The interior area will be 63 feet by 46, and the accommodation is calculated for 700 adults in pews, besides about 200 children in a place apart. At the back of the building will be two vestries, each communicating with the chapel, and over them, and consequently behind the pulpit, will be a small gallery for the organ and choir. Underneath the entire chapel will be a school-room, which, as the floor of the former will be nine feet above the road, will be capable of ample ventilation. The cost, according to the aggregate of the contracts, will be altogether £2208 18s.; but it is very probable some £700 or £800 may be required to complete the building to the uniformity and artistic effect which are contemplated.

The weather at three o'clock, the time for commencing proceedings, suddenly became threatening, and a slight shower fell, but was so brief as scarcely to occasion any inconvenience. After hymn sixty-three had been sung, the ceremony of laying the stone was performed by Joseph Wilson, Esq., Clifford. The trowel with which the stone was laid is of silver, with an ivory handle. On the face of it is engraved a front view of the chapel, and on the reverse the following:—"This trowel was presented to Joseph Wilson, Esq., on the occasion of laying the chief stone of the General Baptist Chapel, Cemetery-road, Sheffield, July 14th, 1851." The mallet is of rosewood, highly polished.

The following memorial was placed in the cavity:—"The chief stone of this chapel, to be erected by the members or the General Baptist Church, by voluntary contributions, was laid by Joseph Wilson, Esq., of Clifford, on Wednesday, July 14th, 1851. Gloria in excelsis. Rev. H. Ashbery Minister. Flockton and Son architects."

The dedicatory prayer was offered by the Rev. W. Underwood of Nottingham... The address was delivered by the Rev. H. Ashbery, who reviewed the past history of the church intending to worship here, and narrated the circumstances occasioning or connected with its removal from the former chapel.

Amongst other excellent remarks Mr.

A. said :—"As an encouragement to home missions, he would say that this church was raised up under the fostering care and liberal support of a Home Missionary Society. In thus meeting to inaugurate their new building with religious services, they did not suppose God was limited to places, for everywhere was He present to be worshipped. Still by a law of human nature places were valued and revered out of respect to the purpose to which they were dedicated. This house was intended not for commerce, though that would not degrade; nor literature, though that would refine and elevate; nor for historic purposes, charming the ear and eye to defile the heart and debauch the principles; but for the worship of God, and the inculcation of those religious truths which they conscientiously held. Public worship was a social duty, full of blessing both to the individual and to society. It was reasonable and characteristic of Christians to rejoice on these occasions, and both principle and appearance justified the feeling. Around such buildings there arose, and grew up and flourished those social institutions which shed an ameliorating influence on society, and bind man to man—conferring blessings wide as the kingdom, and demonstrating that as we can fight so also we can feel. Truly, as well as in poetic figure, our sanctuaries are the bulwarks of our land. The second object of the building was the preaching of the gospel, the good old gospel, designed and able to save sinners. The house now building was not for a literary or scientific institution, but emphatically for preaching without reservation the glad but humbling tidings of

salvation through faith in Christ. A third purpose was the spread of their denominational principles. Differing from the Established Church and the Wesleyan Methodists on matters of church order, and from Congregationalists on baptism, they were not ashamed of what they believed to be truth, and desired to maintain it in a Christian spirit. Still, however they were ready to join with other Christians, rejoicing more in what they held in common with them than in those in which they stood apart. They believed and gloried in holding that Christ died for all, a doctrine necessary to justify a universal call. It was not their wish or wont to give undue prominence to their own views, but it was always their delight to embrace with Christian affection all who were one with them in the essentials of Christianity, so as to be prepared, in accord with their denominational motto, to wish, 'Grace be with all who love our Lord Jesus Christ.' " The Rev. J. Breakey pronounced the benediction. At five o'clock a tea meeting, at which about 450 persons were present, was held in the Vestry Hall. The meeting was a very happy and animated one, and addresses, breathing a pleasant and very fraternal spirit, and sympathizing in the step taken by the church to build for themselves a new sanctuary, were delivered by the Revs. James Caughey, J. E. Giles, J. Ashmead, Rotherham, J. H. Muir, J. B. Paton, M.A., W. Underwood, President of the Theological College, Nottingham. H. Batchelor, and J. Flather. Mr. Hill, of Nottingham, the Secretary of the Home Missionary Committee, presided.—*Abridged from the Sheffield Independent.*

ANNIVERSARIES.

BURNLEY, Ebenezer Chapel.—On Lord's day, June 13th, two eloquent sermons were preached in the above place, by the Rev. J. Sutcliffe, of Stalybridge, after which collections amounting to £39 16s. 4½d. were made on behalf of our Sabbath School. W. P.

LOUGHBOROUGH, Baxter Gate.—On May 9th the Sabbath School sermons were preached by the Rev. J. Lewitt, of Nottingham, when above £33 were collected.

LOUGHBOROUGH, Wood Gate.—On Lord's day, June 13th, 1858, the Annual Sermons, on behalf of the Sabbath School,

were preached by the Rev. Geo. Conder, M.A., of Leeds, when £30 10s. were collected.

HINCKLEY.—On Lord's day, May 23rd, 1858, the Sabbath School Anniversary Sermons was preached in the General Baptist Chapel, Hinckley, by the Rev. J. Dunkly, Knutsford, Cheshire, when the sum of £10 10s. 0d. were collected.

On the following Tuesday a Public Tea Meeting was held, which was well attended, and was addressed by the Revs. J. Dunkly, T. Johnson, Independent, R. Landyvelly, Nuneaton, and other friends.

SAWLEY.—On Lord's day, June 20th, two excellent sermons were preached by the Rev. H. Hunter, of Nottingham, in behalf of the Sabbath School, when the liberal sum of £14 4s. 6d. was realized. The congregations were unusually large, many not being able to obtain admittance. The singing was considered superior, and added greatly to the interest of the occasion.

On the following day the children had their annual treat, after which a goodly number of friends and teachers partook of tea.

In the evening a service was held in the open air, in a field belonging to Mr. Bennett, when addresses were de-

livered by the Rev. G. Needham, W. Bennett, and J. Stenson. Reference was then made to our great need of increased accommodation for teaching the children, and Mr. Bennett at the close of his speech kindly promised £100 towards erecting either a new school-room, or enlarging the present one. We hope soon to accomplish this desirable object. J. S.

REMOVAL.

THE REV. W. SHARMAN having resigned his pastorate over the General Baptist Church at Epworth and Crowle, the church are desirous of engaging another minister immediately. Application to be made to Mr. I. E. Gisben, Epworth.

T. A

Notes of the Month.

ECCLESIASTICAL.

July 26. The special services in Exeter Hall have been resumed by the Episcopalians. The Rev. A. G. Edouart, incumbent of the parish threatens the committee with "proceedings." They await the issue. Zealous clergymen preach good sermons from the steps of the Royal Exchange to large orderly audiences, on Sunday evenings. This is a good omen.

It is not unlikely that the Queen will order the services for "King Charles the Martyr," "The blessed Restoration of King Charles II.," and "Gunpowder Plot," to be expunged from the prayer book. Pretty well this, for tory advisers. The Scottish Episcopalians are going off to Rome. Transubstantiation has been boldly professed by one clergyman, and nine others so far sympathised with him as to refuse to give an adverse opinion, and this too, in defiance of the Episcopal command.

The Pope has entered on the thirteenth year of his pontificate. He was congratulated by the cardinalate on the event, and expressed his pleasure in the prosperous condition of the church. He is in trouble because the French troops and the Italians hate each other. The Irish College in Paris, is in a state of wild disorganization.

Four or five missionaries have been recently ordained among the Independents. Last year the Wesleyans sent out twenty-two missionaries. The Baptists are reinforcing, whether they will raise the £10,000 remains to be seen.

The Revivals in America are giving proofs of their power by very large additions to the churches. It is interesting to know that the barriers which separate different Christian communities are being very much reduced by this movement. Episcopalians, Presbyterians, Methodists, have baptized many of their converts; on the other hand, the practice of free communion on the part of the stricter Baptists seems to be looked on with favour. Would that the extinction of slavery in the South might be mentioned as an ultimate result of this religious excitement.

Sweden still presents the aspect of a suffering and a prospering church. Dr. Steane's and Mr. Hinton's visit to Sweden gave them most cheering views of life and progress. They preached to large audiences. They visited the authorities and were graciously received. The chief persecutors are the Lutheran clergy. It is hoped something will be done for freedom.

The Congregationalists are sending out several ministers to Australia. Those recently gone from the Baptist body,

Messrs. Taylor and New of Birmingham, are already in high favour.

The Boers in South Africa have commenced a *raid* "against missionaries, bibles, and missionary stations." They have wickedly sacked and burned a village on the border. It is time the Government laid its hand on those lawless old Dutch renegades.

The massacre of the Christian population at Jeddah, a station on the Red Sea, by the Mohammedan population has awakened great consternation. The French and English consuls were slain, and all the Christians but about twenty-five, who saved themselves by swimming to an English ship in the harbour. The Turkish, French, and English Governments are actively attending to this matter, and will bring the guilty to justice. Some fear has been felt that this and other outbreaks against their Christian neighbours among the mussulmans in Candia, Turkey, Bosnia, Syria, &c. are only parts of an organised system of war. The moslems of Tartary, Turkey, Persia, Arabia, North Africa, Afghanistan, as well as India are all more or less disturbed by the downfall of the Mogul, and the advance of Christianity. No people are more bigoted, intolerant, and averse to Christianity than the followers of Mahomet. We may see strange issues yet. But "The LORD reigneth."

GENERAL.

Parliament is still sitting. Its members are weary. The Government, more liberal than Palmerston's, seems to carry all its measures. The India Bill is now passing the House of Lords. Church-rates, thanks to the Lords, are still the law, but some compromise is talked of. The Thames is to be purified. The Jew has entered the House of Commons. The revenue for the year ending June 30, exhibits a decrease of £5,000,000. The Atlantic cable has again parted. The ships *Agamemnon*, *Niagara*, &c., suffered from the storms, but there is no satisfactory reason given for the failure except it be the bad construction of the cable and the defective mode in which it is packed and payed out. The ships have started to make a third trial. We now fear for their success this year. Gold has been found in Vancouver's Island, and a new government for the Hudson's Bay Company territories is being arranged by the cabinet. All parties think the absurd charter of that company ought not to be renewed. There are 500,000 square miles of cultivable land in the territory, this will give

ample room for emigration. The news from India is not so depressing as might have been feared from the season. Nana Sahib is yet at large, his cousin has been captured. News from China, almost nothing, except that some Hindoo troops have been offered the alternative of service in China or being disbanded. The French are anticipating a grand fête on the opening of the docks at Cherbourg, and of the Railway to them. The Queen of England will be there in state. It will be not a "field of the cloth of gold," but a scene more magnificent and sensible. Her Majesty will be attended by a grand naval armament, and will see the French fleet in all its glory. Victoria will then extend her travels to see her illustrious daughter, the princess of Prussia, and she has especially requested that as her visit is purely matronly and domestic, there may be no parade or state ceremonies on the occasion; in this, as in many other things showing her good sense. The harvest in France is being gathered. They have suffered from the want of rain more than we. Our harvest generally promises well.

While the monarchs in the south and west of Europe are active, the Emperor of Russia is visiting Archangel in the far north. He enjoys long days there, the sun hardly setting at this season. His project for the liberation of the serfs in Russia promises not to be a failure or a mistake. Spain has had another change of its feeble government. She is even talking about calling the English to account for the strong language used in the House of Commons about her iniquitous and perfidious conduct on the slave question. She received £400,000 for the discontinuance of the slave trade and still carries it on. Her intolerant priesthood have driven the Baptists from Fernando Po. They will settle on the African coast. Symptoms of a revival of slavery, both by French and English people, under the shew of the immigration of free labourers, have been given. But the eye of the British public is on them. An attempt was made in the commons' house to remove the protective squadron from the coast of Africa, under the pretence that it did no good; happily it failed. The present government and the members of the late government were agreed in this, and shewed that there are ten times fewer slaves got from Africa now than formerly, also that trade, manufactures, &c., are flourishing on the coast, and that "missionaries and commerce," combined with the prudent supervision of free nations would eventually put an end to the wicked traffic.

Missionary Observer.

LETTER FROM THE REV. W. BAILEY.

Berhampore, via Ganjam, April 15, 1858,

MY DEAR BROTHER GOADBY.—On my arrival at Cuttack I was requested by the brethren and sisters to give some account of my labours and travels to advance the interests of the Society at home. When I had finished the report of my wanderings I endeavoured to impress upon the minds of all the importance of keeping the "Missionary Observer" well supplied with letters from India, and I ventured to affirm that carefully written letters, containing plenty of matter of fact statement would not only enhance the value of the missionary part of our periodical, but would always be appreciated. Did I say too much, Mr. Editor? I think not. Again and again was I told in various parts of our connexion that I was not a stranger, for I had become quite familiar to the supporters of the Mission, by the letters I had sent to the "Observer." But alas for me! I have found it much easier to preach than to practise, for not one letter have I written for the "Observer" since my return to Orissa. For the past five months, however, I have had so much to do with the affairs of this world and the next that I have had but little time for correspondence. But while I have written little I have received little from home; about a month ago I began to despair of seeing English letters any more, and I seriously thought of reminding our friends that we were not massacred by the rebels, not taken captives, nor besieged in some fortress, but quite accessible, and without let or hindrance pursuing our evangelical labours amongst the heathen. I hope our friends will not forget us, but often cheer us with their communications, for every home letter seems to add another link to the chain that binds us to our fatherland.

If we are not thankful certainly we ought to be, that we have been preserved in peace, and that while so many of the servants of Christ have been slain, so many chapels, colleges, schools, and missionaries' homes destroyed, and so many flocks scattered, that neither missionaries nor people in Orissa have suffered any harm; truly may we say with the prophet, "It is of the Lord's mercies that we are not consumed, because his compassion fail not."

Before this reaches you, you will have heard of the capture of Lucknow and of the little loss we sustained, owing to the skill of Sir Colin Campbell. The Commander-in-Chief has obtained great praise for the care he takes of his men, the natives have already noticed this and have called him "old Kabaradar," "old careful." Though an immense number of guns have been taken, and thousands of the rebels shot, hung, or transported, still there is much work for the soldier. Nana Sahib, that arch fiend, is still abroad, but the government have offered a lakh of rupees, £10,000, for his capture, and if a rebel should take him he is to have a free pardon in addition to the prize. Notwithstanding our great victories, I fear it will be a long time before the country is thoroughly tranquilized. I give you the following from the overland summary of one of the Calcutta papers of the 10th inst.

"The temper of the people of this country has never been so excited against any former rulers as it is now against the British. There is no use in concealing the fact that we are regarded by most classes of natives with feelings of religious and national hatred. India must indeed, for a long roll of years be held by the sword."

We are now in the middle of our hot season, and the heat is so intense that were I to spend the day in perfect idleness I am sure I could willingly excuse myself. Every particle of vegetation has been cut off with the fiery wind, and wherever I turn my eye I see nought but barrenness. The poor cattle seem to have reached starvation point, the crows are crowding our housetops and with their bills wide open are crying for rain; and the ducks and fowls come to our doors and literally beg for water. As compared with last year, how different the scenes that surround me! then "the bright and rosy morning called me forth to meet the air," now I am confined like a prisoner to my room. We are compelled to close all our doors and windows about 8, a.m., till 4, p.m. Our darling children often complain of the dulness and monotony of Indian life, and have often wished that they could roam abroad as they did in an English summer.

Berhampore now wears a most desolate aspect since the removal of the 5th M.N.I. to Cuttack, we have had but a very small detachment to garrison the station, and it is generally believed that this station will be relinquished altogether. There are only three resident Europeans beside the mission families, and what is worst of all, we have no medical man. I shall feel very sorry if the station is given up, for we shall be very lonely and our finances for local operations will be seriously injured thereby. Our Chaplain left yesterday for Vizagapatam, I received a communication from him a few days ago about our burying ground. Hitherto our native Christians have been buried on the plain below the mission premises, but I resolved to apply to the chaplain for the key of the public ground whenever another funeral took place in our Christian community, as the government have made provision for the interment of Christians of all sects in such grounds. Our Chaplain wished me to meet him on the ground that we might make some arrangement. He wished to have by far the larger portion, but this I stoutly opposed. He wished to have our limits very carefully defined, as he hoped ere long to have his portion consecrated. I reminded him that the missionaries had frequently officiated in the burying ground, and that Mr. Wilkinson had read the church service at the funeral of his brother, this seemed rather to perplex him, as he has more than a leaning to Tractarianism; however, we managed to arrange matters satisfactorily, and in future our native friends will have an honorable burial.

We have recently been honoured in this district with a visit of Lord Harris and suite from Madras. His lordship landed at Gopalpore, under a salute of 19 guns from the war steamer *Coromandel*, a gazette extraordinary was issued from the Ganjam press announcing Lord Harris's visit. Nearly all the native princes in this zillah went to pay their compliments to the Governor and he visited the Chilka lake and the sugar works at Aska, but the real object of his visit is not known.

I have not much missionary information to give you, I have been much pleased with the quiet attention of the people both in the villages and the bazaars, the opposition to the gospel is trifling compared with what it was ten years ago, and if we have done nothing else we have secured the confidence and respect of the heathen. We have met with two or three hopeful inquirers, but whether they will forsake all for Christ time only will determine—we sow in hope, the command of Christ is imperative, “preach the gospel to every creature,” and whether we are successful or not we have the assurance of Him who has sent us into the world's great field that “both he that soweth and he that reapeth shall rejoice together.”

Mrs. Bailey unites with me in Christian regards to yourself and Mrs. Goadby.

I am yours affectionately

W. BAILEY.

P.S. This is the 17th of April and we have just received intelligence from England of the 17th March, news can now be sent to Calcutta from London in 25 days.

LETTER FROM THE REV. GEO. TAYLOR.

Orissa, East Indies, April 17, 1858

MY DEAR BROTHER GOADBY.—About four months ago I promised to furnish you with a few particulars relative to our cold season labours, which promise I will now endeavour to fulfil. It was about the middle of November that, with my dear wife and little boy, I accompanied brother Buckley on a missionary tour in the Koter district. Before leaving our homes we were by no means confident that, without molestation, we should be permitted as usual to scatter the “seed of the kingdom” among the perishing millions of Orissa. But, committing ourselves to the blessing of Him who has bid us “fear not them which kill the body and after that have

no more that they can do,” we went forth as “sheep in the midst of wolves.”

I think I intimated to you in my last how agreeably disappointed we were in reference to the general demeanour of the people; and how much better, for the most part, they seemed to hear, than they did the year previous. You will be pleased to hear that frank and free concessions were made by numbers of the people. Again and again now expressions like the following escape the lips of our hearers—

“Ah, we know that the religion is true, and that there is no religion like it; but it is beyond our reach! besides we are so fettered by the customs of the

country and by *caste* that we cannot embrace it." "We know that our idols are lifeless and impotent—the work of men's hands—and have no power for good or evil; but we fear to come out from heathenism because of the reproach, and persecution, and loss we should thereby incur," &c., &c. The class of persons who thus express themselves appears to be much on the increase; and this, of course, is a source of considerable encouragement.

The Brahmins, however, did not fail to oppose us with all their might, and on some occasions gave us a good deal of trouble. At one market we attended, these "blind guides" were exceedingly violent in their opposition; several scoffers giving much annoyance, and I fear in part rendered the word preached unfruitful. One of this class, assuming an air of some importance, came to the front, (where, by the way, we always try to get such fellows,) and, after asking a number of questions, inquired "Why do you so concern yourselves about us, as thus to go about from place to place preaching? Why do you not content yourselves in the enjoyment of your own religion, without troubling others about it?" He was asked in reply "If you saw a man fall into a pit would it not be your duty to help him out? or if he went astray, to set him right?" He answered "If the said man *called* to me for help, then of course it would be my duty, but if not, *why* should I?" "But when did I ever call to *you* for help?"* He was then told of the unbounded love and compassion of God that had been *spontaneously* exhibited to a world of sinners—that though we, lost and undone as we were, had not *asked* for help, yet God had graciously bestowed it, in that He "sent His only begotten Son into the world that we might live through Him"—that we Christians, having received mercy from the Son, were anxious that others should also be made partakers with us. "Oh!" said the Brahmin "if you are so merciful and so anxious about our welfare, give us a sack of Dhana."† It was replied "That which a man hath not how shall he give to another? we have not dhana—which is perishable—to bestow; but we have the "words of eternal life;" and these, without money and without price, we freely give.

He then began to rail on us, and tried to divert the attention of the people: when

the latter were warned to beware of a man that would neither enter into life himself, nor allow those to enter in who were so disposed. The hearers were then appealed to as to the real character of the man that had just been speaking: "Is it not a fact?" it was asked "that such a man as this only seeks to enrich himself by your means, and that he has not the slightest regard for your interest? You know that when he visits you, if you make him a feast and give him plenty of pice (small copper coin) then all is right; but if you happen to be so poor as not to be able to make him a present, he will turn round and curse you and all that belongs to you. "Ah, ah! true, true!" responded one and another of the listeners: but our old friend by this time found his position rather too warm; so pushing his way through the crowd speedily made himself 'scarce.' At another market, as one of the native brethren were addressing a large and somewhat attentive audience, a most vile and licentious looking Brahmin came up and began to insult the speaker, telling him that "he only preached that his belly might be filled from the sahib's table."* The people were again appealed to: "You all know—everybody knows—that the Brahmin wanders about to get all he can from every one—that he comes to your door after having had a good breakfast, and putting his hand on his stomach, tells you he has eaten nothing for three days, and begs you will give him food,—that if you grant his request, he will raise his hands to heaven and say "Live 118 years!" "Live free from disease!" "Live in happiness!"† if, however, you refuse he will curse you and say "Die in a few days!" "Turn to ashes!" "Your son and your son's son die!" But we ask you not for pice nor anything else you have; we leave our wives, and children, and homes to come and tell you how your precious souls may be saved from eternal ruin; and that without the slightest remuneration from you! Who then are your true friends; we or the Brahmins? and who really care for your souls?" Our adversary had been silent for a little; but hearing us invite the people to forsake sin and walk in the way to heaven, he said "Go to heaven if you want, but why will you take all this people along with you?" When he was told of the fulness and universality of redeeming love, and of the

* They will see a man going miles out of his way and not make the least effort to put him right. Indeed they would much rather send him some miles further astray! This they have done again and again in my own case.

† Rice in the husk.

* A remark often cast into the teeth of the dear native brethren, and is perhaps one of the most offensive and irritating that it is possible to make.

† The Brahmin's blessing.

provision made for the salvation and happiness of *all men*; and that we were not, like himself,—anxious to enjoy all our good things alone—but solicitous that everyone should partake with us of the grace of God. He then turned his back upon us and went away.

On another occasion two or three of us visited a village near our encampment, and never was I more distressed at the conduct of a congregation at first a deathlike silence pervaded the assembly, and that while listening to truths calculated to raise the soul from deepest slumber! Then came the careless “Oh yes,” or “Oh no” as the speaker affirmed or denied: and this again was followed by (in answer to the question if Juggernath could save them,) “Who knows”—intimating “Who cares!” and lastly came the scoff, and the sneer, and the laugh, and that while the solemn realities of the judgment-day were being laid before them!!! How often are we ready to ask in regard to this people, “can these dry bones—these *very dry bones*—live? while from our inmost souls we cry “Come from the four winds O breath and breathe upon these slain that they may live?”

Our dear native brethren behaved with commendable constancy and zeal throughout these tours; after speaking with a boldness and conclusiveness their most bitter adversaries could neither gainsay nor resist; while for aptitude and cogency their illustrations and arguments were often very striking. I will just give an instance or two.

While preaching at a village one evening to a rather boisterous congregation, once and again the people cried “Show us your God; for if we do not see him how can we worship him?” Mathew, who was the speaker replied “Well now: you admit that the great God made all men—that all are alike His, and therefore it is the duty of all to serve Him: then God made those persons who are *blind*, and they too are His; and therefore it is *their* duty to serve Him. But if it be necessary to see God in order to worship Him, what are the blind to do?” No my friends, God is a Spirit, and it is with the *mind's* eye you must see Him, and with the *heart* you must serve Him.”

At another time the same young man was talking to a blind woman (the mother of Bhagabar Das, one of our Piplee christians—she is still a heathen), who raised the same objection, viz., “That not seeing God, how could she worship Him?” To which our brother replied “well now, you cannot see the food you eat daily, but

you nevertheless *eat* that food; and if you were to resolve that because you could not see it, therefore, you would not *eat* it, you know you would inevitably die. Now just so about the good God and Saviour; though you cannot see Him you must take the food He gives, namely, *His Word*,—and by faith *eat that*: but if you persist in saying “I will not believe because I do not see,” you will certainly perish.

On another occasion, at a market, Paul spoke with considerable effect, especially in reference to caste. He said “When a man has been arrested for any crime, and is brought before the Magistrate Sahib, he is not asked whether he belongs to this or that caste, whether he be a man of wealth, or a poor man, a learned or an ignorant man: no, but it is first ascertained whether or not he has committed the crime brought against him; and if guilty he is condemned accordingly. So, dear hearers, when you stand before God—*according to your works you will be judged*: the Sudra (low caste) if he knows, and loves, and serves the true Bruhma,* will be accounted a Brahmin; while the *professed* Brahmin, who knows not, loves not, serves not the great God, will be accounted a Sudra!” The earnestness with which our dear brother uttered the above produced a deep impression upon the large assembly around him.

Once more: as Patra was one day speaking in the Market, a man came forward and said, “If your God would come to us, and, *Himself* tell us what He wishes us to do, why then, we would regard Him and obey His laws.” “Now” said Patra “when the magistrate enacts any new laws, he does not go into the district *himself* to make them known to the people, but sends out his servants to publish these laws throughout the length and breadth of the land. Now if any one who had been guilty of breaking these laws, were, on being brought before the Judge Sahib, to say “If you however had come *yourself* and published the law, I would have kept it;” do you suppose the Judge Sahib would set the man at liberty? No, my friend, he would have to suffer the full penalty of the law; and so is it in regard to God. He has not come visibly to you to tell you what you ought to do, but He has given His word, and sent His servants to publish that word; and he that obeys shall be saved and rewarded, but he that disobeys shall be damned.” This illustration made a telling effect upon the listening crowd.

* The Oresh word for the Supreme Deity.

May the Lord of the harvest give great success to all these efforts, that His own name may be glorified, and many souls saved from death. But I must close for it is just post time, and to day is the last day for posting. Hope you and your dear family are all well; my colleague is quite well, and busy at the language. Mrs. Taylor unites with me in kind regards to you and yours.

I am, dear brother,
Affectionately yours,
GEO. TAYLOR.

EXTRACTS OF A LETTER FROM MR. J. O. GOADBY.

MY DEAR BROTHER.—Here I am sitting quietly in my room very near the seashore listening to the ever rolling surf breaking upon the beach. Now I have begun the letter I really don't know what to put in. Shall I tell you about Pooree, its temples, Brahmins, gooroos, boishnobs, and every other disgusting article; or about our services in the bazaar, how the people hear, and how we are treated; or about myself in connexion with the language and my ideas of Hindoo life?

DESCRIPTION OF A BOISHNOB OR DEVOTEE.

Pray don't any longer call me "The Boishnob." Of all the disgusting, loathsome, filthy and fiendish mortals crawling upon the face of this beautiful earth I have never seen the equal of a Boishnob. Just to give you an idea I will describe one I saw not long ago, (not in Pooree, as you may see them any hour in that place, they literally crowd that holy city), but at a place a few miles from Piplee. He sat in a small opening in a verandah, crosslegged, by his side a small box containing a brass idol; his hair was matted together with cow-dung and ashes, and hung down to his hips. His face was smeared over with a yellow kind of earth, and over his eyes and nose were patches of black, white, and red paint, and many curious characters were also painted on the upper part of his forehead. His cheeks and mouth were beautified with the same colors, and his face was unshaven the hair hanging down to his waist, clothed in the same manner as that on his head. His breast and bosom were covered with coarse black hair with here and there portions of earth and paint rubbed over his skin, being previously covered with dung and oil. His legs were plastered with the same offensive material. His clothing consisted of a piece of string round his waist, to which was attached in front a piece of cloth three or four inches in width, this passing between his legs and fastened to the string behind. The expression of his countenance was devilish, his eyes flashing with the fire of lust and passion, and his heart as black as Vulcan's. Such is a Hindoo Boishnob. When we came to him he uncovered his god and began to bow to us as unto God. We instantly turned from him with disgust, and said "dhut," which is a word used when expressing great contempt. He smiled so grimly that I could have taken him for Lucifer himself, without the slightest effort of the imagination.

POOREE.

I have been at Pooree now five weeks, and am almost tired of it. It is a vile spot. Every kind of sin has its representative here. Brother Buckley was right when he said—"Persons who have not been to India can form no idea of the wickedness of the people." Now about the bazaar preaching, we (that is Mr. Taylor, myself, and the two native preachers—Paul and Kombho) visit the town, or rather city, every evening; on arriving *they* for *I* cannot yet do much, commence singing some portion of a hymn or other poetry. By the time they have finished we have a goodly number around us, all castes and all ages; though very seldom women, they not being allowed to come out of doors alone, if respectable. Now no sooner is preaching commenced than objections are made; some wanting to see God, others arguing who is his father and mother. Many cry out—"Oh, it is all very fine you coming to preach to us and being so very anxious to convert us, you have so many rupees from government for every convert you make." They cannot understand a person of any sense leaving his country and coming to teach them Christianity unless they were sent for and paid for their work. For instance, if a Hindoo saw me going in a wrong path he would not put me right unless I asked him. "What," he would say, "have I to do with him?" Among the many ingredients making the native character you do not find gratitude. I mean now the Oreali. Dr. Sutton once saved a man's life in Cuttack, and the moment he recovered, he turned to Dr. S. and asked him for some money. "Of course," the man said, "as you have thought it worth your while to save my life you will support me. I didn't ask you,

in fact, I would much rather have died if you will not keep me." This is sadly too prevalent too among the native Christians. Some think you are bound to keep and feed them whether they work or no. This is not the result of ill-feeling, but it is part of their nature, on this account it is at times very difficult to make them understand what is meant by *obligation*. This phase of Hindoo character is not seen throughout Hindostan, as among the hill tribes a sense of gratitude may soon be called into existence by a kind action, and up in the N. W. provinces, in spite of the part they have taken in the rebellion, gratitude is better understood. The Oreaah is a very easy, phlegmatic, satisfied kind of being. If he is comfortable he will be satisfied to remain so rather than by a little extra exertion to improve still more his condition. They lack the spirit of enterprise. In the rebellion they have taken a very mean part, and though much influenced by an up-country man, they, I firmly believe, would never have risen unless the whole country had been in the hands of the rebels.

But about preaching in the bazaar. By and bye an old Brahmin will make his appearance looking like a mass of walking blubber, and because Hindooism is life and breath and all things to him, will scowl upon us and try to turn everything said into ridicule. "Oh" one said to Paul the other night, "I can't understand how it is that you come and want to overthrow idolatry, while many Englishmen come to this city and take drawings of the temple and holy places. If they are right and we are wrong, why is he so anxious to make pictures of our gods and temples?"

"Why!" answered Paul, "why! for this reason—to send them to England that all the people may see what a set of deluded

creatures you are to worship such senseless blocks of wood and stone."

Poor Brahmin—the crowd shouted with all their might, and he looked so vexed that afterwards he became more awkward than ever.

THE LANGUAGE.

The language is coming gradually: I can now read pretty fluently, can understand many little sentences and make myself understood in many little things; the other day I sang the whole of the "Jewel Mine of Salvation." The writing of the characters I accomplish with ease, and hope by this time next year to do something in the speaking. I have been having this morning a long chat with Kombho. He can speak English. I have given him a long description of our customs and manners. He left me just as I commenced this letter,

ASKING FOR RIBBON WASTE.

Could you get our girl a quantity of ribbons? Those odd and ends—I am so sorry I did not bring some with me. Ribbon here is five shillings and eight shillings per yard—I mean good quality. Mr W's father and Mr. Jervis would be able to get some to send by Mr. Miller.

There is no place I think of with more interest than Coventry. My recollections of the friends are very pleasing. Remember me to all enquiring after me. How are you getting on?

Believe me, ever your

Affectionate Brother,

JOHN.

What kind of Missionary Prayer Meeting have you? I feel sure you do not forget me. You cannot think how the assurance that friends are praying for us at home cheers my spirits when feeling lonely and disheartened. May the blessing you ask for me descend increased twofold upon your own heads.

CHITTOURA, EAST INDIES.

Chittoura is a heathen village, lying about twelve miles to the south of Agra. It contains about a thousand inhabitants. It is divided into three or four sections or thokes, each thoke being a separate enclosure, and occupied by individuals of one caste. The majority of the people are weavers. The village and its lands are the property of a zemindar owning some three or four other villages. He is a gosain or religious teacher, and of a sect which does not allow him to marry. The chief disciple succeeds to his possessions on his death. His religious duties consist of little more than the repeatal in the ears of his followers of a muntra, while he receives almost divine honour at their hands.

It was in the year 1844, that some of the villagers gave a very friendly reception to Mr. Williams, then the missionary at Agra, and his native assistants. Before the close of the year, three had been baptised, and three others had expressed their desire to renounce their ancestral faith. In these labours Mr. Williams was assisted chiefly by Gunput, who subsequently became for a short time resident at the village. Nainsukh, of Monghyr, then on a visit to Agra for his health, also rendered valuable aid.

During the year 1845, a small chapel was opened, the number of converts was increased to sixteen, and the friends in Agra began to contemplate the necessity

of founding a Christian village as a shelter and home for the converts, then much tried by the opposition and persecution of their countrymen.

In January, 1846, a church was formed consisting of forty-two persons, and Gunput became their pastor. Fifteen others were baptized during the year, so that at the time of the settlement of Mr. Smith at the station as missionary, in 1847, on the invitation of the Agra Auxiliary, the church numbered fifty-seven persons. The state of things appeared most hopeful. A very considerable interest in the gospel had been awakened in the numerous villages which lie so thickly spread among the cotton and corn fields of this locality. To Mr. Smith was committed the Christian culture of this promising region. In this arrangement there was no intention to interfere with the native church; Mr. Smith's time was to be devoted to evangelic labours in the surrounding hamlets. Owing to some difference with the Auxiliary, Gunput, however, soon abandoned his post, and the duties of the pastorate then devolved upon Mr. Smith. He found great laxity of discipline existing, and that the members still retained many heathen practices among them, wearing their kunties or necklaces, intermarrying with the heathen, and even attending their pagan festivals. In a short time it was discovered that caste continued to be observed; and that the Punchayat, or council of caste, still exercised its power over the people many not daring in opposition to its decisions even to attend the house of God. The attempt to remedy this evil led to the breaking up of the church. Some bathed in the Jumna, others paid fines, and eventually nearly all were again settled in caste. And now the prospects of the spread of the gospel were very discouraging. The zemindars would not allow a Christian to remain in the village. The wells and shops were closed to Christians; they were driven from the markets. The threat of exclusion from caste, freely used by the Punchayats, seemed to shut the door to the entrance of truth. It presented an apparently insurmountable barrier to the diffusion of divine truth.

The formation of a Christian village was resolved upon. Two hundred bigahs of somewhat sterile land were rented of the zemindar, within half a mile of the village of Chittoura, which were relet to the native Christians, and for some years at an annual loss. However, its value gradually increased, and before the mutiny it had for some time been entirely in the hands of the native Christians, by whom the entire original rent was paid. Thus one difficulty was overcome, and a

refuge found for the persecuted followers of Christ.

The church was reorganised on the 5th of June, 1847. The truth slowly spread: and every year witnessed additions to the little flock. At the close of the year 1849, there were twenty-three members in the church, and the village contained ninety inhabitants, all of whom had separated themselves from the caste customs of their countrymen, and were daily receiving Christian instruction. "Three years ago," said the missionary, speaking of himself and Thakur Das, his native helper, and of the success which had already dawned upon their labours,—"Three years ago, we sat in the old building, in the heathen village, nearly alone, almost despairing of success, the prospect appeared so dark and discouraging. The place where I now write was then a barren plain; now it contains two bungalows, a comfortable building used for a chapel and school, and three rows of Christian houses, containing altogether a population of ninety souls. Some have been, we hope, brought out of the kingdom of Satan into the kingdom of Christ; others are enquiring the way to Zion. Schools have been commenced for boys and girls, and are well attended, and prospering; and the gospel leaven is at work through the whole district." Some ninety villages were embraced within the circuit of the itinerant labours of the missionary.

The girl's school partly consisted of some orphans who were received at Chittoura, on the breaking up of the Orphan Refuge at Patna.

In the following year several severe trials befel the station. First, Walayat Ali was arrested while preaching at Shumshabad, on an action commenced by his brother, a bigoted Mohammedan. The claim was for money and property said to have been left by his father, who had been dead twenty-three years before. The Mohammedan judge, through religious hatred decided against Walayat Ali; but the decision was reversed on appeal to the English judge.

Next, the son of Thakur Das was inhumanly murdered on his way to the Christian village. Seven of the native Christians were seized by the police, and two were at length charged with the crime. Witnesses were suborned, money and grain distributed, and promises of reward lavishly made, should their efforts be crowned with success. The adversaries threatened to dig out the Christians, root and branch. The two prisoners suffered severely; they were handcuffed, and their feet made fast in the stocks. On one occasion they were beaten by the head of

the police, to force them to a confession of the crime. Bail was at length taken for their appearance at the trial, when the magistrate at once dismissed the case. The evidence was so contradictory as to satisfy him of the innocence of the accused.

Yet the word of God grew. Eight persons during this year of trial put on Christ by baptism. At the markets and the fairs the preaching of the cross was listened to by increasing numbers. The stormy clouds of tribulation passed away, and a period of peaceful and successful labour followed. The refuge afforded by the Christian village was resorted to by several converts;

schools were established in other villages, and many were found to be halting between two opinions, doubting whether Krishna or Christ should have their obedience and love. The Shunshabad school had, however, to meet the opposition of the pundits of the neighbouring temple; twice they succeeded in nearly emptying the school, but it shortly recovered its numbers and contained usually from forty to fifty boys under regular instruction.

At the commencement of the year 1856 Mr. Smith was constrained by failing health to return to England.—*Baptist Magazine*.

JAMAICA, WEST INDIES.

In order to facilitate the revival of the iniquitous slave-trade, the "Times" has for some time past in various ways endeavoured to depreciate the benefits of the emancipation of the slaves in the West Indies. It has proclaimed that act of righteousness a failure, and for the mere sake of gain would reintroduce all the horrors of the system under the mild name of free immigration of African labourers. It is in reference to these false statements, especially with regard to Jamaica, that Mr. Clark, of Brown's Town, has favoured us with the following remarks. Of its accuracy our readers will need no further confirmation:—

"The statements in the *Times*, respecting our people, gives us great concern, inasmuch as they are likely to have a bad effect on the minds of the English public. Yet nothing can be more unjust, or untrue, than that the negroes of Jamaica are so lazy and degraded. To us in Jamaica such statements are absurd. It may be asked by whom are thirty or forty thousand hogsheads of sugar and twenty thousand puncheons of rum grown and manufactured? How are the five or six millions of pounds of coffee and seven or eight millions of pounds of pimento picked and cured, if not by these lazy people? Every Sabbath it is computed that at least 100,000 people will be found in the churches and chapels throughout the island, (representing an equal number, who, from distance, sickness, old age, and childhood, cannot attend,) as neatly dressed as the peasantry of England; voluntarily contributing at least £30,000, and by compulsory payments £30,000 more, for the support of religious and educational establishments, which could scarcely be expected unless they had intelligence to appreciate their worth, and industry to supply so large an amount to sustain them. Beyond question we have great numbers of idle, licen-

tious, and worthless people. But would it be fair to judge of the people of England from the police courts, or the slums of St. Giles's, or Whitechapel? Nor is it just to judge of the emancipated peasantry of Jamaica from the vice and wretchedness that meet the eye at the corners of the streets, or in our courts of justice. All around me are hundreds of neat, comfortable, well-furnished cottages, standing in the freeholds of emancipated slaves. These freeholds, varying from one to ten acres, and in a few cases to twenty, thirty, fifty and even a hundred acres, were not purchased, nor those neat dwellings built without industry, thrift, and intelligence. In the Savings Bank of one parish £18,000 have been deposited, chiefly by these people; in another £5,000; and in another £2,500. Heavy as the amount of crime is, it falls considerably short of that of England, both in quantity and enormity. And although the people are far from being what we could desire, and what we once hoped they would be, it may safely be said, that their improvement in the last twenty-five years is unexampled—that there is nothing in history equal to it.

"Still not more than one-half the population is under christian teaching. The field for missionary labour is great, and we have not half enough men to occupy it. Even amongst our christian people there is a large amount of poverty, especially amongst the aged; there is also much ignorance, and frequent cases of superstition, and still more frequent cases of immorality. But amongst that portion of the community which is unconnected with the Christian Church, ignorance, superstition, and licentiousness are rampant. Yet they are accessible. Would that we could find agency to labour amongst them! Would that God would revive His work amongst us, making the preached word as mighty as in former years."—*Baptist Magazine*.

T H E
GENERAL BAPTIST MAGAZINE,
Repository,
AND MISSIONARY OBSERVER.

VOL. 5.—NEW SERIES. SEPTEMBER, 1858.

No. 57.

THE NEW GOVERNMENT OF INDIA
IN RELATION TO CHRISTIANITY.

“Her Majesty hopes—that the formidable revolt which has raged throughout a large portion of her Indian possessions may now, under the blessing of Almighty God, be speedily suppressed, and peace be restored to those important provinces.

“In this hope Her Majesty has given her willing assent to the act which you have passed, for transferring to her direct authority the government of her Indian dominions; and Her Majesty hopes to be enabled so to discharge the high functions which she has assumed, as, by a just and impartial administration of the law, to secure its advantages alike to her subjects of every race and creed; and, by promoting their welfare, to establish and strengthen her empire in India.”—*Queen's Speech, to the Lords and Commons on Proroguing Parliament, Aug. 2, 1858.*

The attention of England has been most earnestly directed to India for some twelve or fifteen months, and it may be hoped that the result will be not only a better understanding of Indian questions by our legislators and people, but a better Government, in coming years, of that vast and populous continent. It seemed as if some very great event was needful to awaken this attention. Petitions from religious bodies at home, from Missionaries abroad, and even from native Princes seemed to secure little regard. In the House of Commons, empty benches were the sure accompaniments of the introduction of an Indian question. The few who remained seemed either ignorant of India, or interested in maintaining the abuses about which complaints were made or petitions presented. The direct or indirect denial of most undoubted and grievous allegations made by petitioners was not at all an uncommon thing, and the contempt displayed for the “over scrupulous consciences” of soldiers or servants of the Company who complained of their contact with idolatry in the Company's service, was by no means concealed. It seemed as if India was locked up to the Company, and they contrived to baffle all enquiry and to prevent all possibility of redress. This state of things is now happily at an end. The revolt of some 100,000 petted Brahminical soldiers, and the danger lest every European in India would fall under their murderous sabres, effectually aroused all England; and, in addition to the sending forth of armies to put down the rebellion, the question, as to “how India was in future to be governed” forced itself on the Govern-

ment at home, and has led to the setting aside of the government of the Company, and the passing of a law which brings India under the direct control of the crown, and makes the Government of the day responsible to Parliament for its proceedings. This change is great, and will lead, through the vigilance of the parliament and the people of England, to put down and exterminate abuses which have been perpetrated under the Company's Government, to the dishonour of the British name, and to the scandal of a country professing to be christian.

We say, through the vigilance of the parliament and people of England, for, though the Government for the day may have the best intentions, if not occasionally reminded of their duty, they will slumber; and those friends of the old "traditional policy" of India, who are both here and in India, will not be wanting in their endeavours to hoodwink the Council, to keep up old abuses, and prevent the salutary action of better laws. However well-intentioned or compliant to the public wishes a government may be, it will not be safe for Indian affairs to be left in its hands without the earnest attention of the well-disposed and discriminating part of the public.

We must have no more playing with the public conscience. One set of instructions promulgated here as given to their servants, merely as a blind to the English at home, and another set diametrically opposed to them in spirit and act, or ignoring them altogether, given to them when they land in India;—this jugglery might perhaps be perpetrated by the Company with success, but it will be fatal to any cabinet or council that shall hereafter venture on it. Prompt and effectual exposure in the House of Commons and before the people of England, and the ruin consequent on exposure, would be the result. There must be improvement in the whole of the Civil Service; effectual reform in the Police Departments, in the Courts of Justice, in the Zemindary Systems, in the mode and form of raising the public revenue; in short, such an entire reformation as shall realize the hopes expressed in Her Majesty's speech. We trust that the Government at home, in putting those words into royal lips, do really intend to rule for the good of all "races and creeds" in India.

It is expected that telegraphic dispatches direct from India will be obtained in the course of a few months, and this will give greater facility for the correction of abuses; but nothing can excuse British Christians if they are negligent of the true interests of religion and good government in that land.

It is, moreover, to the religious aspects and policy of the new government of India that we wish more especially to call the attention of our readers; and here, we regret to say, the reports from the two Houses, and from different members of the Cabinet, do not agree. The statements made by Lord Derby, in the House of Lords, on Friday, July 24th, and the remarks of other peers and bishops were satisfactory, and contain much promise; but the general announcement of Lord Stanley, in the House of Commons, seven days later, will require some explanation, as it was understood to be contrary in its purport to what had been spoken by his father, in the House of Lords.

What is regarded by liberal and christian people at home and Mission-

aries in India, as essential to the honourable position of the Government of India, may be included in the following propositions:—

1st.—That the British Government shall have no connection with the Idolatry of India, either in farming the revenues of its temples, paying its priesthood, or sanctioning by the honorary presence of its servants and soldiers the festivals of their idols, &c.

2nd.—That there shall be no impediment thrown in the way of the christian minister, in his laudable attempts to instruct such natives as may choose to hear him, in the christian religion; and that a convert from Idolatry or Mohammedanism shall not be injured either in his property, or incapacitated for the public service because of his profession of christianity.

3rd.—That while the most entire freedom is given to all religious sects in the performance of their rites, so long as they do not shock public decency, or outrage public morals, the government as such shall not pay the homage to caste which will have the effect of making a high caste and its proud pre-eminence a condition of public service.

And 4th.—That while the Government of India and its officials abstain from the use of any coercive means for the conversion of the natives to Christianity, and hold out no inducement of a temporal sort to favour such conversions, they shall not be ashamed of and ignore the christian religion themselves, but live and act as those whose religious convictions require conscientious and open profession and regard.

Keeping these propositions in mind, we are refreshed by perusing the following report of sentiments uttered in the House of Lords, on Friday, July 23rd. On the question that the Bill (on the Government of India) do pass:—

“The Archbishop of Canterbury expressed a hope that the government would not forget that this country was placed in a responsible position in ruling over so vast a territory as India. He did not wish government to interfere actively with the religion of the natives. Far from it. Nothing would be gained by the conversion of the whole peninsula of India if that was brought about by force or by corrupt means. With regard to castes, he thought it most desirable that all distinction as to castes should cease to be recognized. He also thought that the government should separate itself from all connection with the rites and ceremonies of the natives. He earnestly hoped that in all the schools which received aid from the government the Bible would be read. He believed it to be perfectly possible to extend every toleration towards the religion of the natives without in any way compromising our own.

“The Earl of Derby assured the most rev. prelate that the government were most anxious to act impartially in the matter. On the other hand, it was essential to the interests of peace in India—if not to the existence of government in India—that the government should carefully abstain from doing anything calculated to interfere with the protection given to all creeds, as nothing would be more inconvenient or dangerous than any open or active assistance on our part, or any attempt to convert the people of India from the religion of their forefathers. So far as the public service was concerned, he thought the same indulgence ought not to be given to castes as that which had lately prevailed. While the government would not allow in the public service caste to interfere with

the discharge of duties voluntarily undertaken, it would be their bounden duty to pay that attention to caste which they would pay to those customs of a people which could not be overlooked by the government. He concurred with the most rev. prelate, that it was desirable for the government, as far as possible, to separate itself from any active interference and control with regard to the application of the revenues to idolatrous ceremonies. When Secretary for the Colonies he (Lord Derby) had acted on that principle in the case of Ceylon.

"The Earl of Shaftesbury thought that they owed to the country that some expression of opinion should be made on this subject before the bill left the house. The statements which had been made were very much in accordance with the petition which he had presented on the subject. What they did require was the assertion of the most unbounded religious liberty in India. He required that the professors of all religions should stand on the same footing. No one ought to be rejected because he was a Hindoo, a Parsee, or Mahommedan—all ought to have an equal claim to the service of the state. He was convinced that it would be prejudicial rather than otherwise if the government were to come forward and to give any direct assistance to the missionaries. They asked protection for all, and they hoped the government would not be ashamed to avow that they were a Christian government, that it (the government) regarded Christianity as the best form of religion, and that it would not directly or indirectly endeavour to turn any man from his religion.

"Lord Ellenborough quoted from a communication addressed by the Court of Directors to the government, in which they threw out a suggestion that the government would adhere with full faith to its ancient policy of perfect neutrality in matters affecting the religion of the natives, and seek to conciliate their feelings.

"The Bishop of London said the right rev. prelate had alluded to a practice, that had existed for some years, of government taking into their own hands the management of the lands by which the heathen temples were supported. That practice had not altogether ceased, and the result was that these lands were kept in a much better state, and the heathen temples were much better maintained. The matter was perhaps of some importance, there was a deep-seated feeling in the hearts of Englishmen on this subject, and he was glad to hear from the noble lord the indication he had given on it. No doubt we ought to exercise the greatest impartiality and show the greatest forbearance towards our fellow subjects; because the Christian religion could never be advanced by a government simply acting by force or power, but he did think every facility ought to be given to show the people of India that we wished not only to give them Christian justice and civilization, but that best and brightest monument of our rule, the treasures of Christian truth.

"The Bishop of Oxford thought there was no doubt as to the right course that a Christian government ought to take; but if by "neutrality," alluded to in the despatch read by the noble lord, (Lord Ellenborough,) nothing more was meant than that there should be no attempt on the part of the government, either directly or indirectly, to interfere with the religious belief of our heathen fellow subjects, he could not object to it; but if, on the other hand, by "neutrality" was meant a total indifference to Christianity, then he believed that neutrality would be false and fatal, and ultimately destroy the great empire entrusted to our care. That

would be an objectionable and a wicked neutrality. He trusted that they would not mar the unity of tone that had prevailed on this subject, or that it would go forth that the English government were ashamed of its Christianity, but that it would make due provision for the supply of the Christian necessities of the natives, and troops, and civil servants of India. He trusted that this would be the only sense in which neutrality would be adopted."

The sentiments expressed by Lord Derby in reply to the Archbishop are excellent and worthy; but we fear that the "neutrality" of Lord Ellenborough was correctly estimated by the Bishop of Oxford.

The point to which the Bishop of London so delicately referred, is of vast importance. An Indian paper, the *Bombay Guardian*, asserts that "there are in the Madras presidency 8,292 idols and temples receiving from Government an annual payment of £87,678. In the Bombay Presidency there are 26,589 idols and temples under state patronage, receiving grants to the amount of £30,587 10s. 0d., to which must be added the allowance for temple-lands, giving a total of £69,859 6s. 0d. For the whole of the company's territories there is annually expended in the support of idolatry, by the servants of the company, the large sum of £171,558 12s. 0d."

What a statement is this! What has not the Company done for gain! It has taken the temple lands, paid idol priests, and thus filled its coffers with the price of blasphemy. It is time this came to an end. As Lord Derby, when Secretary of the Colonies, washed his hands of the "Devil worship" of the Cingalese, so let us hope his government will wash theirs of all connection with Idolatry in India.

Thus much we felt warranted to anticipate from the conversation in the Lords; but we fear that the real spirit that will govern India is that of Lord Ellenborough, the hero of Somnath, and not that of Lord Derby.

Lord Stanley, in the House of Commons, on Friday, July 30th, quoted with approbation a part of Lord Ellenborough's dispatch of April 30th, in which he declares the determination of the government to abide by its "traditional policy," *i.e.*, do as it had ever done; and while the transfer of the Government from the Company to the Crown would be proclaimed throughout India; at the same time the people would be assured that "that transfer does not involve any interference with their idols or habits in regard to religion."

No thoughtful person can wish the government to interfere with the religion of the natives; but if the words of Lord Stanley,* as they were understood to do by those who heard him, mean that the policy of Lord Ellenborough and the old heathen predilections of bygone days are to be the future policy of the Indian Government, he may set his house in order, for neither his talent nor his name will shield him from the just indignation of an outraged community. We hope, however, better things. We trust there is a good future for India, and that her emancipated sons shall yet learn wisdom and religion from those who are disposed to impart it to them, and derive temporal and eternal blessings from being under British Rule.

* A deputation of christian gentlemen waited on Lord Stanley, on Saturday, August 7th, in reference to the question of the Indian policy of the new Government, and received only vague and general statements. His Lordship, as Indian Minister, and his council of fifteen, with their proceedings, must be closely observed.

ON HUMAN ACCOUNTABILITY.

"EVERY one of us shall give an account of *himself* to God." This is either true, or it is not true—if it is true, then it follows necessarily that we are *intelligent, rational, and accountable creatures*, and if intelligent, rational, and accountable, then we are not destitute of power as some affirm; for what is intelligence, rationality, and accountability but power?

Why any should deny we have power, I know not—at least I know no good reason. They might as well deny we have sin—indeed they do in effect deny this—for if a man has no power, he can have no sin—he is an inert mass, and like all inert masses, is irresponsible, and then the text is not true.

Power has in it nothing moral or immoral, holy or depraved. A being is neither morally nor spiritually the better or the worse for having power; he is not even accountable for having it, but for the manner in which he employs it—consequently he must be intelligent to be accountable.

There are three kinds of machinery, each of which is capable of doing good or evil, each therefore has power; but as but one of these has intelligence, but one is accountable.—

I.—There is the machinery used in our manufactories, and our locomotives. These have power, but they are dead machinery, and must have an intelligent agent to set them in motion, and to manage them. Now whatever good is done by this kind of machinery, the praise is given to the agencies which make, set in motion, and govern the machine. Whatever evil, the blame does not attach to the machine, nor is punishment ever exercised towards it, but to the parties who made, mismanaged, or neglected it.

II.—Then there is living machinery, but not rational. I refer now to the animal creation. In all this, there is power. The life of the creature sets the machinery in motion, and makes it act for the purpose for which it is adapted—this motion or acting of the animals is power. Some have power in a very high degree—some in a lower degree, but none are responsible for what good or evil may follow their actings, since there is no intelligence or intellect in them to guide them. I am aware that in some animals there is that which bears a resemblance to intellect, and this we call instinct; but none, I believe, ever thought of beasts, birds, fishes, or reptiles as accountable creatures. Why are they not? they have power, and some of them very great power too; they exercise the power they have, and do things which may be beneficial or injurious, yet notwithstanding all this, they are not accountable. Why? Because they are not rational.

III.—Man is a piece of machinery, but not *mere* machinery—he is not simply a living machine, but an accountable creature. How is this? Because he has a soul, a mind; he is an intelligent and rational being. God created man in his own likeness, "in the image of God created he him." Created him in righteousness and true holiness, placed him in favourable circumstances, and in a situation just suited to his nature—surrounded him with all that was beautiful and good—told him how to act—what would be the blessed consequences of obedience, and what the dreadful result of disobedience, and then left him for a while.

He was then both *able and willing* to obey God, and did obey him while he retained both the ability and the disposition to do so. And here, I would observe that both these are necessary to the performance of any act; if one of these be wanting, no matter which, the act will not be performed. But Satan, the great adversary both of God and man, came to man and tempted him, he yielded to the temptation, and thus disobeyed God. Thus he gave up his will to Satan, but he did not yield up his power, and this we plainly see, for as soon as his will is renewed he returns to obedience, which he could not do if he had lost the power to obey.

Having resigned his will unto Satan, he has become his slave; but he could not even be the slave of Satan if he had no power. If he had no power he would be quiescent, and then as that which is quiescent, is blameless, so would he be; consequently he could not be a sinner.

But man though he has destroyed himself by his disobedience, yet has he not destroyed his will—he has rather transferred it from God to Satan. He has destroyed the holiness which he had originally, effaced it, lost the image of God. The will is now devoted to the usurper, and the powers which should be used for God are used in opposition to him. But if by sin we had lost all power, wherewith should we oppose him? God therefore speaks to us as men, as sinful men, but still as men. He addresses us not as *things*, but as *intelligent, rational, and accountable* beings, and to all he says, “every one must give an account of himself.”

When God speaks to us, it implies we *can* hear if we *will*. When he commands us, it implies we *can* obey if we *will*. Accordingly all that God promises is a new heart. “A new heart will I give you, and a new spirit will I put within you.” A heart to know and love him. He will take away the heart of stone and give a heart of flesh. He promises to make willing, but never promises new power. To those that wait upon him, he does not promise *strength*, but an increase of what they have. “They that wait upon the Lord shall renew their strength.” What is weakness? Not an entire destitution of strength, but a lesser degree of it.

In our own experience, if Christians, and in our observations we see no new power or faculty of the soul granted, but an entirely new direction to those which we before had, and the man who is saved is identically the same man who was lost. He is called “a new creature,” because he is like unto one; his views, his tastes, his feelings, his course are all new. “Old things are passed away, and behold, all things are become new.”

God calleth men to *repentance*. To repent is certainly to do something; all men, everywhere, are called to do this. Would an infinitely good God call on men, all men, everywhere, to do what they cannot—what they have no power to do? Would it be just? Do we require our children in infancy, when hanging on their mothers’ breasts, to work for a living—to support themselves? How would you feel towards a sovereign if he were to publish a decree that all his subjects should fly? You would feel he was a villanous tyrant, or that he required to be taken care of.

Christ commands again and again that men should repent, Rev. ii., 5, 16, iii. 3, 19. He says He “came to call sinners to repentance.”

What is repentance? Is it nothing? *We* are to repent—not Christ, nor the Spirit of Christ, but *we ourselves*.

The Holy Spirit worketh repentance. He does not repent—but, when He is come, “He reproveth of sin, righteousness, and judgment. Of sin because they believe not on Christ,” &c., &c.

The effect of the Holy Spirit’s work is a “spirit of grace and supplication”—a looking upon him whom by our sins we have pierced—a mourning for him and being in bitterness, as one that is in bitterness for his first born. A departure from sin—a doing so no more—a holy hatred to it. Is this nothing? To hate sin, to avoid it; to watch, pray, and strive against, as well as forsake it;—Is this nothing? Nothing meritorious I admit. But say what men will, they cannot make it out that it is nothing, when it is just what God *requires, commands*, and what the Holy Spirit works in a man to do. This is all action—mental, moral, spiritual, work-doing—and of all work, of all doing, that which requires the most attention, the most heart.

To talk of creatures without power doing this, is little better than drivelling idiocy; yea it is worse, inasmuch as it arises, not from a want of ability to understand, but from wilful ignorance, conceit, and thorough depravity.

If men repent not after such commands, they have no excuse, but shall answer to God; for “every one of us must give an account of *himself* to God,” why he did not repent when *he commanded* him—when Christ *called* him—when the Spirit *strove* with him and *convinced* him.

It will be no use saying, Lord I thought if I was one of thy elect, I should have been compelled—I was taught and I believed, I could not do as thou commandedst me. God’s servants, Christ’s disciples are not slaves. God hath commanded us to believe.

“Believe in the Lord your God, so shall ye be established: believe His prophets, so shall ye prosper. 2 Chron., xx., 20.

God is the object of faith, Christ also is the object of faith. “This is the work of God, that ye believe in Him whom He hath sent.” “Believe in God,” saith Christ, “believe also in Me.” When on earth, we are told, He “preached the Gospel of the Kingdom,” saying, “Repent ye and believe the gospel.” “This is a faithful saying,” saith Paul, “and worthy of all acceptance, that Christ Jesus came into the world to save sinners;” and, “how can we be saved if we neglect so great salvation?”

Believing I should say is doing something. This we are commanded by God, by Christ to do. To believe in God and Christ is to receive what is said or spoken by them—to cherish it in the heart—to rely on Christ’s atonement for salvation and eternal life. John says, “If we believe or receive the witness or testimony of men, the witness of God is *greater*.” To say we cannot do this is to say in effect, God has provided a remedy which is not adapted to the end: bear in mind it is not the provision of a remedy saves us, but the reception or application of the remedy. Hence the exhortations, “*Look unto Me* all the ends of the earth and be saved.” “Believe in the Lord Jesus Christ.”

(*To be concluded in our next.*)

GOD OMNISCIENT.

"THE Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Samuel xvi., 7.

The old testament contains many beautiful and thrilling narratives, fraught with rich instruction. The narrative from which the above words are selected, is one from which we can glean a lesson of instruction. It not only reveals to us the justice of God, but also gives us a glimpse of His omniscience.

Saul, the first king of Israel, had grievously revolted from Him who had raised him up to be the ruler of His chosen people; Saul, Israel's king, had dared to disobey the commands of Deity: he, the mortal, had dared to act in opposition to the wise behests of the Immortal, "the blessed and only potentate, the King of kings and Lord of lords," and in consequence of his disobedience his God had forsaken him. How heavily that monarch's crown must have pressed his brow when he felt within him the upbraidings of a guilty conscience. The insignia of royalty must have been to him a mockery when he led the troops forth to battle and there went not with him, as heretofore, the presence of his God. Forsaken, forsaken! might have been his cry, for the Lord had rejected him from being king over his people, and had chosen in his place a man after His own heart. Samuel was commanded to go to Bethlehem, to the house of Jesse, for among his sons had the Lord provided a king. Samuel went in obedience to the divine command. We can imagine what terror arose in the hearts of the Bethlehémmites when they heard that the prophet was coming. "The prophet of the Lord is come, what doth he here?" they asked in subdued tones, while they trembled with fear. Perhaps they thought he was come for the purpose of executing some judgment. The elders of the town assembled themselves together and went forth to meet the prophet; and with what a quivering voice they enquiringly said "comest thou peaceably?" With meekness the prophet answered "peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice." We read that he sanctified Jesse and his sons and called them to the sacrifice. "And it came to pass, when they were come, that he looked on Eliab, and said surely the Lord's anointed is before me." No doubt Eliab was a fine athletic young man, one, who was in the prophet's estimation well fitted to govern Israel, to lead forth the armies to battle; one upon whose brow the diadem would shine with splendour; one formed to command: but not so did the Most High think, for His answer to Samuel's enquiry was "Look not on his countenance, or on the height of his stature, because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Born with man is a soul whose powers are high and exalted; within him a something which if properly trained can scale heights and explore depths, a something that cannot be fettered. Confine a man of lofty noble soul in the dungeon, can you cage his soul too? Can you shut out with the light of day the power of thought? No, that soul would still think, would still search, and so it is with human beings in general, there is within a desire to search, to pry—if I may be allowed to use the term—into the most trivial matters as well as those of greater importance.

Man enters the vast temple of nature and marks the wide difference that exists between its myriad occupants, he analyzes their various qualities, and assigns to each their proper place in their beautiful world; he braves dangers and peril in order to explore the vast continents of the earth; he travels the mighty river to its source where it is only a mountain stream or a bubbling spring; he penetrates beneath the surface of the earth and gazes in awe and wonder on the scene that presents itself to his view; he stands amid the beautiful ruins of the past, and reads on the massive pillars buried there a strange and marvellous history, he unrolls the scroll and there is before him a page which the light of science enables him to search, and as he searches the vista of the past is opened up before him, and hundreds, nay thousands of years pass by, the "footprints on the sands of time" stand out in bold relief, he peers into the mysteries of the primeval ages and is awe-struck and dumb with profound reverence.

Man may explore and search, the universe is before him; he may walk through the length and breadth of the land; he may plough old ocean's waves with his lightning-winged ship; he may go down into the bowels of the earth and bring up its hidden treasures; he may trace the planets in their course and mark their revolutions; he may possess the key that opens for him the tomes of the ancient philosophers. But, there is a recess that he can never scan; chambers which he may never search. The human heart is withheld from man's gaze; its conflicts, emotions, hopes, and joys; its deep crushing sorrows, exalted aspirations, and dark demoniac thoughts are only known to Him "Who searcheth the hearts and trieth the reins of the children of men." "The Lord seeth not as man seeth." Man may look upon "the human face divine" and fancy that he can read there somewhat of a person's character, but he cannot look beneath the surface, he may see upon the face a smile denoting blandness of temper, when fires of an Etna are glowing within; he may think truth holds her sway when deceit has her secret shrine where she sits enthroned; he may imagine religion's pure flame burns within the soul when the only God that is worshipped is self. God alone has power to see into the heart's depths. Oh wondrous power! The heart that we think so secure, so shielded, is bare in the sight of God; known to Him are its various workings. Hypocrite, tear off thy glittering robe; Pharisee, rend thy sanctimonious veil; Puritan, break through thy icy covering, for God is Omniscient.

There are thousands in this world who would submit to anything rather than have their real character exhibited to the gaze of their fellow men; there are Christian professors too among the number, men who have united themselves with God's people, whose voice is heard in the sanctuary, who make long prayers, whose outward show of piety speaks well in their favour, but had we the power to strip off the mask and present those "whited sepulchres" as they are we should start back appalled at the sight; the heart that we had fancied clean would be as a cage of unclean birds, and yet such men dare to call themselves Christians when they are "wandering stars, to whom is reserved the blackness of darkness for ever." How will such appear when before assembled worlds they meet the lightning flash of the Omniscient eye—the eye that has even now searched and read the heart's secrets, that had seen all, but "not as man seeth."

There is the despised Christian, his rich brother passes him by, he

scorns him because his coat is homely fustian and not broadcloth. A Father's eye has searched the humble christian's heart and found there a childlike faith, but,

"The world knows him not—
It hath not known his Master—
And he seeks no higher lot.

How awe-inspiring the thought that the eye of God is ever upon us! What ever upon us? Yes, ever, we have no hidden secret, all is naked and open to Him who pierced nature with an eye of flame; rocks cannot bury us, the ocean cannot cover us, the hypocrite's cloak cannot conceal us, we stand unconcealed, unclothed.

Knowing then this great truth, that the eye of God is ever upon us, ought we not to study our inner nature, to seek by the help of God to search our own hearts, and by His help seek to eradicate every evil. If we have an idol enshrined there let us demolish the structure. Self-scrutiny is not a pleasant task, and we shrink from attempting it, nevertheless it ought to be done, every Christian professor ought to examine his heart often and carefully, by so doing exalted notions and vain ideas will be brought low, and humility, watered by the dew of heavenly blessing, will flourish in all its purity and beauty.

F. A. E.

REVERENCE FOR THE SANCTUARY.

(*Concluded.*)

The next thing that claims attention is *becoming behaviour* in the house of God.

"He is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Psalm lxxxix., 7. "I beheld," says John, "and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen, Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." Rev. vii., 9, 12. The profoundest reverence appears in these examples. And the feeling which is thus conspicuous in the worship of redeemed saints, and holy angels, will be conspicuous in our worship if we have it. There will be no levity in our approaches to the Majesty of heaven.

We shall not "be rash with our mouth, nor let our heart be hasty to utter anything before God." We shall feel that we have to do with a serious being, about serious things, and we shall "have grace, whereby we may serve Him acceptably with reverence and godly fear."

There are persons who make the house of God a dormitory, sleeping every time they go there. Others indulge in display; and others, again,

especially the young, in "foolish talking and jesting." Solomon says, "I was almost in all evil, in the midst of the congregation, and assembly." Prov. v., 14. And we recollect being much struck with a remark in the life of the late Mr. Pearce, of Birmingham, which we cannot give in the exact words, but which was to the effect—"that his friends would not endure him, if they knew the thoughts that sometimes passed through his mind even in the pulpit." Holy places are, indeed, no safeguard against unholy thoughts and deeds. They have no sanctifying power over the heart themselves, and they have often been desecrated by the vilest enormities. But we must not confound the evils which good men deplore, with the frivolities and sins in which other men indulge. There was nothing outwardly wrong in the conduct of Solomon and Pearce. Their confessions and lamentations do not refer so much to what they did, as to what they felt: the sins which so easily beset them. They might say all which they did, and doubtless did say it, consistently with the greatest reverence. But what reverence is there in sleep, and levity, and display? Such things are more in character with the theatre than with the sanctuary, and will be carefully avoided by all who have any regard either for their own reputation, or the favour of God.

A proper reverence for the sanctuary will also preserve it from being used for purposes *alien* to its *character*, and the *objects* for which it *exists*.

Music Halls, Assembly Rooms, Theatres, and such like buildings may be used for any purpose that does not interfere with the well-being of society; and, in one view of it, it is a pleasing fact, that, at the present day, they are so frequently used as preaching places. The Saviour and His Apostles went everywhere preaching the word. And if it be found by experience that there is a greater readiness, on the part of large masses of the population, to go to such places rather than to others, it is certainly right to give them the opportunity of doing so. Better, far better that they should hear the truth in such places and be saved, than that they should not hear it and be lost. But, whilst we readily admit this, and rejoice in it, we cannot grant that meetings of all sorts may, with equal propriety, be held in the house of God. It has a distinct character. It exists for a distinct purpose. It has been set apart, by the consent of all parties, to that purpose. And, without attaching undue importance to these things, there is, as it seems to us, a propriety, which all who revere the sanctuary will concur in, in keeping it to the work of the sanctuary, and in not allowing it to be used for political, or business, or even reformatory and social purposes, without the utmost care. For what occurred in the house of God at Corinth? Paul says, "In eating everyone taketh before other his own supper, and one is hungry, and another is drunken. What! have you not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say unto you? Shall I praise you in this? I praise you not. 1 Cor. xi., 21, 22. And mark the judgment of Christ. The "Jews' passover was at hand, and Jesus went up to Jerusalem. And found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting: 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. And said unto them that sold doves, Take these things hence; make not My

Father's house a house of merchandisc. John xi., 13 to 16. It has a purpose of its own to answer, and it must be kept to it.

Another proof of reverence on which we must insist is regard for the *condition* of the house of God, its *appearance*, and *comfort*.

There are sanctuaries which seem as if no one cared for them. Dirty, damp, desolate looking places; and with broken windows and open roofs, and mouldering walls, and rickety pews and benches. We have seen such places, and we have also seen the people who worship in them. And if, here and there, we have met a right-hearted one, who mourned over the desolation, we have been glad. But, generally speaking, such persons do not worship in such places. Right-hearted persons revere the sanctuary, and prove their reverence for it by seeing that it is in a proper condition. We have no faith at all in the piety of persons who are content to worship God in dilapidated, uncomfortable places, whether they are poor or rich. For poverty can be clean; and riches can do all that is necessary, if, there is only the heart to part with them. Thus speaketh the Lord of hosts, saying, "This people say the time is not come, &c." Hag. i., 2-10. The truths contained in this passage are striking and impressive. May we have grace to regard them, and to prove our love for the sanctuary by meeting, to the extent of our means, the demands which may be made upon us to make it what it should be as the earthly dwelling-place of the God of heaven. We build, and alter, and repair, and improve for Him, as well as for ourselves, when we are preparing a house for worship; and we may be well assured, that, our conduct in the matter is the proof of our reverence for Him; the evidence by which He will judge of the hold which He has upon our affections.

The *motives* that should influence us may be seen, in part, in what has been said; and we shall refer, at once, therefore, in addition, to the *worthiness of the object*. The sanctuary of the Lord. The place concerning which he said to Moses, "And there will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims, which are upon the ark of the testimony, of all things which I will give thee in commandment to the children of Israel. Ex. xxv., 22.

We cannot revere some places. Their character, and the purposes to which they are devoted, are vile and debasing. They are "on the way to hell, going down to the chambers of death." But the house of the Lord is a hallowed place. Everything there is pure and improving. We meet with Him there, and sing His praises, and call upon His name. The word of truth is read and expounded there, and assembled within its walls are the excellent of the earth; the most intelligent, the holiest, and the most useful of the human race. It is the spiritual birthplace of multitudes; and we may say concerning them, that, being "planted in the house of the Lord, they flourish in the courts of our God." Many of them were taken to it, in the happy days of childhood, by their parents; and remember with pleasure that they were scholars in its sunday school. The strongest attachment has grown up for it in their hearts from these circumstances, and wherever they may go, or whatever they may become, or do, they never forget it, and it never entirely loses its hold upon them. They cannot sin as others do, even when they fall into sin. And shall

we not then revere it? We must do. We cannot think lightly of such a place. It is worthy of our regard, and it shall have it.

The exercise of reverence for the sanctuary is also recommended by its *influence*, as a *good thing* both for *ourselves* and for *others*.

For ourselves; in inducing us to go there, and in leading us to regard it as a privilege to go; as well as in prompting us to go in a proper manner, and for proper objects. And, as men are influenced by example, it is also good for others. For if they see that we think something about the house of God, the probability is they will think something about it as well; whilst, on the other hand, if they see that we disregard it, they will be just as likely to disregard it too. "No man liveth unto himself." And on these grounds therefore it is highly important that we should learn to esteem, and esteem highly, the house of the Lord. It must be an advantage to us to do so. We must be the better for it ourselves, and it must operate usefully on all within the sphere of our influence.

The *will of God* in the matter is expressed in His word. "Ye shall keep my sabbaths, and reverence my sanctuary; I am the Lord." Lev. xix., 30. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." John iv., 25. These passages express the will of God very clearly; and all therefore who feel it to be their duty to do His will, who have no higher ambition than to please Him, and have no greater pleasure than that which results from pleasing Him, will take the law from His lips, and obey it. The banter of the profane, and the ridicule of the scoffer will not have the weight of a feather against the word of the Lord; and they will have no reason to regret the consequences. Obed-edom, and all that pertained unto him, were blessed for the sake of the ark. He had taken it into his house when David was displeased because the Lord smote Uzza for putting forth his hand to hold it, and this was his reward—"The Lord blessed him, and all that he had." 1 Chron. xiii., 12. And can we say that it is not so now? Are we in a condition to assert that the prosperity of such of the servants of Christ as distinguished themselves by their regard for His house and worship is in no way connected with that regard? The dispensation under which we live is different doubtless, but it is still true that "that the eye of the Lord is upon them that fear Him;" and still a fact that "He blesses them in their basket and their store." And so with regard to spiritual things.

There are persons who have made such attainments in religion as to be above the need of the sanctuary; who, according to their own statement, can do as well, or better, at home. But they are exceptions. Ordinary mortals do not make such attainments. They feel that they need all the helps which God has provided for them. They cannot do well without a preached gospel. Their souls require the communion of saints, and public and social as well as private intercourse with God. And finding, as they do, that the advantages resulting from these things are regulated by the zeal and diligence with which they are attended to, they can no more afford to become careless, and let the house and worship of God decline in their estimation, than they can afford to be spiritually ignorant and destitute, cut off from the fellowship of God's people, and estranged from himself. Their welfare requires a growing intimacy with Him, and a growing attachment to each other, and as

these things are promoted in His house, they love it, and cherish their love for it as one of the most precious affections of their heart.

A further motive for the cultivation of reverence for the sanctuary is furnished by the *difference* which there is between those who have it, and those who are without it, or who possess it very imperfectly. Their general sentiments may be the same. They may go to the same house of prayer. And they may be equally truthful, and honest, and kind. But they differ in the state of their hearts towards God, in the motives by which they are actuated, and, in many instances, in their moral deportment.

The men that truly revere the house of God, revere God himself; and they, therefore, are in a right state of heart towards Him, and are prompted by right motives to go to the sanctuary. But it is not so with the others. We cannot say of those who are destitute of reverence for the sanctuary that they revere God, because reverence for Him is the source of it, and as there is no stream, there can be no fountain; no love for God himself because there is none for His house. And this is not all. The bulk of those who have no reverence for the sanctuary do not go there, but, either spend their sabbaths at home, or crowd the streets, and lanes, and fields. Ale-houses, and Taverns, and Tea Gardens are full of them; and we may see them by thousands on our Railways, and in our Steamers. But we never see the men who revere the sanctuary there. They can enjoy a stroll in the fields, or a sail on the river, with as much zest as others, at other times, but not when they should be at the house of God; their consciences would prevent that. And when we think of the many evils which they escape, on the one hand, and of the many blessings which they enjoy, on the other, have we not reason to cast in our lot with them. No rational man can wish to be like the men who have no fear of God before their eyes, and who, in the gratification of their sinful passions and appetites, so frequently clothe themselves with shame, and come to an untimely end. Such a man, must, of necessity, prefer the house, and ways, and people of God, and give his whole heart to the cultivation of those principles, and feelings, and dispositions, which, whilst they will preserve him from the ways of the destroyer, will guide his feet into the way of peace.

David says, "I will wash mine hands in innocency; so will I compass Thine altar, O Lord." Psalm xxvi., 6. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple." Psalm xxvii., 4. "I was glad when they said unto me, let us go to the house of the Lord." Psalm cxxii., 1. And well he might be. "Honour and majesty are before Him, strength and beauty are in His sanctuary." "Give unto the Lord, therefore, O ye kindreds of the people, give unto the Lord glory and strength." Give unto the Lord the glory due unto His name, bring an offering and come into His courts. O worship the Lord in the beauty of holiness." Psalm xcvi., 6-9. They will do so sometime. The children of men will not always slight the Lord and His house, as they now do. We shall not always see crowded streets, and gardens, and railways, and theatres, and deserted sanctuaries. The world will grow wiser and better as it grows older, and, instead of what we now see, we shall "behold all nations whom

God has made come and worship before Him, and glorify His name." Psalm lxxxvi., 9. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isaiah xi., 2, 3. So says the prophet, and so it shall be. "Yea, all kings shall fall down before Him, all nations shall serve Him." Psalm lxxii., 11. J. C. H.

CLOSE COMMUNION PRACTICALLY CONSIDERED.

THE last number of the Freewill Baptist Quarterly contains an article on the subject of Free Communion. We make from it the following selection as giving the views of our American brethren:—

"That the spirit is thus infinitely superior to the mere letter in the Christian dispensation, may be well argued from the perplexity of the Baptists themselves. They cannot trace their practice to any definite principle. They shift their premises under the pressure of the Divine Spirit, like shifting quicksands. They say at one time, it is not "close communion," but "close baptism," and yet they exclude, by their invitation, the "same faith and order," those whom they confessed to be baptized Christians. In the face of this inconsistency they fly to the ground, this is a church of ordinance, and that none but "*regular* Baptist churches" are churches of Christ. Thus in their strait they fall into the old Papal error respecting the outward, visible, Catholic church. And yet it is such a church as to exclude the majority of those who are admitted to be genuine Christians—a church out of which salvation, by their confession, is much more abundant than within it. To the same point we may cite various facts that show those whose general practice is strict communion do not experience any shock to their Christian feeling, when under certain pressure or mistake. Pædobaptists are admitted to their communion. We now proceed to narrate a few incidents, illustrative of the ground upon which the argument of this paragraph proceeds.

On Long Island, by some awkwardness, we do not remember what, a Baptist clergyman preached in a Pædobaptist church on a communion occasion. After the sermon, a Pædobaptist minister present being about to administer the communion, the clergyman who had just delivered the sermon, remarked: "Brethren, you know that by the rule of my denomination, I am excluded from communion with you; but I trust the Lord Jesus will commune with you." The minister, after making this remark, having taken his seat, reflecting upon the statement which he had made, decided notwithstanding the "rule of my denomination," to participate in communion, and did so without any qualms of conscience. His brethren did not feel it obligatory upon them to require a confession to save them the pain of expelling him.

A Dr. of Divinity, the pastor of a church, two or three years ago, in the city of Brooklyn, called with one of his deacons upon a lady whom he had often seen present at worship.—During the visit the facts came out that the lady was a member of the Reformed Dutch church, and that in ignorance of the rule by which she was excluded from communion, she had partaken thereof. She remarked to the clergyman that she enjoyed the last communion to a peculiar degree. After the pastor and deacon had retired, instead of expressing their holy horror, “Why,” said the former to the latter, “did you not tell her not to come in that unlawful way to the communion?” The deacon replied, “I am glad she comes,” “glad of it,” the pastor joining in the same sentiment.—This we had from the lips of that very pastor, who regards himself and is so regarded by others as one of the strictest of that sect. Surely there is nothing in the practice of free communion to shock the Christian heart, while to reveal the fact of the opposite practice is often, as in this case, painful to the Christian heart, too painful even to those who regard it the will of Christ.

The pastor of a church in one of the suburbs of New York city, a year or two since narrated to us the following incident: “My mother, a godly woman, and member of the Methodist church in Connecticut, was *unfortunately* present at my church on a communion occasion. I gave out the ordinary invitation, the ‘same faith and order,’ and my mother was accordingly set aside. My heart was wrung with pain; I was so pained that I could not sleep that night, nor did I find rest till I promised God, if he would let me live through that, I would never be guilty of the like act again. Since then I have never given out that invitation, and I never will. At every communion at my church, Pædobaptists partake with us.” This, too, we had from the lips of the pastor. These tests manifest that the natural promptings of the regenerate heart are opposed to the practice of strict communion.

It is manifest, if the practice of strict communion has a proper foundation in the Word of God, that Pædobaptists have no right to observe the ordinance among themselves; that it is an act entirely unauthorized by the genius and spirit of Christianity. Yet a Dr. of Divinity, pastor of a Baptist church in New York city, says: This is carrying the principle too far. Pædobaptists undoubtedly observe the ordinance of the Lord’s Supper in circumstances pleasing to Christ. And, he added even if formal baptism is a pre-requisite to the communion, as “I have current coin in my pocket, I have a right to partake of the communion among the Pædobaptists.” He justly affirms that he has a right to communion wherever he finds it, despite the defects of others in the form of their profession, as he is not conscious of any such defect on his own part.

Another pastor in the same city stated to the writer a case, in effect as follows: “I was about to administer the communion one morning and a fine looking man arose in the midst of the audience, and said; Sir, I am a member of the Congregational church in New England [naming particulars as to place and pastor]. I am attending a daughter but a door or two distant; I cannot leave her sufficiently long to go to one of my own churches, and yet in these circumstances of affliction it would be a peculiar comfort for me to partake of the communion to-day. If you will allow it I will partake with you.” Upon the writer’s interrogating the course pursued by the pastor, the latter replied: ‘Do you suppose

I am a Mormon to exclude a brother in such a case?" No doubt, the Spirit of Christ cannot admit such an exclusion from the communion as an act *germane*.

The pastor of a strict communion Baptist church related to the writer the following incident :—One time he was laid aside, for some reason, from pastoral duties, and meanwhile became a member of a leading Baptist church in Boston. The pastor, who still has the same charge, encouraged this brother in the ministry to partake of the communion at a Pædobaptist church, in order that the pastor might cite him to trial for the offence, remarking that he thought the case would abolish the practice of strict communion in his church. Thus it is though strict communion has become a party test, yet the conviction that the opposite practice is according to the Christian spirit, is constantly making its inroads.

To the same effect is the following incident, related to us by the pastor whom it concerns : He remarked, that he could discipline no longer in his church for the practice of free communion, because a majority of his church especially the influential portion, is, in conviction, committed to that view. The same brother, who is a pastor of a leading church in one of the cities named, remarked further, that, in his opinion, fifty years would not pass till strict communion would be the exception, and not the rule, in all the Baptist churches, and yet there is no cry of heresy among the most faithful of the watchmen, as if some practice opposed to the gospel were thus gaining ground.

A pastor in one of the churches above named, stated to us, not long since, that some members, of his choir belong to Pædobaptist churches, and yet he admits them to communion, and the deacons knowingly distribute the elements without objection. Another pastor, in one of the cities above named, receives as members those who reserve to themselves their right to practice according to their free communion views. Yet in this state of things in so many Baptist churches, if a brother of known free communion views, leave his church and join one which is openly free communion, fellowship is formally withdrawn from him, as if he had fallen into mortal sin. Such a state of things shows that the papal heresy of an outward, visible, Catholic church, upon which the practice of strict communion must ultimately rest, is from time to time, brought clearly to view as in harsh conflict with the spirit of the times, as exhibited even in those churches that profess to hold it. To the same point we may cite the declining practice of re-ordination in the case of clergymen who pass from Pædobaptist denominations to the Baptists. The argument of the order of the ordinances upon which many base their strict communion practice really requires in every such case a re-ordination ; for Baptists admit that ordination is a positive institution. Yet we are told it is becoming the practice when a Pædobaptist minister joins the Baptists to hold a simple recognition service instead of re-ordaining him. So far the argument founded upon the order of the ordinances is given up.

About a month ago, on a communion occasion, in one of the suburbs of New York, the pastor of the church in which it occurred, invited a free communion Baptist minister into his pulpit. The latter, after making a prayer just before the administration of the ordinance, retired as one not permitted, or, at least, not invited, to partake. There retired at the same time the wife of a strict communionist. She had formerly been a member

of the same strict communion church with her husband, but for conscience's sake she had become a member of a free communion Baptist church. At the same time sat by, excluded from the communion, the colporter of the very church that was celebrating the communion, because, for the sake of conscience, he was a member of a free communion Baptist church. It is not enough by the expositions of this infallible church, that a person be a pious Baptist in good standing in his own church, but he must belong to *the* church, or be excluded from communion.—Robert Hall, Bunyan, Baptist Noel, and Carson, these *the* church sets down as outside her pale. If from a local church of this *the* church a member join, for instance, the church of which Baptist Noel is pastor, that member with his same “faith and order” letter must, as is boldly asserted, receive as his farewell notice of mother church a bull of excommunication, called, by way of euphemism, the withdrawal of *church* fellowship. And why not? He is no longer a member of *the* visible church. To such a pitiable extreme of stupid consistency the practice in question carries these brethren—a consistency we most devoutly pray, if not already an exception, may become one in less time than the fifty years allotted by one of the good pastors of Brooklyn.

One class of various incidents given, and many more like them at hand, shows that the practice of strict communion is felt more and more by the Baptists themselves to be an unseemly deformity that they can hardly endure. Another class shows that they fall into the papal error of confining Christ's church within the borders of one denomination, viz.:—their own and that, at bottom, this is the premise upon which their strict communion practice rests, instead of formal baptism, as a pre-requisite to communion. With those who intelligently embrace the baptismal basis we have urged our views of the principle of equity as opposed to what seems to us tyrannical prescription. The application of this principle, as we have carried it in mind and virtually in statement, is that which we admit does not transcend its application by Christ, our Head. Whom he receives to the real communion, in our unhesitating confession, despite their mistaken informality in the mere outward act of confession, let us not call common or unclean, as if the dispensation of Moses had not vanished from the presence of a better. Can it be grievous to the Lord of the better covenant that all whom we recognize as those he has redeemed by his body, unite in showing forth his death till he come in the ordinance by himself appointed to symbolize that glorious hope? When he comes, will it grieve him, if he find us all at one table?—“Come quickly.”

QUESTIONS ON BAPTISM,

Addressed to all Pædobaptist Ministers of every religious denomination, and to all Unbaptized Adult Believers.

1st.—HAVE you derived any advantage from your Baptism in infancy?

Answer.—No, not a particle, neither to your moral nor physical constitution, neither to your temporal nor spiritual interest.

2nd.—Then why are you so tenacious of a vain, inoperative, unscriptural, ceremony?

Note.—A claim to property at law is not based on the fact of baptism in infancy, but on the registered evidence of legitimate descent.

3rd.—Do no moral evils result directly from Infant Baptism?

Answer.—Millions of godfathers and godmothers have voluntarily contracted the most sacred obligations on behalf of the millions of baptized infants, all of which sponsors, with few exceptions, have violated their solemn engagements.

4th.—Does not this constitute national sin?

Answer.—Hundreds of thousands of Baptized infants are never confirmed.

5th.—Is not this a violation of an imperative duty imposed upon them, which (when they arrived at a certain age) they were required to perform?

6th.—Do not the hundreds of thousands of children who have been baptized, almost without exception, violate their baptismal vow,—“To renounce the Devil and all his works”—“that I should keep God’s commandments,” &c. Such was the vow. Has it been conscientiously performed?

7th.—Was Infant Baptism as positively enjoined as that of Adults?

Answer.—No; it was not enjoined at all.

8th.—Was Infant Baptism administered during the life of Christ, or of the Apostles?

Answer.—No, not until A. D. 200.

Then, it is most palpable that Infant Baptism, and its accompaniment of sponsors, and its adjunct of confirmation, were mere human inventions; and that human authority dared to convert these fictions into solemn religious ordinances. Were not the Galatians as justifiable in corrupting the Gospel by observing days, and months, and times, and years, as the Christian priesthood in corrupting the rites of the Apostolic Church.

9th.—Has not Infant Baptism frustrated the Divine purpose of dividing mankind into two distinctly marked classes, viz. the baptized and unbaptized, or real believers and unbelievers, the children of God, and the children of Belial? Infant Baptism has obliterated this distinction, and prevented this important classification: wicked persons who have been baptized in infancy, consider and term themselves Christians, so that now we have the BAPTIZED infidel, or drunkard, or debauchee, mingling in our religious assemblies.

10th.—Is not Infant Baptism greatly encouraged by the exemption which it confers both on ministers and people, from the trouble and inconvenience of immersion?

11th.—Has not Infant Baptism been the means of corrupting the religious integrity of ministers; who, though they are convinced of the Divine obligation of Adult Baptism, yet comply with popular but ignorant prejudice, lest they should incur the dangers which would result to themselves from inculcating a contrary doctrine?

Note.—There is one predominant but pernicious idea existing in the public mind, to which we must ascribe the prevalence and perpetuity of Infant Baptism, viz. that they can be saved without Baptism. This general impression removes all suspicion or doubt, and precludes all enquiry on the subject. This is an error of judgment, but not fatal. I believe multitudes of pious characters embracing the above idea, are and will be saved. But there is another order of religionists who though convinced that Adult Baptism is a Divine command, yet deliberately live in a state

of non-compliance with the requisition. To such persons we think the following passages of Scripture are applicable :—"To him that knoweth to do good and doeth it not, to him it is sin." "Then are ye *My disciples* if ye do *whatsoever* I command you." "If ye love Me keep *My commandments*." Not every one that saith unto Me, 'Lord, Lord,' shall enter the kingdom, but he that *doeth* the will of My Father who is in heaven." "He that *knoweth* his Master's will, and doeth it not, shall be *beaten with many stripes*." "He that offendeth in one point is guilty of all." "Whosoever is ashamed of Me before men, of him shall the Son of Man be ashamed before the holy angels."

12th.—If the persons last referred to neglect the performance of a recognized duty, are they not culpable, and do not the above scriptural quotations pronounce their decisive condemnation?

13th.—Where are then the advantages accruing from Pædo-Baptism?

Answer.—They are absolutely *Nil*.

14th.—What are the evils resulting from that practical perversion of the original rite?

Answer.—They are incalculable in their baneful effects on the best interests, the purity, the prosperity, and the honour of the Church of Christ; evils which, in point of time, have existed since A.D. 200, and which, in point of locality, have extended from Africa to England.

15th.—Where then is the wisdom, the piety, the love of truth, and of Christ as evidenced by the advocates and practical supporters of Pædo-Baptism?

16th.—What religious sentiments are indicated or expressed by conforming to the Divine injunction of Adult Baptism?

Answer.—1st.—We thereby pay a sacred homage to the Lord Jesus Christ, as the True Messiah—the Brightness of the Father's Glory.

2.—We publicly recognize His office and authority, as the Legislator and Great Head of His Church.

3.—We publicly declare our obedience to His Divine Government.

4.—We publicly profess our faith in Him as the Only Propitiatory Sacrifice for our sins.

5.—We publicly accept of Him, as our only Divine Prophet, Priest, and King.

6.—We are publicly buried with Him in Baptism, in the blessed assurance that we shall rise with Him to eternal life.

7.—We thus publicly dedicate ourselves to Him.

8.—We publicly display an example of our allegiance to His Divine Royalty, and confidence in His infinite merits as our Saviour God.

17th.—What are the Christian privileges we insure to ourselves by our obedience to this, and other Divine commands?

Answer.—A plenitude of all the blessings included in the promises of the Gospel, or Covenant of Grace.

One thing I can declare, that since my cheerful fulfilment of the Saviour's injunction, I have realized a Divine satisfaction of mind, which no Pædobaptist Minister ever can enjoy in a state of Pædo-Baptism.

GEO. SANDERSON.

CLAUDE CLIFTON'S STORY OF HIS LIFE.

"O blest retirement, friend to life's decline."

A few miles outside a large and thriving town, in the interior of England, stands the picturesque villa of Laurelton. As a rural retreat, for comfort, beauty, and repose it is, perhaps, unrivalled. The great world of business and life is not far off. An hour's drive along a pleasant road will bring you into the bustling streets of the busy town. And yet all round the villa nature is fresh, exuberant, primeval. From the front, which looks southward, slopes a green and sunny valley, where the cattle in the summer find the sweetest pasture, and the bees in the spring the earliest flowers. Through this valley winds a quiet still river, rush-grown and reedy, and beyond the river is a woody elevation that has the appearance of being the outskirts of an ancient forest. To the west is a splendid sheet of water, surrounded by luxuriant and overhanging foliage, and studded with small islands, on the largest of which stands a Swiss hut, built on piles, and peeping out on the lake from amid embowering trees. Behind the house, at some distance from the road, rises a steep and rugged hill, covered with gorse and fern at the base, while towards the summit huge irregularly-shaped peaks of grey granite jutt out in sharp outline against the sky. Eastward the country is undulating and woody, and over a chain of blue mountains, in the distance, the morning sun must climb ere he can pour his golden radiance on the flower-wreathed latticed windows of Laurelton Villa. The building itself is in the antique style, and its old-fashioned porch, its fantastic gables, its walls overgrown with the creeping vine, the trailing honeysuckle, and the clinging ivy, accord well with the romance and the picturesqueness of the scenery around. It is indeed a charming retreat; a poet, a monk, a heart-sick courtier, or a world weary merchant might find its hermit-like repose and monastic seclusion refreshing to his soul, for that old hall seems to stand alone with nature and God. No other human habitation can anywhere be seen. The hill hides town and village from view. Granite rocks have hitherto forbid the near approach of the shrieking engine and the rumbling train, and but for the smoke of the peasant's cot, or the gipsys' camp-fire—but for the ringing of the woodman's axe, that echoes from the forest, the clang of church bells from the village hard by, and the din of merry voices from the hill side, where the townsfolk have their summer picnics, the inhabitants of the old hall might often deem themselves, not only the sole monarchs, but the sole denizens of the scene.

It is a golden autumn morn. The grey mist skims along the hills and rolls away westward, westward, as if the fingers of Aurora were drawing aside the curtain that had veiled a sleeping world. Nature is trying to look fresh, and happy and immortal, as if the time of her decay were not nigh, and the shadow of Death had never swept over her face. But there is a sadness in her smile that the eye may not see, but the heart can feel. A solemn stillness reigns everywhere—but hark! the wind sighs a long, hollow, dirge-like sigh, and then sinks to rest, and the toll of slow and muffled bells creeps in upon the ear. Every window of the villa is darkened; at the door, on each side, stand two sable-clad mutes. Presently, over the holly hedge that skirts the garden the nodding plumes

of a hearse may be seen, and then, in long and sad procession, weeping mourners come forth, and follow the hearse and the mourning coach as they move on toward the gates. The slow and measured tramp of the procession is heard along the road, wayfaring men stop and gaze and pass on; near the village the procession is lengthened; tradesmen, labouring men, farmers join it, and at last it winds into the graveyard of the old parish church, which has cast its sacred shadow for centuries on the sleeping generations below. All the village is at the funeral, for Old Father Clifton, the silver-haired patriarch of Laurelton Manse, has passed away, and all the village knew and loved him. Children are there, for the old man loved children, and rarely had he gone into Guysmore but some little ones left their play and plucked his coat "to share the good man's smile." Old men and old women are there, and down their hard and wrinkled faces trickle honest tears of sorrow, for they had known Claude Clifton when he and they were children, and, though he had grown rich and they had kept poor, he was a friend and brother to them to the last. It was an affecting sight to see that crowd of rustics come to pay their last tribute of respect to the good old man; and after the vicar had read the burial service over him, (for though Claude Clifton was a Dissenter, and a staunch one too, the worthy vicar did not scruple to call him "our dear departed brother,") and after the coffin had been lowered into the large family vault of the Claudes, and the procession had gone back to the Manse, it was equally touching to see how the villagers could not go to their homes, but stood in the graveyard or at the doors of their cottages in small groups, fondly dwelling on the memory, and eagerly talking over the virtues of their lost friend.

"We shall miss him from the meeting," said one, "we shall miss him sadly. For a twel' month, wet or dry, his place wa' ne'er empty, till the last fortnight."

"We shall miss him more at our homes," said another, "for he used to go about among us, good soul, like a Father, and never could any poor body be sick but he went to the room, or any be in want but he sent 'em something in a kind gentle way, or in trouble but he went and talked we' 'em to comfort 'em. He was a good angel to us all, that he was, and we shall know what he was worth now he's gone. It'll be many a long day before we see the like o' him."

"'Twas but yesterday," said a third, "yesterday was a week, he saw my poor old father, and he was ailing then the good man was, and, said he, 'John, we shall not see many more suns rise, but I hope we shall soon be where there'll be no need of sun nor moon, where the good Lord who has given us light in our hearts all along will be our Everlasting Light.' 'Amen,' said my father, 'and where we shall meet the old men, Abraham, Isaac, Jacob, and the rest of them who have gone into the city before us.'"

"Heaven wouldn't be Heaven without such as him," was the reply, "and I can't help thinking the angels would give him some loud huzzas as he went in at the gates, and, as for old father Abraham, many's the time he'll walk arm in arm wi' him along the golden streets."

"It seems to me Earth'll be worse off without him than Heaven would be—we can't spare him so well here as they can there."

And so they talked till mid-day, and again in the evening too, for all began to feel more and more the worth of the good Father Clifton.

On Sunday the village synagogue, in which he had been a regular and devout worshipper, was crowded, and the son of an old schoolfellow of his preached the funeral sermon. A deep solemnity pervaded the congregation, and young Charles Merle, who had not long since left college to become the pastor of a church in the neighbouring town, spoke nobly and well of his father's old friend. He said among many other things, how Claude Clifton had come among them to die, and how he had made Laurelton Manse an outpost of Heaven, and brought down he knew not what blessings on Guysmore; how all his life long he had lived in communion with the Unseen and Eternal, and death was then an easy transition for him, for the good man had made earth heaven by doing God's will and hallowing His name; how the stream of his life was fed by two tributaries, one a strong onward-flowing current that sparkled clear and bright in the morning sunshine, and that was Action, the other deep, calm, softly gliding, reflecting on its smooth glassy surface the blue sky and the stars of heaven, and the trees and the flowers of earth, and that was Contemplation; and how at last as his life-stream flowed out into the Ocean of the Eternal, the murmurs of whose everlasting music only the spiritual ear can catch, it seemed that from that awful and solemn sea fresh breezes blew, and bright green waves came rolling in, and it was as the full flood-tide of Heaven, the meeting of the waters of the Everlasting with the waters of earth, when the good man passed away.

As the mourning worshippers left the chapel, and looked round on nature, it was as if God were saying the same things, and preaching the same sermon to them, in His own blessed way. The golden grain was standing in shocks in the fields. It was the mellow autumnal hour when earth is so calm and beautiful as its life begins to decay, when the sky is a deeper blue, and the woods a darker green, with only here and there a withered leaf, sad monitor of Death. And Claude Clifton's was a mellow autumnal age, and yet a green old age, he was ready for the sickle of the great Reaper, and ripe for the Eternal garner of God. He came to his grave in a full age, "like as a shock of corn cometh in his season."

Some of the story of his life the preacher gave—extracts from memoirs written by Claude Clifton himself. We shall not quote these, but shall give the story entire. It is a plain and simple story, but we trust our readers will find it, as we ourselves have found it, not without interest and instruction. It is the story of a good and brave man, who went forth into the world to fight the Battle of Life, and returned laden with trophies of success—returned to die in the friendly arms of that Nature which had nurtured his childhood, and inspired his youth, and in whose calm and placid smile he had ever found an image of the beneficence and love of his Father and his God. Ye who repine morosely at the frowns of fortune, and weep in despair because of the sternness of fate, who think that the dreams of youth can never become the sober realities of maturity, nor the longings of the heart find satisfaction amid the woes, and sorrows, and disappointments of life, attend to the story of Claude Clifton, the hoary-headed patriarch of Laurelton Manse.

CHAPTER I.

IN WHICH I INTRODUCE MYSELF AND MY PARENTAGE TO THE READER.

"At first, the infant
Mewling and puking in the nurse's arms."
Shakespeare.

IN the quiet rural retirement, that Providence permits me in my old age to enjoy, my memory naturally reverts to the days of my youth. As the sun is sinking in the west he gives many a fond look to those eastern hills, over which he first arose. It is my purpose to record as well as to recall some of the scenes of my early life, and perhaps to follow up the narrative to the present time. My numerous diaries and journals will assist me; and I would rather make up my life story from them myself, and then commit them all to the flames, than trust them to the hands and eye of another. It is enough that the heart should know its own bitterness, and with some, at least, of its joys no stranger should intermeddle. I suppose, too, that had I, in my old age, any literary ambition I could not fix upon a better theme than this to write about, for it is said, and, I think, with truth, that every man may write, at least, one good book, the story of his own life. But what little ambition I may once have had of this sort, has long since died out from my heart, and it is for the quiet pleasure thereof, and in the hope that I may teach to whomsoever it may concern the moral of my life, that I now wield my pen. When we reach threescore years and ten we survive not only hundreds of our friends and relations, but we seem also to survive *ourselves*. And with my good George Herbert I may now say,

"And now, in age, I bud again,
After so many deaths I live and write,
I once more smell the dew and rain,
And relish versing."

I was born at the village of Guysmore, on the thirteenth of December, 1779. My father was a gardener, and was usually regarded in the village as a remarkable man. He was the best read man in Guysmore. What few newspapers and books he could borrow from the hall he eagerly devoured, and the butler, with whom he was very intimate, told him all he knew of passing events. At a time when but few poor people could read and write, this gave my father great importance and authority with his neighbours, and he was universally recognized as the oracle of the village. All difficult questions were taken to him to be solved, and from him there was no appeal. What he shook his head at as beyond his power of comprehension remained an

unpenetrable mystery in Guysmore ever afterwards. In the time of the American war of Independence, and the French Revolution which followed, my father became a great politician. He would gather together a large throng of peasantry, in the evening, on the village green, and harangue them on the dignity of man and the divine rights of human nature, telling them, with flashing eyes and exultant voice, how the Lord was fighting the battles of the people on the other side the Atlantic, and bidding them look forward to the time when the conflict would be renewed in old England. But no one could call my father an idle and discontented demagogue. He worked hard to maintain his family, and was as honest and godly a man as any in the three kingdoms. As a gardener he had exalted notions of his profession. To be a gentleman and a lord, he would say, was a great thing, no doubt; to be a farmer, or tiller of the soil, was greater, for husbandry was a more ancient and honourable profession than being a gentleman; but to be a gardener, he maintained, was to belong to the most ancient and honourable order of nobility, for Adam was the founder of that order, he was the first gardener and the first man; before dukes, earls, kings, Adam was, of purer blood and nobler soul than they. He would, therefore, always call himself Gardener Clifton, and that, he said, was a higher title than Lord Clifton, and the patent of that nobility was in divine letters, and dated as far back as from the creation of the world. But I am forgetting *myself*. It was a cold, bitter cold day, they tell me, when I was ushered into the world; but I took kindly to life, from the first, and when they toasted my little toes by the log fire, or fed me from the maternal fount, the smile of satisfaction that played over my countenance told how I had concluded that there was at least something cheerful in this cheerless world, and that I need not be always crying, crying, crying, because I had had the misfortune to be born into it. On all hands it was agreed that I was a fine boy, and though the wife of the parish clerk, who had never had any children herself, and had a secret grudge against everybody who had, but especially against my mother, who was a staunch meetinger, though she would not admit that I was

anything like so large and healthy-looking a child as the vicar's, which was a perfect beauty, yet even she could not forbear joining in the universal opinion, and confessing that after all I was a fine boy. My father had a strange love for the name of Adam, and had unsuccessfully pleaded for this name when my two eldest brothers appeared. When I was about a week old, they tell me—and knowing my father's peculiarities I can well believe it—that he deliberately took the Family Bible down from the shelf, dusted it, pulled out his spectacles, rubbed them, took an old grey goose quill, dipped it in the old ink-horn, and marched up stairs with them, and drew close to my mother's side, and confidentially yet half entreatingly whispered, "Adam Clifton, born December 13th, 1779.—The Lord be praised." My mother shook her head and smiled. He begged her, he implored her to assent. He declared he should be the happiest man in Guysmore if she would, for the dream of his life would be realized, he should unite all nobility in a son of his house who should bear the

noblest name, and follow the noblest profession in the world. My mother refused to yield, and with reluctant yet obedient hand he wrote "Claude," instead of "Adam," in the Bible Register, and ever since that day I have rejoiced in that name. It was my grandfather's name, and my mother's maiden name, and as I honour their memory I have seen no reason to regret it. And that I was rightly named day by day showed, for not a day passed but my mother declared I was growing more and more like the Claudes. I had grandfather's smooth placid brow, and bow-shaped upper lip, and soft, dark, dreamy eyes, and the very tones of my voice promised to be as deep and sonorous as his. And many were the tears that trickled down my mother's cheeks as she saw in my face the features of her sainted father. Time unfolded to me the mystery of those tears, as it unfolded to me much else of her hopes, and fears, and prayers, of which more hereafter.

To be continued.

Correspondence.

TO THE EDITOR OF THE GENERAL BAPTIST MAGAZINE.

DEAR SIR,—As I and brother BARRASS were appointed by the Association to visit Yarmouth, and obtain information respecting the state of our religious cause there, we think it will be the readiest way of giving information to the whole Connexion to make our report, if you please, through our own Magazine.

Yours truly,

March,

J. JONES.

July 28th, 1858.

On Tuesday, July the 6th, we went to Yarmouth, which, in the days of railway excursions to the sea, it is scarcely necessary to say for the information of your readers, is an important seaport, on the eastern shores of our island home. It contains, we were informed, about 30,000 inhabitants, and twenty-two places of worship.

The General Baptist cause, it appears, was introduced into this town, by that great and good man, Thomas Grantham, about the year 1686. Taylor's History informs us that, "Having nursed the interest at Norwich to a state of considerable maturity, he removed to Yarmouth, in which populous town he likewise

raised a church, which soon became numerous." Vol. i., p. 224. In 1776, it was received into the New Connexion, when it consisted of nearly fifty members, and the prospect was encouraging. We hear no more of it till 1782, when the members were reduced to twenty, and religion was very low. "It seems," says the historian, "to have languished for some time beyond this period, and then to have expired." Vol. ii., p. 201.

The truth of this conclusion is doubtful, as, without much difficulty, we found an ancient chapel, which, at that period, must have been respectable. It has a good mahogany pulpit, a gallery on three sides, and is fitted up with baptistry and pews, which still indicate considerable respectability. Several persons, with whom we conversed, remember when it was well attended; and some of the more respectable inhabitants of the town and neighbourhood have descended from those that were members of this church and congregation. The chapel will accommodate about two hundred persons; it has recently had a new roof and other repairs, and is in a good situation, though in one of those obscure passages with

which Yarmouth peculiarly abounds. Connected with the chapel is a small house, in which resides the minister, Mr. Goss, now in the 86th year of his age. He has for some time been superannuated, and services in the chapel are conducted usually twice on the Lord's day, by local preachers. Under these circumstances no one can wonder that very few persons attend. Still there are a few persons who feel that it is their home, and they yet hope the Lord will visit them in mercy, and favour them with prosperity. The number of members is about fifteen, all in the lower ranks of life. The premises are free from debt, but we could not ascertain that there is any other property or endowment connected with them.

In the town there is another Baptist Chapel, situated, like ours, in one of the public passages, and not in so good a situation. With the minister, Mr. Green, we were favoured with a very friendly and kind interview. He rejoiced that the old place had engaged the attention of somebody that seemed to care for it. His opinion, like that of other persons, was, that if a pious young man, of prudent conduct, and an acceptable preacher, were placed there the chapel would soon be too small to contain his hearers. Of such a young man it may be asked, in what town of respectable population

would he fail to make his way? In Yarmouth he would have the advantage of a chapel to begin in, and a small nucleus of friends, around which others would probably soon gather, as it is thought there is in the town a general preference for the religious views of our Connexion. These are the chief advantages that present themselves to our view in favour of Yarmouth over other towns of equal population, in which to begin a new cause. In our inquiries and consultations we were glad to have the company and assistance of our brother Bott, of Barton.

My friend and partner in this visit, Mr. Barrass, continued in Yarmouth several days, and preached in the chapel on two successive Lord's day evenings. On the first occasion there were present about forty persons, and on the second evening about sixty. From subsequent information he has reason to believe that the population of the town is now considerably above 30,000, in addition to which there is in the summer months a large influx of visitors. The Chapel is in Row, No. 85.

We think the prospect is encouraging either to revive the old cause, or raise a new one, if funds could be obtained to sustain the effort for a few years.

J. JONES.

THOMAS BARRASS.

Intelligence.

CONFERENCES.

THE CHESHIRE CONFERENCE met at Macclesfield, on Easter Tuesday (April 6th). Bro. Pedley, of Wheelock Heath, in the absence of Bro. Smith, of Tarporley, from illness, preached in the morning. Bro. Pedley also presided at the afternoon meeting. Reports, written and verbal, were received from Macclesfield, Tarporley, Stoke, Wheelock Heath, and Congleton, from which it appears, that four persons have been baptized since the last conference, and that there are several candidates for baptism as well as several very hopeful enquirers.

It was resolved that a Deputation from this Conference, consisting of one friend from Macclesfield and one from Stoke, visit the friends at Congleton, to enquire into their state, and to endeavour to provoke them to renewed zeal.

That each Church in the Conference be requested to make a special Collection for the Home Mission Fund, with a view to assist the cause at Macclesfield.

That the £2 8s. 6d. in the Treasurer's hands be devoted to the Church at Macclesfield.

That the next Conference be held at Congleton, on the first Tuesday in October, and that Bro. Maden be invited to preach on that occasion.

That the thanks of the Conference be presented to Bro. Pedley for supplying the place of Bro. Smith, who was absent from illness.

Bro. Gent closed the business with prayer.

THE NORTH DERBYSHIRE CONFERENCE assembled at Wirksworth, on Monday, August 2nd, 1858. Brother Yates, Minister of the place, conducted the usual opening service and presided over the meeting. The reports from the churches were on the whole encouraging, though there were some considerable exceptions. It appeared that seventeen had been baptized since the last conference and twenty-one remained as candidates. As reported

these were Belper, one candidate; Crich, three candidates; Hucknall, six baptized and thirteen candidates; Langley Mill, two baptized; Ripley, six baptized and four candidates; Wirksworth, three baptized. From Kirkby, Woodhouse, Sutton Ashfield, and Milford no reports were received, which is much to be regretted. As the Conference comprises a number of churches so comparatively small a deficiency in the number of reports necessarily diminishes its interest and importance. It is hoped, therefore, that in future, if there be any churches that cannot conveniently send delegates they will feel it a duty to forward a written report.

As the state of the harvest was so far advanced a large attendance of friends was not anticipated. The number of friends who assembled, however, very cheerfully exceeded general expectation.

The business which occupied the attention of the Conference was not of an extensive or varied character.

1.—The state of the Church at Belper, which church has for a long time received a large share of the solicitude and sympathy of the Conference, and, at its last gathering, some little pecuniary assistance, was very seriously considered and somewhat lengthily discussed in connection with the position of the Church at Crich. The friends at the former place having expressed their deep regret at the inadequacy of their pecuniary resources for another year, and those at the latter place having expressed their difficulties in relation to the obtaining of suitable supplies, and requested, in this matter, the aid of the Conference, it was resolved, That we deeply regret to hear the discouraging reports from these churches, and, as a Conference, think it advisable, because calculated to promote their own well-being and the Divine glory, that they should unite and form one church.

2.—Several brethren having engaged at the last Conference, which assembled at Crich, to collect a fund, if possible, for the support, at least for a time, of a Home Missionary in that district, brother Higden, of Holloway, who is one of them, sent a report stating, that owing to personal indisposition and other causes the necessary step had not been taken, at the

same time expression was given to an undiminished strength of determination and a deepened conviction of the importance and necessity of the object had in view. It was also stated, that an address to the churches was decided upon, and that the report would be presented at the next Conference.

3.—There being no lay or other member of the churches, in this Conference, qualified to recommend a Minister's widow to the "Widows' Fund," established for their assistance; such qualification consisting in the possession of a life-membership, which is obtained by the payment of the sum of £5 into the Fund, if the person to be qualified be a minister, (which would be about ten shillings to each church,) or £10 if he be a lay-member, it was resolved, That we think it desirable that the churches comprising this Conference should constitute one of its ministers or other members a life-member of the above Fund, by contributing the required sum.

4.—There being an omission in the last report, in the list of Churches that rendered assistance to the friends at Belper, that omission would here be rectified. Langley Mill was the Church left out.

5.—The next Conference will be held at Ripley, on Good Friday next, to commence at Two o'clock. It was agreed that brother Shakspeare preach in the evening, and that the subject be "The way of salvation."

6.—After tea a revival meeting of an interesting and animated character was held, when the attendance was good, and appropriate addresses were delivered by the Revs. T. Yates, and W. Shakspeare, and brethren G. Malin and W. Cawington.

W. SHAKSPEARE, *Secretary*.

THE NEXT MIDLAND CONFERENCE will be held at Hugglescote, on the *Third Tuesday* in September (21st). The Rev. J. F. Stevenson, B.A., of Mansfield-road, Nottingham, to preach in the morning. N.B.—The nearest Railway Stations are Bardon Hill and Conville.

THE LINCOLNSHIRE CONFERENCE will be held at Fleet, on *Wednesday*, Sep. 22nd, and not on *Thursday*, the 23rd, as previously announced.

T. BARRASS, *Secretary*.

BAPTISMS.

ROTHLEY AND SILERY.—On Lord's day, *Jan. 3rd*, four persons were baptized on a profession of their faith in Christ, and received into our fellowship. On *June 6th*, two young friends also thus acknowledged Christ as their Lord and Saviour. May

they all be such as shall endure to the end and be saved. J. R. M.

GRANTHAM.—On *Wednesday*, May 5th, four candidates were baptized by Mr. H. Watts, at Bottesford, after a sermon from *Coll. iii., 1, 3*. On Lord's day, *June 6th*,

they were publicly received into the church.

LENTON.—After a sermon by our Minister, on June 13th, five young friends put on Christ by baptism. Four females and one male. The same day they were added to the church. Hallelujah! N. R.

ISLEHAM.—July 26th, our esteemed Pastor, the Rev. T. Mee, baptized nine persons, two males and seven females, on a profession of their faith in Christ, in the River Lark, and on the following Lord's day received eight of them into the church by the right hand of Christian fellowship. The other, a Primitive Methodist, remains among her own people.

PETERBOROUGH.—On Lord's day, Aug. 1st, six candidates were baptized in the General Baptist Chapel, and were received into the church.

OLD BASFORD.—On Lord's day, Aug. 8th, 1858, after an impressive sermon, by the Rev. T. Gill, of Melbourne, from Ruth i., 16 and 17, nine persons were baptized in the name of the Holy Trinity. Six of these are scholars from our Sabbath school, and two are teachers. In the afternoon the ordinance of the Lord's supper was administered by Mr. Gill, and the newly baptized received into the church. Mr. Gill preached again in the evening.

The services of the day were of an highly interesting and profitable kind. The congregations very good. This being our first baptism since being formed into a separate and independent church, we cannot help but pray that such scenes may be oft repeated, and that the Great Head of the church would continue to smile upon us and bless us. W. B.

BARTON.—We are glad to report that another addition has been made to our number by baptism. On Lord's day morning, Aug. 15, 1858, after a very useful and interesting sermon on the "Freeness of the Gospel," by our junior Pastor, Mr. Holroyd, from the words "the Spirit and the Bride say come," &c. ten dear young friends gave evidence of their attachment to Christ by being buried beneath the wave. In the afternoon, Mr. Bott delivered a most faithful discourse founded on the words of the Apostle, "For as often as ye eat this bread," &c. After which, the newly baptized were recognized and received into church fellowship, and the Lord's supper administered. May the Great Head of the church preserve our young friends from the snares which are so peculiar to youth, and may they constantly keeping watch to their steps adorn their profession. H. J.

ANNIVERSARIES.

LENTON.—On June 6th, 1858, two sermons were preached by our Minister, the Rev. J. J. Goadby, and an address was delivered by the writer, in behalf of the Sabbath school, when the collections and donations amounted to the handsome sum of £28. N. R.

SILEBY.—On Lord's day, July 18th, two sermons were preached on behalf of our Sabbath school, by the Rev. T. Stevenson. The collections were good, being considerably in advance of last year. J. R. M.

ROTHLEY.—There has been a Sabbath school connected with the General Baptist Chapel, Rothley, for nearly 50 years. In 1845 new school rooms were built at a cost of upwards of £112. A considerable amount was raised at the opening services, and the remaining debt has been gradually reduced to £37. The teachers determined to pay off during the present year, and a subscription was opened, headed by the superintendent and treasurer of the school for £5 each. August being the month in which the anniversary services have generally been held, two excellent sermons were preached on the 8th by Rev. J. Malcolm, of Leicester, and Mr. T. W. Marshall, of Loughboro., and on the following day a public tea meeting was held (the trays being supplied gratuitously), when about 140 sat down.

The school-rooms and chapel were tastefully decorated by the ladies with flowers and evergreens, and a considerable number of flags and banners bearing appropriate inscriptions, calculated both to charm the eye and cheer the heart, gave to the whole a very pleasing effect. It was announced later in the evening that the proceeds of the tea, collections, and subscriptions were not only sufficient to pay off the debt, but left a respectable balance in hand towards carrying on the school for another year. Congratulatory addresses were then delivered by the Rev. J. Goadby and Mr. T. W. Marshall, of Loughborough, and the Rev. J. Riley, the minister of the place, who presided. The countenance of each person on separating bore witness to the truthfulness of a remark made by one of the preachers on the Lord's day, "To-day is the day for duty, to-morrow for pleasure."

BARTON.—On Lord's day, July 18th, 1858, two sermons were preached in our chapel, by the Rev. J. Burns, D.D., of London, in support of the Sabbath school. Amount of collections realized, £23 0s. 8d. H. J.

ISLEHAM.—On Lord's day, July 25th, we had our school anniversary when two sermons were preached, one in the afternoon

by our esteemed Pastor, the Rev. T. Mee, and the other in the evening by the Rev. W. Cantlow, P.B., of Isleham. Collections in advance of last year.

BAGWORTH AND THORNTON.—Two sermons were preached in the Baptist Chapel, between Bagworth and Thornton, on Lord's day, August 8th, 1858, by the Rev. W. Gray,

of Ashby-de-la-Zouch, in aid of the above school. Collections, £11 13s. 5d. H. J.

BELFER.—On Lord's day, August 8th, 1858, two sermons were preached in behalf of the General Baptist Sabbath School, by the Rev. T. Yates, of Wirksworth, when the congregations were overflowing, and the collections amounted to £8 16s. 9d. W.S.

MISCELLANEOUS.

MEETING OF THE SUNDAY SCHOOL UNION, held at Boston, July 29th, 1858. The proceedings of the day commenced with a social prayer meeting at seven o'clock, which was attended by a goodly number. After breakfast, by the permission of Bro. Mathews, many again came into the house of the Lord to unite their voices in praise and prayer to Him from whom alone strength and wisdom could be obtained. Mr. Mathews gave out a hymn, and Mr. T. Sharman, of Spalding, engaged in prayer. At ten o'clock the reports of the various schools were read, through which we were delighted to hear that several conversions had been wrought by the operation and influence of our schools, which were thereby made mighty and powerful, "not by might nor by power, but by the Spirit of the Most High." At eleven Bro. Chamberlain, of Fleet, preached from Isaiah xlv., 3, 4, and 5. At two o'clock the meeting commenced by Bro. Mathews giving out a most appropriate hymn, after the singing of which Bro. Starbuck, Jun., engaged in prayer. A large number of teachers and friends being present.

1.—Mr. Noble was elected as chairman for the day.

2.—Mr. Anthony Fish was elected as secretary for the three years.

3.—Vote of thanks to Bro. Starbuck for his service as secretary, during the last six years.

4.—That the retiring secretary send a report of this meeting to the General Baptist Repository.

A variety of resolutions were adopted—the last of which was—

12.—That the thanks of this meeting be given to the Boston friends, for the very cordial reception and excellent arrangements witnessed this day.

At 6.30. p.m. the public meeting was held, at which there was a very large attendance. The good feeling and sympathy manifested was, we believe, the means of inciting fresh hope in the heart of many a discouraged teacher, leading them to make the noble resolution of the Psalmist of old, "We will go forth in the strength of the Lord God." Earnest and encouraging addresses were delivered by Mr. Noble, chairman, Mr. T. Sharman,

Mr. Judd, Mr. S. S. Starbuck, Messrs. Taylor, Fish, and Kemp, of Fleet.

All felt it good to be there. Altogether this was one of the very best and largest meetings ever held. By the kind arrangement of the G. N. R. as many as 150 friends came from Spalding and its neighbourhood..

JOHN STARBUCK, Secretary.

WOOD GATE SUNDAY SCHOOL, LOUGHBOROUGH.—On Lord's day, July 25th, a very interesting Meeting was held at the above Institution, on the occasion of Mr. B. Gray, Sen., retiring from the Office of Treasurer, a position he had held for more than thirty years, during a considerable part of which period he had sustained the Office of Superintendent.

The Teachers and Scholars were assembled in the large School-room, and Mr. Gray was invited to meet them, that he might receive a small testimonial from the Teachers expressive of their high esteem and grateful recollections of the long and important services he had rendered to the school. The gift consisted of two handsome volumes, bound in Turkey morocco, gilt, entitled "Laws from Heaven, for Life on Earth," being Illustrative of the Book of Proverbs, by the Rev. Wm. Arnot. After the singing of an appropriate hymn, Mr. Baldwin, the Superintendent, in a lengthened address presented the books to Mr. Gray. The following note was written in the first volume :—

"Dear Sir,—The teachers of the General Baptist Sunday School, Wood Gate, Loughborough, beg most affectionately to present to you these volumes upon your retirement from official connection with the institution. By this simple gift they desire to express their grateful appreciation of the long and valuable services you have rendered to the school during a period of more than 30 years, as its superintendent and treasurer. They feel sensible that much of the prosperity of the school, both now as well as in years past, may be attributed, under God, to the punctuality and untiring faithfulness with which you ever discharged your important duties. They hope in your latter days you may still enjoy the favour of the Lord and the guidance and con-

solations of His Holy Spirit, and that when the end of all things shall come, you and they may enter into the fulness of joy which is in the presence of God, and meet at His right hand, where there are pleasures for evermore.

"Signed on behalf of the Teachers,

"BEN. BALDWIN, Superintendent.

"HENRY GODKIN, Secretary.

"Loughborough,

"July 25th, 1858."

Upon accepting the volumes Mr. Gray gave an interesting sketch of the Sunday School in Friar-lane, Leicester, of which Mr. F. Deacon was Superintendent. He remained in connection with this school thirteen or fourteen years, when he removed to Loughborough, and soon attached himself to the Wood Gate Sunday School, and he regarded the associations

he had enjoyed with Christian brethren there as the happiest of his life. He could not but feel affected to observe only three or four remaining as teachers upon whom he could look as old friends, for several, whose names he mentioned, had gone to their reward. Wishing the school continued prosperity, he accepted the volumes in the same spirit of affectionate regard with which they were presented, and hoped to leave them to his children as an incentive and stimulus to them.

Brief and affectionate addresses were delivered by Messrs. Dexter and Godkin. A short hymn and prayer closed this interesting occasion, which will long be remembered by all who were privileged to be present.

B. B. L.

Notes of the Month.

ECCLESIASTICAL.

August 24. There can be little doubt that a large portion of the Church of England Ministers are veering towards Rome. The attempts to revive "the Confessional" are not confined to one district or diocese. The Bishop of Oxford has been appealed to as to the proceedings of a Curate, in his diocese, who visited a poor woman in labour and proposed to her offensive and improper questions, which he required her to answer on pain of damnation. The wily prelate fences; and it has been suggested that the Archbishop of Canterbury may "visit the Diocese of Oxford, and inhibit the Bishop." The people of England will not easily be led to popery, whatever may be the tastes and bearings of the Clergy. A large number of the Metropolitan Clergy have, to their credit, memorialized the Shareholders of the Crystal Palace against any opening of that place on Sundays.

The singular mixture of doctrine in the Episcopal Establishment shews very forcibly how little avail subscription to articles. In one place we have all but "flat popery," in another high evangelism. In Leamington is a vicar who dismisses his curate for preaching "Conversion Sermons," while in Exeter Hall such sermons are being preached to thousands.

The Wesleyan Conference closed its labours on Friday, the 13th. The increase for the past year is about 7,000. Nearly £100,000 have been spent in new chapels and £40,000 in the liquidation of chapel debts.

Popery is scarcely able to keep up with the times. The Tablet Newspaper is almost dead. It is to be transferred to London. A New College is being built near Durham.

Heresy prevails in the Brazils. The separation of Church and State is awakening attention among protestants in Switzerland, France, and Germany. This is an omen for good. "The sphere of theological belief and the sphere of government are absolutely and entirely different," the worthy sentiment Lord Stanley uttered as to India, will find abettors in every enlightened country. When it does, church and state will be separated. The sooner the better.

An unhappy controversy has arisen in the Baptist Church, St. Mary's, Norwich, in reference to the communion question which will have, it is presumed, to be settled in the Court of Chancery. The question seems to be "whether in accordance with the Trust Deeds which convey the chapel, &c. to a baptist congregation, that congregation can lawfully admit the practice of open communion." It appears that a *strict* baptist minister, who is a trustee, is the originator of the controversy. This seems to be a rigorous mode of proceeding. Should Mr. —, the Trustee, succeed in his purpose, every church that has adopted the practice of free communion will have to look into its Trust Deeds.

GENERAL.

The great event of the month is the successful laying of the Atlantic Telegraphic Cable. The failure, referred to last month, lowered our present hopes; but the energy and skill of the gentlemen who had charge of the expedition, led them once again, when the vessels were refitted, to attempt this great work. Hundreds of miles had been lost, but enough remained to reach from Ireland to Newfoundland. And now the great work is done. The cable is 2,200

miles long, and weighs about a ton per mile. The first public message transmitted, was, "Europe and America are united by telegraph. Glory to God in the highest, on earth peace; good will towards men." Nothing more appropriate could have been given as the first salutation between the two countries. In England the news was quietly received: but in America and Canada the people were almost frantic with joy.

The docks, forts, &c., at Cherbourg and the railway from Paris have been "inaugurated," as the French term it. The Queen of England was there, and the speeches of the Emperor Napoleon and Prince Albert were full of peace and good will. France has now a mighty stronghold opposite our shores. But the impression made on her people by the sight of about 500 pleasure yachts, was, that if the English people make sailing a pleasure, their dominion at sea cannot be destroyed. It is said that the Emperor has been in better spirits ever since the Queen's visit, as both he and the Empress regarded that visit as dictated by kindness and confidence.

Our Queen is now visiting her daughter, in Germany. The Princess of Prussia is well. The King of Prussia is so feeble that he has arranged to surrender the government, in due form, to his brother, in October next. This will bring the daughter of Victoria and Albert nearer to the throne of Frederick the Great.

The harvest in this country is generally got in, and is mostly abundant. The same may be said of Ireland, where the introduction of reaping machines has led to riots, at Kilkenny, &c. These, however, are put down. There is great hope for Ireland.

The vines in France promise well. But large imports of corn are already reported.

It is expected that Spain, under the new government, will rapidly develop her agricultural resources. If so, a new and large granary for Europe will be opened. Roads, agricultural implements, schools for training, &c. are talked of. She also purposes, as a countervail to French Algeria, to take possession of a large portion of the Moorish territory. Spain might rise if she could be emancipated from popish and priestly influence.

The Paris Conferences have closed their sittings. Their work has not yet transpired. Will they quiet all about Turkey? The agitation among the more zealous Mahomedans continues. At Gaza, in July, they attacked the Christians at church: other plots for a rising against Christians have been discovered. An attempt has been made to assassinate the Viceroy of Egypt; the would-be assassin said that "God had

sent him." Many arms have been found concealed in a mosque, in Cairo. It is supposed that the government of Egypt is too friendly to Christian powers.

The town of Jeddah has been bombarded by the Cyclops. This vessel was near at the time of the massacre. The bombardment, which lasted several days, and has laid the place in ruins, and the subsequent hanging of eleven of the murderers, and the sending away of four others for the same end to Constantinople, by the Sultan's agent, will, it is hoped, strike such terror into the hearts of fanatic Mussulemans, as will prevent these outrages in future.

In India, though the rebels have often been depressed, they are in force, and are recruiting. The fall of the Mogul Dynasty is felt throughout all Mahomedan countries. The wet season has ended our first campaign in India. More troops are being sent from England. The East India Company have elected seven of their old directors to be on the New Council of India.

The death in battle of that bold and licentious virago, the Rhanee of Jhansi, it is supposed, is an event almost equal to the taking of Nena Sahib. Jung Bahadur has proved himself superior to many inducements held out to him by the insurgents to desert the British. He is greatly commended by Lord Canning.

In Canada there is some disagreement between the House and the Governor. He has threatened to dissolve it. The question is the proper capital of the provinces, and lies between the French and English there.

In New Zealand the Tories have demanded the ballot, and will obtain it. They, being weak, demand its protection.

It is reported that the Prince of Wales intends shortly to commence a voyage round the world, and to stay for a time in Australia. He will thus outdo the Emperor Hadrian, whose travels were very extensive. Also, that Lord Palmerston intends to retire into private life. His lordship's public life has been very long. He will reside in Ireland, near Sligo.

The news from China is cheering. The allies are near to Peking, and are negotiating successfully. The following pleasing intelligence has just been published:—"Our readers will rejoice to hear that the differences with the Chinese have been arranged, a treaty having been concluded between China and the allied powers, the principal provisions of which are that the ports are to be opened, liberty granted to the Christian religion, consular establishments admitted, and diplomatic agents to be established in Peking. France and England are also to have a considerable indemnity."

Missionary Observer.

A VOICE FROM INDIA.

The following appeal made by the F. W. B. Orissa Missionaries to their brethren in the United States, will be perused with interest. It displays a zealous and hopeful spirit, and shews that the efforts we make in this country are not without their uses among our trans-atlantic brethren.—Ed.

DEAR BRETHREN, OF THE F. W. B. DENOMINATION,—Allow me to call your attention to the pressing wants and claims of India. We, as a denomination, have chosen Orissa (India) as our only field of Foreign Missionary operations. And it is now twenty years since our first missionaries entered this field. And is it not most lamentable that we have now only three male and four female missionaries in the field? We have much cause for devout gratitude to our Heavenly Father for permitting us to remain in our chosen field of labour during these perilous times in this country. The fearful disturbances in this country have greatly interrupted missionary efforts in a large portion of the country, and we fear that it will be some time before the country becomes quiet again, and safe for missionary operations as before. But our hope must be in God, that He will overrule this great revolution, which is now going on, and cause it to promote His own glory. This He evidently is doing. And I doubt not that God will make use of this fearful rebellion for preparing the way for the mighty triumph of Christ's kingdom in this country. The Mahometans and Hindoos have set themselves not only to oppose the spread of Christianity in this country, but to drive it from the country. This clearly shows that the efforts made here to spread the gospel have been telling upon the great system of error here. There has, of course, always been opposition, but the opposition has recently been most determined and desperate, which indicates that it may be Satan's last great effort to save India to himself, but when once the fearful struggle which is now going on ceases, and the opposing powers are compelled to submit to a Christian rule, we may then expect to see those gigantic systems of error melting rapidly away before the genial rays of the gospel. Already Moslem and Hindoo prestige is gone, never to return. The struggle may yet continue for some time, but we think the issue not doubtful. I am led to think that this was the only thing which would ever have aroused England to look after and at the real condition of affairs in this country. These abominable systems of error and

delusion in this country have not only been tolerated by the British Government in this country, but been countenanced, and in too many instances encouraged. But a mighty revolution is now going on, which must thoroughly shake the very foundations of this vast Empire, and prepare the way for the coming of Christ's kingdom. Already some of the results are beginning to be seen. As illustrative of this, I will give an extract from the report of one of the Missions in the midst of the disturbances. "We beg leave, however, to add one short remark as to the probable bearings of the mutinies on the Mission. Dark as the prospects look for a considerable time to come, yet we are not in the least despairing of the ultimate and perhaps speedy victory of the gospel over Hindooism."

Viewing the movement from the religious element in it, we look upon it as the first encounter of the Hindoos "*en masse*" with Christ. They believed the Government wanted to make them Christians, and therefore by rising up against the Government, and every Christian individual, they declared: "We will give up our pay, our pension, our life, but we will not give up our caste and become Christians. We will not have this man (Christ) to reign over us." There may be other causes of the mutiny, but we are sure this is one of them; and it is such an one as easily accounts for the fanaticism attending it. Now, what will be the result?—No doubt, Christ *shall* reign, notwithstanding! For "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance and forgiveness of sins to Israel, and to all that are afar off." With this exalted Prince at the right hand of God, the Hindoos have now had their first encounter; and as they did not choose willingly to submit to His claims, they have received a shock from which they are not likely to rise in unimpaired vigour. And, as in this struggle the "elite" of the nation, the Brahmins and Rajputs, have been chiefly engaged, the shock they receive will propagate itself over the lower orders even with greater force. And we hear already voices from the midst of the nations to

this effect:—"It is no use to resist, Christians we will and *must* become, after all." Yea, we know of some who actually sigh for deliverance from the fetters of caste, and would welcome any scheme which would enable them to shake off those fetters "*en masse*," which they, as individuals, despair of accomplishing. Now, in view of what will be the probable results of this unlooked for revolution, in preparing the way for the spread of the gospel, need any be faint-hearted or discouraged, and so cease his efforts for India? On the other hand, are not the signs of the times hopeful, and do they not call loudly for increased effort for India? Let India once be brought under the influence of the gospel, and its effect on the whole of Asia will be most wonderful. God knows how to accomplish His own infinite plans and purposes best, and, for aught we know, He designs to use India for the conversion of other portions of the East. Now what are we as a people doing, or prepared to do for India, if the way is thus opened? Are you ready to reinforce our feeble Mission? Or shall we be compelled to go on as we have been doing? It is for you to say! The Board cannot send out men unless you supply the means, however much they may sigh over the wants of the Mission and desire to make it more efficient. It rejoices our hearts to know that there are promising young men, and young women too, at home, whose hearts burn with love for the heathen, and who are ready to come—yes, to India! But, alas, our treasury is empty—the times are hard, and what is to be done? Can it be that there are not means in our denomination for increasing our missionary operations? No, we do not believe that. There must be some other cause. We try to

economise the means sent to us, so as to leave, as much as possible, for increasing the number of labourers. I have just returned from a visit to Cuttack, where I attended the annual Conference of our English brethren there, and I know that their missionary operations are on a more expensive scale than ours in proportion to the number of missionaries. And during the past year when they found their treasury empty, and they without funds to return Mr. Bailey and his family to his former field, and to send out their new missionary, Mr. Goadby, what did they do? Why put forth an extra effort, and raised an extra amount of nearly £2,000.

Now, dear brethren, if you cannot do as nobly as that, you can do something towards it, and instead of being obliged to wait two years before we have a reinforcement, as our esteemed Secretary, Bro. Hutchins, has just informed us, may we not have a reinforcement this year? How many of you will be in eternity before two years, and not have the opportunity of assisting in this important work! And how many of the millions of India's idolaters will also be in eternity! I do hope that none of you whom God has entrusted with the means of helping on this work, will be disposed to make the plea of "hard times" an excuse for not doing according to your means. I fear that our people are not consecrated as they should be to the great work of "preaching the gospel to every creature." I have felt constrained to write this, and hope that you will feel the importance of doing more for the cause of Christ, at home and abroad. Yours in Christ,

R. COOLEY.

Balasure, Jan. 4, 1858.

EXTRACTS FROM NOTES OF A MISSION TOUR, IN JANUARY, 1858, BY MISS HARRISON.

Recovered from the wreck of the Ava.

"AFTER the departure of our friends to their respective stations we commenced our preparations for this tour. Oh the trouble! the trouble!! you cannot sympathize. Everything in the shape of furniture, clothes, eatables, &c., likely to be needed had to be taken, and all things not wanted had to be put away. We do not exactly take up our beds and walk in this country, but something like it. Our beds are always carried with us, they are made of very light material to fold up,

and one man carries it, bedclothes, curtains, toilet bag, and a change of clothes, another man carries two boxes containing the crockery and provisions likely to be needed, before the garries with the remainder of the things reach their destination. On Friday morning, soon after five o'clock, our party started. Mrs. Stubbins and I had a pony and a palkey and so changed about. Part of our journey was very delightful, the remainder was over an immense tract of sand. On

reaching our resting place we found a small Bungalow with one room, and as we were leaving early next morning did not pitch the tent, but contrived a sort of wall to make two rooms for sleeping. We managed exceedingly well, and the next day moved off again to our second resting place, Kendal, about ten miles further, and there had our tent pitched. As there were several festivals and a number of important markets in the neighbourhood we remained a week. Every day in the blazing sun the Missionaries went forth, frequently riding many miles to proclaim a Saviour's love to these poor perishing heathen. One morning I went to a market about three miles distant, and as I had never seen one before was interested with the novelty, the people were making a great noise everywhere, all their wares were spread upon the ground, and the owners sat in the midst. We had a large congregation and they listened with attention. The next day the Missionaries, with Kombhoo, and Damuda, attended a festival at a much greater distance, the people heard almost with tears, and those most conspicuous for attention were the Brahmins; the Native Preachers remained the whole day, and in the evening one of the Brahmins took them to his house, cooked for them, and his father served and waited upon them. They were engaged till midnight in most delightful conversation, closing with prayer, and were lodged for the night in a room adjoining the temple. Bless God for such men as our Native Preachers, for He has indeed raised up for Himself living witnesses and living epistles in this dark land.

On Friday there was a large festival at the place where we were staying, so we all went, but the scene defies description. Thousands of people were assembled, of all ages and both sexes, hundreds were seated in the midst of their wares; the place was a kind of forest, the ground very uneven. We stood at a short distance on an elevation, and it looked like a sea of heads. What with the noise of congregated thousands, and the din of numberless instruments of music, I can assure you it was almost deafening. We pushed our way to a tolerably clear place where we thought the people would be able to hear to advantage. They pressed so close upon us that it was almost melting, and while hundreds appeared anxious to hear others tried to get as near as possible, and thus a continual noise was made in their efforts to get silence. After several ineffectual attempts to preach we moved into another place, the crowd still

following, and then into another. At last we got a tolerably good one, and the people listened with the greatest attention and seriousness. We could not forbear smiling at a drunken man who would push himself to the front and preach, he gave it the Brahmins and Juggernath in style, told them to put a bit of fire to the latter and see how the old block would burn, and to worship the Sahibs, they had something in them, not a piece of wood like that. He wanted Mr. Stubbins' walking stick sadly to thrash the folks well, but of course his request was not complied with. After preaching was over and the books distributed, oh! I forgot to mention that scene, it more than equalled all the others. I never saw such scrambling and scratching in my life, when one man had a tract put into his hand all those nearest to him tried to get hold of it, then in the scuffle down they would go on the ground and have another scramble there. Mr. Stubbins had the skin scratched off his finger, and both his and Mr. Brookes' hands were quite sore. How thankful we should feel could we but be assured that this intense outward anxiety to obtain the word of life was a true index of the inward. We walked a little way through the multitude to look around. In one place there were twelve men sitting in a half circle, playing cymbals and singing with all their might, and down the middle six men with drums upon their knees playing in the same style. We had no desire to remain long here, a little quite satisfied and convinced us that either our breasts were too savage to be charmed by music, or that it would require some of a very different kind to produce that pleasant effect upon us. We turned and wended our way through the woods home, two kinds of feelings filling our hearts, thankfulness and sadness; gratitude that in the midst of that vast multitude, in whose entire power we were, we had no fear, or occasion for it. The friendly spirit which had in past years characterized the people was the same, and the message of salvation was received with even more feeling than before in every place, while the disasters which have befallen so many of our countrymen and the anarchy which prevails in so many districts seemed to them unknown. You will not wonder at our sadness as we looked round upon that vast multitude lending themselves with eagerness to everything debasing and vile—to feel that we were the only ones out of tens of thousands into whom the true light had shined, and who had a future blooming with immortality, and to

know how poor and insignificant we were, how little even the most competent could do to stem the dense black waters of superstition which sweep over their souls. 'Our bowels did yearn over dying men,' and from our hearts rose many a silent prayer for a new heart and a right spirit to be given them.

Our next place was Mardbara, here we found the tent beneath the shade of a large Banyan tree, it was a pleasant visit there, the situation was pretty and the weather very fine. We were however sadly annoyed in the night though we could not forbear laughing at the tremendous noise made by the Jackals—first one would scream here, and another would answer from there, and another from another place, until the air seemed to ring with Jackals' screaming, the effect heightened by the chorus of the dogs; we had also very heavy fogs and being under a tree the water dropped from the leaves, sounding like a heavy fall of rain. The Missionaries itinerated in this district just the same as they had done in the others, and when the markets had all been attended we moved on to Dabe Daule. Mr. Stubbins not being well came on instead of attending a market on the way where the others stayed. I was with him, and hoping to reach by a nearer way got a villager to come with us, instead of bringing us by a nearer path he took us a long way round, and we seemed to do nothing but ride over one rice field after another, one ploughed field after another, up and down for seven or eight miles. We reached our destination about twenty minutes to twelve o'clock, so you may be sure it was tolerably warm. Here we stayed all night, and the next day moved on to Mahdabe. You must try to bear in mind that at every stopping place our garries had to be unloaded, if only for a night, and nearly always the tent pitched, then there is the business and

bother of reloading when you want to start, and unless you can get some of them on before, you stand a chance of going without anything but what you bring with you until a late hour. They generally travel at the immense speed of three-quarters-of-a-mile in an hour. Yesterday after we left Dabe Daule we had a river to cross. The horses had to swim beside the boat, men holding them by the head, mane and tail to keep them above water. After we were safely across the garries, which not more than a-quarter-of-an-hour before had been nicely packed and everything tied on, had to be all undone, the things put upon the boat separately, and the garries taken all to pieces, then on the other side to be remade and packed, so you see we have no little amount of trouble in getting from place to place in this country. It makes us envy you your nice turnpike roads, steam carriages, &c. We remained at Mahdab five days, and pleasant days they were. The tents were pitched on a clear open plain, but on all sides we had numbers of trees and low brushwood, in some places the trees seem really blended together, the climbing clinging to the strong and upright.

The Missionaries attended all the markets. There was one large festival held not far from our tent. We had a walk through the principal thoroughfare before preaching which commenced at dusk. We saw the idols, poor little copper things ornamented with brass, carried to be bathed. A band went first, many of the musicians dancing to their own music, a number of others followed, but Mr. S. and Mr. B. said they never saw so few people with them before. We remained out some time and listened to a most thrilling address which was delivered to a very attentive congregation.

To be continued.

JAMAICA.

Condition of the people, and results of emancipation.

Last month we gave the testimony of a Baptist Missionary, we now give that of a Wesleyan on this question.—Ed.

No doubt but you feel interested in the controversy, recently inspired with new life, concerning the emancipated labourers of the West Indies, and those colonies themselves. It might be difficult for those at a distance to arrive at anything like a

just conclusion upon the matter; and it cannot be uninteresting to them to know what are the convictions of unprejudiced persons who reside upon the spot. At least, some conversation having transpired upon the subject in our District-Meeting,

it was thought advisable that, whatever else might be done by us, it would be well for us to communicate our thoughts upon the matter to you.

Premising that it is somewhat difficult to arrive at the truth in such matters, in the absence of full and accurate statistics, I may be permitted to give my opinions as to the social state of the people, the state of population, and the supply of labour; my statements having reference principally to this part of the country.

It has been represented by some, that the social state of the people of this country borders upon savagism; that they have not improved, but retrograded, since emancipation; that they are idle and vicious, and incapable of improvement and progress. Now I should like persons who are likely to be duped and distressed by such representations to come and see for themselves. No doubt but that there is much in the social and moral state of the people that is to be deeply deplored and probably some districts are much worse than others. But in this parish, (St. Ann's,) and in this part of the parish, there are everywhere to be seen pleasing signs of social progress. True it is, that very many are living in concubinage, and that a large proportion of the young people have illegitimate offspring; for those who do get married have generally gone wrong first. But a case occurred last year at Green-Hill, in which a young woman engaged to be married, being requested by the young man to go and live with him before marriage, refused; and he, thereafter, casting her off, she went deranged, and is still, though something better, in a very distressing state. She is a black girl of eighteen years or so, and is a member of our Tabernacle Society. And how many more cases of equally invulnerable virtue there are in the same class, who can tell? for it is not every such one who becomes maniac, and vice generally makes a greater noise than virtue. There are others vices too—such as lying and pilfering, relics of slavery—which are but too general. But, in spite of these, the number of respectable cottages built, or being built, with strong solid masons'-work foundations, some with lower and upper stories, the upper part being framework, with Spanish wall, (about six inches thick,) plastered inside and out, shingled, with three or four rooms, not destitute either, in many instances, of good, useful, and sometimes ornamental furniture, and sufficient to prove a very encouraging progress in social amelioration. Then

there are generally small barbicus attached for drying their coffee and pimento, and not unfrequently a tank or cistern. All, too, have a few acres of land of their own, or else farm for the growing of their provision. Not a few, in this locality, are devoted altogether to the cultivation, on their own account, of corn, (maize,) yam, and other ground provisions, plantain, sugar, and coffee for the surrounding markets, or for shipment to England. Almost every man has his horse, and some there are who keep several mules and a cart or dray, and who perform the carrying work of the district at regular charges. A case occurred last year of a man, one of the labouring people, having £100 stolen out of his chest, and yet he had another £100 ready to deposit with a tradesman for the building of a house which is now nearly finished. There are few who have got thus far; but altogether there can be no question that the people are, as a whole in this respect, making encouraging progress.

Then, as to the supply and demand of labour, and the kindred question of population, I am satisfied that in this district there is no scarcity of labour. The few sugar-estates which exist in these mountains have as much labour as they can employ. So far as I have ascertained, the wages are paid the labourers with tolerable regularity, nor have I heard any complaints from those of our people who labour upon them, of oppressive treatment. (I have heard of such cases in connexion with the Stewart-Town Society, on the borders of Trelawny.) The wages paid are, for ordinary field-labour, 1s. a day. I was informed, by many witnesses, that some time in the early part of last year, when the price of sugar was very high, and some agitation was going on as to the increase of wages, the manager of one of these mountain-estates offered 1s. 3d. a day, but that the supply, on the following week so far exceeded the demand, that he gladly fell back upon the previous price. I presume, however, that a larger amount of labour can be commanded in the mountain than in the lowland districts. Still, I am quite satisfied that those of the estates who treated their labourers kindly and wisely at the time of emancipation, and who continue to treat them not as brutes, but as men, and to deal honestly with them, have small reason to complain either as to the quantity or quality of labour. I did think that the price of labour in a free market would afford a just criterion of the relative

position of supply and demand,—that if demand was much in advance of supply, wages would be high. Now here it is affirmed that the supply falls far short of the demand, and yet wages continue low,—continued low while the price of sugar was high, and the owners of estates had every inducement to increase the products of those estates.

It is affirmed, also, that population, such as it is, is rapidly decreasing. True, that population must have been greatly reduced by cholera and small-pox; but that it is decreasing now, or that it is not increasing, it will take something more than mere assertion to make me believe. There is abundance of room for increase,—thousands of acres of land still in the primitive forest state, and but requiring the axe and the hoe to make them become abundantly fruitful. Living, though sometimes doubtless comparatively difficult, is not by any means encompassed with such difficulties to the labouring population, as to present any serious impediment in the way of increase. The women generally are as fruitful as the women of other lands. They (the people) are not being pressed out of existence (as in America) by the encroachments of the white man. They are not liable to the fearfully destructive influences of the savage state. The prevalent immorality of the country (concubinage) is not of a kind to very seriously impede increase. Doubtless fewer children would die if they were better cared for in infancy; but I do not believe that, in this respect, matters are worse than amongst the poor of other lands, where the population continues steadily to increase. No doubt but that population would more rapidly increase, and the social and religious state of the people more rapidly improve, were the habit of early and judicious marriage more prevalent. To promote this end, our Legislature, if truly in earnest to increase population, and to promote their country's real and permanent well-being, might do much. But, unfortunately, the whole course of legislation has had (I fear designedly) an opposite tendency. The whole effort has evidently been to relieve the planters, and to keep the people in a state of dependency. The legal settlement of land is sadly too expensive—sometimes the cost of conveyance almost equalling the cost of purchase. Taxes, too, are heavy, and have been collected in the most vexatious manner. They fall most heavily upon the man who makes the most earnest endeavours at improvement. His land,

his donkey, his horse, his cart, his house, all are taxed; and if he built a better house than his neighbours, his taxes are immediately increased. Some alterations for the better have been made since the arrival of Governor Darling; but it remains to be seen to what extent the relief may be real. Still thousands and tens of thousands of pounds are spent, or ready to be spent, upon fruitless schemes of immigration, while nothing can be done in the way of sanatory and other much-needed enactments, to improve and increase the population which are already here.

But, notwithstanding all, I am convinced that population is increasing. Down here, in a valley just below our residence, is a village established, it may be some sixteen or twenty years ago. At that time, as one of our Leaders informed me the other day, the settlers were principally recently-married couples without (or nearly without) families. Now almost every house has a family of four, six, or eight children; many of whom have also been married, and are now having other families. He assures me that, but for the recollections of personal friends, or members of families, who died of cholera or small-pox, not even the severe losses then sustained would now be appreciable. And this is but a sample of hundreds of other instances.

The fact of the case seems to be, that there is a large section of the planting interest which, notwithstanding so many expensive failures, still clings to the expedient of extensive immigration from Africa or the East Indies. It suits the designs of such people to cry down the predial population of this country, to affirm that they will not work, that they are incapable of improvement, that they are going back to barbarism, and are in a fair way to shortly become extinct. That the country itself possesses room enough for a very extensive immigration, were the immigrants suitable, and imported under proper circumstances, there can be no question. I suppose that the present population might be multiplied so as to become fourfold what it is without any material inconvenience, supposing that cultivation of the soil were to be correspondingly extended and improved, as it might be. But that is not the question at issue,—that is but employed by some to give the semblance of truth to their assertions or their arguments. The question is, "Are there now sufficient labourers in the country to supply the present actual demand? Is the demand increasing more rapidly than the supply?" Now, let it be considered that the then

population of Jamaica was equal to the demand at the time of emancipation, and that since that time a large number of sugar and coffee properties have been thrown out of cultivation, (and I have not heard of any intended extensive resumption,) and no unprejudiced person will find difficulty in arriving at the conclusion that the supply of labour is equal to the present demand. Were it otherwise, wages would infallibly rise. But that for which the cry for immigration is maintained, is not the general good of the country, but the special good of the planters. They may say that that which benefits the planters must benefit the country generally; and this to a certain extent would be true; but if wages are to continue low, and the profits of estates are to be abstracted for the benefit of non-resident proprietors, it does not appear that the benefit would be so great as to justify the incurring of a large public debt, and the increase of general taxation for its accomplishment.

An immigration Bill has recently been passed through the several branches of our Legislature here, which, if carried into effect, would virtually restore a state of slavery. Immigrants are to be introduced from whencesoever they can be obtained at the public expense; are to be assigned, with or without their leave, to such owners of estates as may desire them; are to be attached to the soil for a period of five or ten years, and to change owners as the estate may change its owners; are to be liable to be apprehended, without warrant, should they be found without a note of leave, anywhere more than a few miles distant from the estate; and any one assisting, sheltering, befriending, or employing such a one is to be liable to a fine of not more than £20, or, upon non payment, an equivalent imprisonment. Yet the Bill passed the several branches of the Legislature here without serious discussion, and without any serious condemnatory review by any of the inland newspapers.

THE LATE DR. BUNTING.

The following suitable notice of this venerable Wesleyan is from the "Wesleyan Missionary Notices" for August. We have much pleasure in preserving it in our pages.—Ed.

OUR sorrow at the departure of one of the oldest and ablest friends and advocates of Missions is associated with thankfulness that he has been spared to us so long. In the year 1813, then in the zenith of his power and influence as one of the most remarkable and useful Preachers of the day, he was led, together with the late Rev. George Morley and others, (of whom, perhaps, the Rev. William Naylor, of Birmingham, is now the sole survivor,) to undertake the formation of the Methodist Missionary Society, with the object of supporting and extending the Missions which had been already established or commenced in various parts of the world. It was then the day of small things, but a day not to be despised. The little one has now become a thousand, and the small one a strong nation. Witness France, India, Africa, West and South, Australasia, the Polynesian Islands, and Central and Northern America, fields of labour scarcely touched upon, and some of them not contemplated, at the early period to which we refer. We have no hesitation in saying, that the Missions in those regions have all had a share in the benefit of Dr. Bunting's advocacy and influence.

Whilst he was equally successful in the formation of plans, and in raising funds for carrying them into effect, he peculiarly excelled in his attention to the young men who were selected for the several fields of foreign labour. Whilst he preferred a free offer of service for any part of the world, he would take the best means of ascertaining the adaptation and capacity of a candidate before his station was determined, and would then afford him every possible aid for fitting him for the post to which he might be assigned. His kind and enlightened conversations with young men under these circumstances are remembered with gratitude by many who enjoyed the advantage of them. But on no occasions were his addresses and prayers more impressive than on the departure of Missionaries to their several destinations. His pity for the Heathen, his zeal for Christ, his love and sympathy for the messengers of the churches, gave power to his language, and so inscribed it on the memory that no subsequent toil or danger, in the most distant parts of the world, could efface its salutary and comforting impression.

The use we would make of this solemn event is to bow with humility to the

THE
GENERAL BAPTIST MAGAZINE,
Repository,
AND MISSIONARY OBSERVER.

VOL. 5.—NEW SERIES. OCTOBER, 1858.

No. 58.

ELECTRICITY THE UNION OF NATIONS.

It is a puling cry raised by pigmy men, who have lost faith in themselves, in humanity, and in God, is that of the degeneracy of modern times. Everything around us bears the impress of magnitude and promise. Heir of all the wisdom and thought of grey old Time himself, stimulated by past successful enterprises, and gladdened by its joys, cautioned by its failures, and sobered by its sorrows, so long as he retains a pure integrity within him, and God reigns over all, he *must* increase in power and greatness. The world is his, in all its richness, vastness, and variedness, to mould and fashion it as shall seem him best; to dapple its oceans with his sails; to bridge its rivers and cataracts; to bind its powers of steam; to grasp its electric flashes; work its mines; quarry its rocks; cultivate its fields; and people its waste places with busy men and ever-humming mills. He may take something from its natural beauty, may stain its virginal robe, but the earth is still the Lord's in the fulness thereof, and in His presence there is ever beauty and poetry. More poetic, perhaps, a rural life, undisturbed by the roar of machinery or the din of trade; but in the former, life is often dim and dreamy, losing its earnestness of battle and conflict. Time steals gently on, and though the seasons are more broadly marked, there is less evidence of man's humility in the fight with the great conqueror; and less, perhaps, of yearning and aspiration after some golden and promising future. The smoke and roar of our sea-gods have driven the singing sirens from their isles, and the nymphs from their caves; but still, by the coast of Ceylon, the singing mussel pipes her melancholly song, moonfish and porpoise still irradiate the ocean waves, and in its depths science has discovered wonders of weeds and corals, that outvie the fables of the ancients;—and startled by the shrill scream of the land Titan, our rivers and woods are tenantless, but nature everywhere asserts her gracious reign, and deep embankment and steep cutting are pied with daisies and bluebells, ever nodding their pretty heads in defiance as the thunderer passes.

Everywhere men are becoming greater, not in brawn or bone, not singly, in Atlantean proportions, but as men, collectively, in the purity and dignity of their aspirations, and the generosity of their impulses.

Our deeds are greater, and, if our crimes keep pace with them, the good is ever overbalancing the evil. Our latest efforts sustain all we have said respecting our unshaken greatness. There is a wild daringness about them at once unique and marvellous. We have become giants, and, with Ossa on Pelion, would scale the heavens. We have proclaimed war with the elements. We have imprisoned fire, and made him do our bidding; tramp along our iron roads and flash our thoughts; and now the winds and the waves are losing their proud renown. Our ships shall cleave their way amid the storm, as bravely as Neptune of old, and beneath the dash of the surge, and secure from the winds, calmly as a giant in sleep, lies a POWER, which, as yet "mewing its mighty youth," is boundless and godlike.

It was a grand thought, was that of joining the old and the new world by this silent interchange of thought, and seems prophesied by the poet, when he proclaims that in the coming time men shall feel

"One another's wrongs
With a *gigantic throb* athwart the sea."

To whom we are indebted for the first idea of a submerged cable is not known, but it seems gradually to have assumed a being in philosophic minds in consequence of its success on land; and it is just eight years since the first link in the chain, which will eventually encircle the earth, was laid between Dover and Calais. Since then numerous similar ones in different parts of Europe, the largest in the Black Sea of some four hundred miles, have proclaimed the possibility of the union now happily accomplished. The man who first seized upon the idea, as by inspiration (so his countrymen say), was an American, Cyrus W. Field, and whose prominent part in all the vicissitudes of the scheme, seem to explain somewhat the enthusiasm which has raged in his native land. It is necessary, however, that we should state, as a set-off to this, that Sir Charles Bright was also amongst the foremost in projecting this union, and that to him, in his scientific capacity as engineer, we are as much indebted, as to any one, for its success. Generously allowing the Americans the priority of idea, although perhaps it may more justly be claimed by ourselves, since Englishmen projected and laid the *first* submarine telegraph, it must at least be conceded that we have borne the greater share, both in the expenditure of money and talent. But the cable is between us, and we are not disposed, like schoolboys, to quarrel who threw the first stone.

The mind loves to trace the birth of an idea, and ever clings to beginnings with pride and tenacity. It loves to see the cloudy shape looming in the distance, and gradually assuming life and symmetry; it loves the primordial humility of things; and those biographies have invariably more force and interest which commence with,—"*My father was a poor man.*" In respect to the Atlantic Telegraph, we can only partially gratify so commendable a craving. Like the Nile, its source is yet hidden and unexplored. But the fancy loves to linger about it, and pictures to itself the youth busying himself amongst batteries and windmills, and coming in his politer studies across that memorable paper of Addison's in the Spectator,* wherein, in treating of the absence of

* No. 241.—Thursday, December 6th, 1711.

lovers and its alleviations, he quotes from Strada's *Prolusions* the case of two friends, who, when separated by some hundreds of miles, corresponded by means of sympathetic needles affixed to lettered dials—musing over it as a fond but inexplicable and dreamy idea. By and bye manhood is reached, and, fully alive to the agencies around, again the mind reverts to the boy's problem, and, after much thought, slowly and silently the great idea comes upon him like the dawn, to be worked out in theory, and subsequently fulfilled in fact. We have no truth to support this; it is one of those pleasurable fictions the mind seizes upon when denied a reasonable truth.

Some six years since, the question of its possibility was first mooted by this enterprising American, C. W. Field, and in the largeness of that faith he has ever shewn, he not only said it can be, but *it shall be*; and he aroused other men by his courage and enthusiasm. A Company was formed called, the New York, Newfoundland, and London Telegraph Company, the bed of the Atlantic was surveyed under the auspices of the two governments, and places decided upon for the landing of the cable ends, and the construction of offices. An exclusive charter was granted by the colonial government of Prince Edward's Island, and another from that of Newfoundland, giving them the exclusive privilege of carrying a telegraph along that island for fifty years, 25,000 dollars to construct a bridge path for repairs, and fifty square miles of land in such part as the Company should select. Then followed the manufacture of the first lot of cable, and its breakage on the first attempt, August 11, 1857, upon which we need not dwell.

Many were the opinions urged after this unfortunate failure. Some pronounced it altogether impracticable, some even hinted at its impiety, but the majority, satisfied that it could be done, dwelt upon the matter in a cheerful and encouraging manner. Old ocean was not to be beaten in the first battle, and a second attempt with new cable and improved paying out machinery might deposit, secure from the lash of his anger, or the turbulence of his might, this little electric thread. The company were downcast, but not despairing; defeated, but not conquered. A second supply of cable was manufactured, the same vessels, the U.S. *Niagara* and H.M. *Agamemnon*, bore the precious wire; many scientific persons interested in the enterprise were aboard these ships and others of the fleet, and with that firm and heroic resolve which ever heralds victory they quietly left England once more, June 10, 1858. They were to proceed midway and then divide, each vessel paying out its portion of the cable. Now was the time for old ocean to rave and rise in arms. He gathered all his might for a final struggle; he grew convulsed with storm; he lashed the sides of the *Agamemnon* with his invincible tail; he snorted his mad breath around her; he growled, and shook his shaggy mane in thunder; he stove in her decks, and scattered her coals like dust; he leaped over her side with one gigantic bound; he laid her almost on her beam ends; he buoyed her up and down like a cork, but for once his power was gone. Courageous hearts, trusting in God, and with faith in the great blessings to result from their toil, were 'a Peace, be still' to the uproarious main, and in a few hours all was again calm, fair, and propitious. Three unsuccessful attempts were made, and some three

hundred miles of cable lost, but they had yet amply sufficient for the distance. Leaving Queenstown, where they had returned, July 18, the cable was spliced on the 29th, and the paying out commenced, and continued for six days. Down slipped the cable in the once angry deep; down amongst brilliant prairies and forests of algæ and fuci; severing many a gorgeously woven bower, where naiads might disport; starting bright fishes from their dreamy and elysian rest; now over the bones of some grim pirate, who died grimly, as he had lived, in the clutch of his foe; now amongst rusted pikes, swords, guns, and antique coins; stared at by many leaden and affrighted eyes; snuffed at by curious mollusk, porpoise, or angry shark; but ever gliding down and down, and on and on, like a silent and invincible spirit, was the electric cable laid. The ends were almost simultaneously landed in Trinity and Valentia Bays, amidst undimmed joy and thanksgiving to Him who holds the waters in the hollow of his hand. The most touching scene in that six days toil, a fitting conclusion to so grand and novel a drama, was that on its landing on the coast of Newfoundland. Bringing in the cable on the shore in regular military array, the sea rejoicing behind, before quaint and picturesque fishermen's huts, American and English sailors looked at each other in silent astonishment. No cheer broke from their burdened hearts, but after a terse speech from Captain Hudson, and a solemn prayer and thanksgiving the men could contain themselves no longer, but rang the welkin with loud and jubilant hurrahs.

We will not stay to dilate on the tumultuous joy which hailed its successful issue in America, or yet the deep and sober gratitude which has prevailed in our own country; both are significant of the importance of the work, and herald a new era for mankind. Never before since Sir Humphrey Gilbert first unfurled the flag of old England from the mast of the "Squirrel," in Trinity Bay, August 5, 1583, has a greater union of heart and brain existed between the two countries. With this chord ever pulsating between two such centres of wealth, energy, and intelligence, what may we not dream of to make still brighter the golden, coming age? A closer national bond, a blending of character, American fleetness with English strength; and one great effort, steady and strong, with the might of a Hercules, to snap the fetters of the slave, and with one flash from Newfoundland to Valentia to bring the joyful music of their fall. These we pray and hope for, but more. We have only commenced the work of national union by this grand effort, and if we are content with spanning one ocean by our electric arm, binding one distant nation in our embrace, we shall fail in our duty as the champion of free thought and free speech, and no longer lead the van in progress and civilization. If, as we believe, to England has God entrusted the well-being of the world, this achievement is only the earnest of still greater ones. Africa, India, China, and Australia shall yet be brought nearer home to us through Franklin and Morse, through Field and Bright. The sea shall be robbed of its proud vaunt, and while on its bosom shall wing a world's merchandise, on its bottom, amid medusæ and corals, shall flash our fleetest thoughts.

The benefits, national, social, and individual, which must accrue from such a system of communication are inconceivable. Quick intelligence and constant intercommunication, singly or allied, are two of the

mightiest powers that help to mould mankind. By the Roman roads which bound our forefathers in subjection, giving us the first intelligent system of intercourse, was first ushered in the era of our commerce and power. In every clime it has been the policy of conquerors to strengthen their power by the construction of roads and the hewing of passes; at the same time defeating themselves by the same means which they had hoped would enslave.

Everywhere civilization and prosperity advance in the same ratio as facility of communication and intercourse. Men become more manly, and women more womanly; the fop is corrected of his dandyism; the bully of his obstinacy; the hypochondriac of his melancholy; the timid are encouraged, and the weak strengthened; and intellect, in every sense, stimulated into fresher life and vigour. And what penny postage, good roads, iron and granite, and cheap excursion trains have done for us as a nation, will electricity do for the world at large. There will be a sort of universal hand-shaking and asking of questions. The Celestials shall not suffer from spleen or ennui but we terrestrials shall know it, and tender our sublunary advice; the Hottentots and Caffres shall be roused from any unusual lethargy by a galvanic poke; and the mercurial Americans be brought to pause in their mad gallop by an electric "Stand, and deliver." There shall be no more petty quarrels and ebullitions of governmental ire in blue paper and red tape. There shall be no longer delays in reparative justice; no growing furious and vindictive because some felicitous occasion is gone for ever; no nursing of national wrath for some monster explosion, but rather a discharge of Congreves and crackers—a war of wit and repartee. There shall be no slow, secret, and ominous gatherings of men for mutinous outbursts; no despots plotting wars, building ships, and drilling men without the whole world knowing; no Sebastopols growing up nobody knows how. There shall be such a flood of light poured everywhere, and upon everyone, that England shall sit, as it were, in the council chamber of the nations, and as from some unclouded Alp, with the whole world mapped around, shall see the doing and hear the hum of mankind, as they toil, and think, and move like so many emulous ants. England shall feel the universal pulse, and act accordingly, engendering love and checking hate; and brother and sister, in various parts of the world, shall have less animosity towards the wayward old John. Feeling his heart beat all right, if he is a little petulant sometimes, we shall have no more relative and family quarrels, but all shall catch a glow of love, and speed it onward.

To what shall we liken our land when such shall be the case; when "There is no speech nor language where their voice is not heard," when "their line is gone out through all the earth, and their words to the end of the world." To a huge Zoophyte, spreading its *tenacula* over the world; a giant heart sending its life-pulses everywhere; or an archangel grasping the lightnings from heaven to weave them into cords, as fair children link the stalks of field flowers, and flinging them round the necks of the nations, winning them to a larger faith and a holier reverence. Grand, indeed, will it be, if by wire and battery nations may be won from their animosities, and enemies from their feuds; grander still, if sublime amongst it all, Britain shall dispense healing to the nations like some mythic god from a throne of clouds; but more

glorious than all, if the flash of electric fire shall create in heathen hearts the flame of His pure love, if His truth shall thus "take the wings of the morning and fly to the uttermost parts of the earth," and the whole world, as one great and loving family, look reverently and prayerfully up to Him who is ever a Father unto His children and a King unto His saints. E.

THE APOCRYPHA AND THE SCRIPTURES.

BY THE REV. G. STAPLES, LOUGHBOROUGH.

THE "body of Christ" is made up of several members, to each of whom a portion must be given; and readers, like congregations, are composed of several sorts of individuals. Those who are advanced in the Christian life must not grudge, if we try to meet those who are not advanced, or probably opposed on first principles, and lead them step by step to this most important conclusion—that "the Bible has God for its author, truth without any admixture of error for its matter, and salvation for its end." Were we the means of reclaiming one infidel to the knowledge and enjoyment of the gospel, or of strengthening the convictions of one wavering mind, it would be worth while "to spend and be spent" in pursuit of even such a prize. We may not be the means of convincing some of what they are already fully convinced of, but we may be the means of their being able to meet the sceptic, and of their convincing him that our faith is no unreasonable, or improbable, or extravagant assumption. We live in times too, when such knowledge is absolutely necessary. Assertion, however eloquent or influential the asserter may be, is no longer regarded as evidence. We must be able, every one, and they that labour among others especially, to give to him that asketh them a reason of the hope that is in them. Are *you* sure, reader, that you are able to give a reason that will satisfy, not a Christian, but a sceptic, that your faith has no frail foundation? That writing cannot be utterly destitute of good, which impresses upon our minds substantial reasons for the faith that is in us, and enables us, when cast unhappily, in the course of this world's business, into the fellowship of the unbelieving, to convince them that we have not believed cunningly devised fables.

Our present design is to furnish a reply to a statement often adduced, not so much by the infidel as by the Romanist, viz.:—That we are not possessed of the whole Bible; that there are certain books, especially some connected with the Old Testament, which ought to be enrolled in the sacred canon, and which are now wanting. These books are commonly called *The Apocrypha*. What the Roman Catholics alledge is that we Protestants are really destitute of a complete Bible; a point on which the infidel has frequently laid hold, in order to show that Christians, even among themselves, are not agreed as to what is holy scripture and what is not. Now there are reasons, the most decisive and satisfactory, for believing that what is called "The Apocrypha" never was intended to be a part of the sacred volume—was not inspired by God—and is justly rejected from the sacred canon. This is an important subject, for some of the objections which have been brought against the claims of the scriptures to be the

book of God have been deduced from books which we, Protestants, universally disclaim, as any portion of the revealed will of God.

The word Apocrypha is of Greek origin, and is either derived from the words *apo tes kruptes*, because the books in question were removed *from the crypt*, chest, ark, or other receptacle in which the sacred books were deposited, whose authority was never doubted; or more probably from the verb *apokrupto*, to *hide or conceal*, because they were concealed from the generality of readers, their authority not being recognized by the church, and because they are books which are destitute of proper testimonials, their original being obscure, their authors unknown, and their character either heretical or suspected. The advocates of the Church of Rome, indeed, affirm that some of these books are divinely inspired, but it is easy to account for this: the Apocryphal writings serve to countenance some of the corrupt practices of that church. The Protestant Churches not only account those books to be apocryphal and merely human compositions, which are esteemed such by the Church of Rome, as the Prayer of Manasseh, the third and fourth books of Esdras, the addition at the end of Job, and the hundred and fifty-first Psalm; but also the books of Tobit, Judith, Ecclesiasticus, Baruch the Prophet, with the Epistle of Jeremiah, the Song of the Three Children, the Story of Susanna, the Story of Bel and the Dragon, and the first and second books of Maccabees, The books here enumerated are unanimously rejected by Protestants, for the following reasons:—None of them are extant in the Hebrew tongue, in which all the rest of the Old Testament was written. All of them are in the Greek language, except the fourth book of Esdras, which is only extant in Latin. They were written, for the most part, by Alexandrian Jews, subsequently to the cessation of the prophetic spirit, though before the promulgation of the gospel. Not one of the writers in direct terms advances a claim to inspiration: nor were they ever received or admitted by the Jews, to whom were divinely entrusted the Oracles of God. They were never once quoted by our Lord, nor any of the apostles, as a portion of the sacred volume. Josephus, the celebrated Jewish historian, who ought to know what books were recognized by his countrymen and co-religionists, disclaims the Apocrypha as part of the Old Testament Scriptures. The Apocrypha was not recognized by any of the ancient Christian fathers, who are looked up to as being valuable historians, however imperfect expositors of divine truth. They are not mentioned in the catalogue of inspired writings made by Melito, Bishop of Sardis, who flourished in the second century, nor in those of Origen, in the third century. Athanasius, who flourished in the year 340, rejects the whole of the Apocrypha, except one book, which he thinks may be inspired, called the Book of Baruch. Hilary, in the year 354, rejects all the Apocrypha. Epiphanius, in the year 368, rejects it all. The fathers in the council of Laodicea, A.D. 367, reject all the Apocrypha, Gregory, of Nazianzen, who lived in 370, rejects all. Amphilochius, who lived in 370, also rejects all. Jerome, who lived in 392, rejects it all. And lastly, Gregory the Great, who is asserted by Romanists to have been the first Pope, and who lived in 590, rejects the two books of Maccabees, which are at this day received by the Roman Churches, and this presents a useful specimen of Papal harmony. To this decisive evidence against the canonical authority of the Apocryphal books, we may add that they were

never read in the Christian Church until the fourth century; when, as Jerome informs us, they were read "for example of life, and instruction of manners; but were not applied to establish any doctrine." And contemporary writers state, that although they were not approved as canonical or inspired writings, some of them, particularly Judith, Wisdom, and Ecclesiasticus were allowed to be perused by Catechumens. As a proof that they were not regarded as canonical in the fifth century, Augustine relates that, when the Book of Wisdom and other writings of the same class were publicly read in the church, they were given to the readers or inferior ecclesiastical officers, who read them in a lower place than those which were universally acknowledged to be canonical, which were read by the bishops and presbyters in a more eminent and conspicuous manner. And notwithstanding the veneration in which these books were held by the western church, it is evident that the same authority was never ascribed to them as to the Old and New Testament until the last council of Trent, at its fourth session, presumed to place them all, except the Prayer of Manasseh and the third and fourth books of Esdras in the same rank with the inspired writings of Moses and the prophets. We have decisive evidence that the Maccabees, at least, is not part of the word of God, from the simple fact that, the writer disclaims all pretention to inspiration whatsoever. At the end of the second book of Maccabees, which is received by the Church of Rome as part of the sacred scriptures, it is stated,—“So these things being by Nicanor, &c., I also will here make an end of narrative, which if I have done well, it is what I desired, but if not so perfectly, it must be pardoned me.” Can we conceive of an inspired penman begging pardon for the mistakes of his narrative? We find no parallel apology in the rest of sacred writ; and this very closing statement of the writer of the book of Maccabees would be sufficient to disprove all claim, or pretence to inspiration on his part. In the last place, the Apocrypha contains doctrines totally destructive of morality. For instance, in the second book of Maccabees, xiv., 42, we read thus—“Now as the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken he struck himself with his sword, choosing to *die nobly* rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth.” In these words there is a distinct eulogium upon suicide; it is declared, that the man who rushed unbidden and unsent into the presence of his God “died nobly.” To such morality as this, we find no parallel or counterpart in the rest of the sacred volume. And in the same second book of Maccabees, we read that “it is a holy and wholesome thought to pray for the dead, that they may be washed from their sins.” In another portion of the Apocrypha, especially in the book of Tobias, which has been received as inspired, it is written “that to depart from injustice is to offer a *propitiatory sacrifice* for injustice, and is the obtaining of pardon for sins.” These and other doctrines that might be quoted from the Apocrypha contradict the plain doctrines of scripture, and show distinctly that these books are not to be confounded or identified with the sacred volume; and that whatever objections may be against the morality of the Apocrypha, these do not militate one jot or tittle against the morality of what is really the word of God.

It may be asked—Does not the Church of England receive the Apocrypha? That church does not receive it as sacred scripture. She

expressly states, that parts of the Apocrypha may be read only as containing *moral lessons*, but that no doctrine is to be proved thereby: in other words, that the Apocrypha is not inspired, though portions of it, of which some are good, may be read to the congregation. This is decisive as to the opinion of that church on the non-inspiration of the Apocryphal book. Perhaps, however, it is to be regretted that the Apocrypha should be bound up with the holy scripture at all. It is stated by ministers of the Church of England, that when a lesson in the Apocrypha does occur they are at perfect liberty to read instead of it a portion of inspired and sacred writ.

Having thus cleared the way so far as to be able to see the wide difference existing between the Apocrypha and the Scriptures, we now offer a word of direction as to the perusal of the sacred volume. There are two lights in which a man may read the scriptures; the light of reason and the light of the spirit of God. Critics and scholars have read them in the former light, and passed to that place where—

“Hope withering flees, and mercy sighs farewell.”

But the illiterate man, who has read them in the light of God's spirit, has found in them the way to everlasting life. Suppose I were to go forth to some lovely landscape, in some of the most beauteous parts of Scotland, and were to look upon it at the hour of midnight, while the moon shone full around me, I should find it dim and obscure; I could not trace the windings of the streamlet, nor discern the delicate loveliness of the panorama; not from any defect in the landscape, but from defects in the medium through which I viewed it. But let me visit it the next day at noon, and I shall see every flower with its beauteous tints, every streamlet meandering towards the ocean, every field in its verdure, every forest in its thick and majestic foliage. The whole landscape is changed, and why? Because in the hazy light of the moon it could not be distinctly seen, but in the full light of the sun everything is clear and visible. So it is with this book. Read the bible by the dusky light of reason, and it is covered with a film; clouds and darkness rest upon it. But bring it with bent knee, and with broken heart and place it beneath the rays of the Sun of righteousness, and in the clear light of Christ you will clearly “see light.”

“THE BLOOD OF SPRINKLING,” &c.

Hebrews xii., 24.

A SKETCH.

How powerful and lively a writer is St. Paul! Apart from his inspiration, the beauty and force of his appeals, and the excellence of his spirit give to his words a high claim on our regard. But, when he is considered as inspired, as speaking and writing under the inspiration and guidance of the Holy Spirit, there is everything which commands our attention and confidence.

He is, throughout this epistle, exhorting his brethren to a steadfast attachment to Christ and devotion to his ways. How does he do this? After having shewn the superior claims of Christ on their confidence, as the Son of God, the Great High Priest, and reminded the Hebrew Christians of their own early sufferings in His service, and of the glorious

reward in heaven which certainly awaits every faithful believer, he gives the most illustrious examples of faith and constancy; he then refers to the example of Christ, who "endured great contradiction of sinners against Himself,"—to the end and purpose of all God's dealings with His people,—and to the fatal consequences of apostacy,—and he concludes by exhibiting to them the superior privileges which the Gospel confers on them. "Ye are not come to Sinai," where all is terrible: "but to Sion," where all is cheering:—"Ye are come," &c. 22-4. So powerful are his appeals!

The words of our text enter into the spirit of the whole, and present for our consideration an *Object*, a *Comparison*, and a *Position*:—

I.—The *Object* here exhibited is called "The Blood of Sprinkling." This most clearly refers to the blood of Christ, "the mediator of the new covenant." Why may it be so designated?

1.—Because of its *sacrificial character*. The death of Christ, the shedding of His blood was in the way of expiation, as a sacrifice and atonement for sin. This, while it is the only representation which can accord with the *justice* of God and the perfect excellence and sinlessness of Christ, is the only one which agrees with the testimony of the holy scriptures. In every form of language that the subject does admit of this doctrine is taught in the word of God. He "died for us:"—"His blood cleanseth from all sin:"—He is the propitiation for our sins:"—"He gave His life a ransom for many," &c. The scriptures are full of such teachings, and admit of only one interpretation.

In our text there is an allusion to the sacrificial nature of Christ's death. His blood is "the blood of sprinkling." As the blood of the sacrifices offered for sin under the law were sprinkled on the altar, so Christ's blood, offered for the sins of men, is called "the blood of sprinkling."

2.—It is so, because it is the *medium of approach* to God. When the high priest entered the most holy place, it was with the blood of the victims shed for sin. He "sprinkled" this blood on the mercy seat. See Lev. xvi., 16-19. This blood was the warrant and security for his entering into the holy place and coming before the throne of God, as the advocate of the people. He was thus admitted; and they were thus enabled to have access to God. Access to God's holy presence, whether in person or by deputy, was ever by the sprinkled blood.

So the blood of Christ is "the blood of sprinkling," because *with it* He is entered into heaven, "the true holy place," to make intercession for His people. It is also through that sprinkled blood that His people have access to God. Hence the exhortation, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh; and *having* an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Heb. x., 19-22.

3.—The blood of Christ is "the blood of 'sprinkling,'" because *it separates the offerer from the guilt of sin*. As the blood of the victims offered for sin, when sprinkled on the altar, procured for the transgressor atonement, so that the slain sacrifice on which his transgression was laid, as it were, bore away and expiated his guilt when its blood was sprinkled on

the altar of God :—so Christ's blood purges our consciences from dead works,—frees us from the burden of guilt, because for us it is, as it were, sprinkled on the throne of God. Wrath which we deserved is removed, and becomes grace and favour through this sprinkled blood. The thought of this atoning blood frees the conscience of the penitent believer from its burden of sins, and enables him to approach to God as to a reconciled Father.

4.—It is so called, lastly, because it is *the medium of entering into covenant* with God. To this circumstance allusion is made in chap. ix., 19, which is a quotation from Ex. xxiv., 3, 8. “And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.” As covenants between men were solemnized with sacrifice, (Gen. xxi., 54,) so were covenants between men and God. See Jer. xxxiv., 17-19. So the blood of Christ, is, as it were, the means of our entering into covenant with God, as well as the ratification of it. Without this blood there could have been no covenant, we must have been ever at a distance. Now, through it, we are brought nigh, and enter into covenant relationship with Him. He is our God: we are his people. Interested in “the blood of the everlasting covenant,” we are one with God, united to Him, and *He* graciously is united to us.

II.—There is, moreover, a *Comparison instituted*. “Which speaketh better things,” &c. Blood has a voice. The blood of Abel had.

1.—The blood of Abel spoke terribly to the conscience of his guilty brother. How would he feel? His brother's death, by his hand, spoke to the guilty conscience of Cain, but in notes of terror and woe. It awakened fear and remorse. Excited and angry though he might be when he did the awful deed; reflection, his own moral nature, his remembrance of his brother's piety, innocence, and loveliness would be a voice within him louder than a thousand thunders. It would make him weak. It would make him cowardly. It would make him to be self-condemned. So often it is with murderers still. Their victim seems to haunt them. They hear the voice of his blood. They have often, under the influence of this cry and the agony it occasions, given themselves up to justice, and become their own accusers. Their life has become a burden. But the blood of Christ speaks peace. It soothes the perturbed spirit. It allays his guilty fears. It gives hope. It helps him to look for and teaches him to expect mercy and peace. Does it not speak better things?

2.—The blood of Abel *cried to God for vengeance*. So God said, when Cain, like other guilty men, tried to conceal his guilt, “Where is Abel thy brother? And he said, I know not: *Am* I my brother's keeper? And He said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. Gen. iv., 9, 10. God taught him thus that such guilt could not be hid. The earth, on which we tread, drinks up the blood of the victim, but it becomes vocal. It calls to high heaven. It assails the throne of the Great King, and demands the blood of him that did the deed. Such is God's law. “And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the

hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." Gen. ix., 5, 6. Hence it is that in all lands, almost, this sense of justice has led to the capital punishment of the murderer. So blood cries for vengeance. But the blood of Christ, which was shed for guilty men, was shed willingly, and *by appointment of God*, calls for *mercy and grace*. It speaks for forgiveness, and not punishment, for pardon and favour, and not wrath.

3.—The blood of Abel led to the *punishment* of Cain, and his banishment from God. See Gen. iv., 11-14. In all Cain's future career, he might say in reply to every enquiry, "Why are you so miserable, dejected, cursed, separate from God?" "Why," he would exclaim, "my brother's blood calls for it. It speaks only of woe of sorrow, of defeat, of disappointment, and of death to me." The blood of Abel, proclaiming, as it did, the deep depravity and awful ruin of man, ever demanded that Cain should be a sufferer. So, alas! a murdered man's blood follows its guilty author, and ever mars his peace. Not so the blood of Christ. It follows the guilty with the promise of mercy. It brings peace. It restores to God, to happiness, and to heaven. Thus, this blood speaks good things to guilty men. It proclaims,

"Pardon for infinite offences—
A pardon bought with blood,
With blood Divine."

III.—The *Position* "ye are come to."

1.—All *believers*, as such, are come to this blood. It is their dependance. They have an interest in it. It purges their consciences. It sets them free. "The blood of Jesus Christ, His Son, cleanseth us from all sin."

2.—It is their privilege to live in the enjoyment of its blessings. This blood was shed, brethren, for you. By it you approach to God, your sins are purged away, you enter into covenant with the skies. It is your security, your strength, your consolation, and your hope. Rejoice in and realize your privileges.

ON HUMAN ACCOUNTABILITY.

(Continued from page 336.)

I have referred to the Atonement of Christ. I would here pause for a moment to speak of it. Some good people make sad mistakes concerning its nature. Because Christ became a substitute for us, "died the just for the unjust to bring sinners to God, they jump to the conclusion that he suffered precisely what they would have suffered if he had not suffered in their stead. This is a mistake which a little thought might correct. They would have suffered eternal punishment—He did not. They would not have suffered in Gethsemane and Calvary—He did. He suffered then as a substitute, and drank the cup of wrath for others—they would not suffer as a substitute but for themselves; neither would they have suffered from men, as Caiaphas, Herod, Pontius Pilate, and the Jews—He did.

Nor was it *quantity* of suffering which Christ endured which made atonement; He would, methinks, have suffered the same had but one soul

been saved, no more if all souls were saved. It was the dignity of His person that made His sufferings efficacious.

There is a commercial way of speaking of the atonement of Christ, as if He suffered so much for so many persons, and all those persons for whom He suffered should be benefitted by his sufferings and no more, and as if it were necessary that He should have suffered more were more to be saved. This is man's mode of speaking on this grand and sublime subject, but not God's. It degrades the subject and throws contempt on the Saviour. It lessens His glory and dignity, limits the Holy One of Israel, destroys man's responsibility, and makes God appear insincere. When He says, "Look unto Me and be ye saved all the ends of the earth." It also calls into question His veracity when He says, "God so loved the world that He gave His only begotten Son, that *whosoever* believeth on Him should not perish but have eternal life; and that of the Holy Spirit when He says, "He is a propitiation for our sins, and not for ours only, but for the sins of the whole world."

The expostulation, "How shall we escape if we neglect so great salvation?" implies the salvation was provided for us, for how can any be culpable of neglecting that which was never intended for them? If therefore we believe not God and lay hold of Christ, who is preached to us in His word, we shall have to account for this, each one who is negligent will have to do this.

Christ teaches us to "Search the Scriptures," John v., 39. These are an unerring guide, "A lamp unto the path," and "A light unto the feet." "A sure word unto which we do well to take heed, as unto a light shining in a dark place." Paul tells us they "are able to make wise unto salvation through faith in Christ Jesus." "That they are written for our learning, that we through patience and comfort of the scriptures might have hope." That they are intended for the use of all men, the apostle says, "The gospel and the preaching of Jesus Christ now is made manifest, and by the scriptures of the prophets according to the commandment of the everlasting God is made known to all nations for the obedience of faith."

If the Scriptures are given for the purpose for which they are declared to be given—if so adapted to the end designed as they are declared to be—and, if Christ tells us to search them that we may find *Him*, then *we can do this*, and we are accountable to God if we do not. This precious volume is a most invaluable talent intrusted to us. Let us see to it, that we do not lay it up on a shelf, or wrap it up and put it away to take care it does not get soiled or wear out. The Bible is given for use. Let us "Search the Scriptures" like the noble Bereans, daily. Prove what we hear, and hold fast that which is good. Do this with humility, prayer, a teachable mind, never imagining we know all things. There is much to learn, and it will take time to learn it. We are to "grow in grace and in *the knowledge* of our Lord and Saviour Jesus Christ. Some young persons get hold of notions and, whether right or wrong, they never alter them—never make any progress. If they live to be aged they have not advanced a single step in knowledge, and though they may be satisfied that all is right for eternity, it is very doubtful whether they have any grace at all. Grace brings with it humility and a tractable spirit, which they never had, hence their

uselessness, and sometimes mischievousness—they are, if nothing else, stumbling blocks.

Let us remember every one of us will have to account for the manner in which he has treated the sacred scriptures.

It is our duty, we have sins, for every one to *repent* of his sins, to *believe* in God, to *fly* to Christ for Salvation, to *study* the sacred scriptures, and follow their directions in all things. If it be *not* our duty to do all this, it must be our duty to leave all this undone. If it be our duty to do all this, we *can* do what is required, as it never can be our duty to do what we are not able, what we have no power or means to do. It may be our duty to do what we have no heart or will to do, but this is quite another thing, and this is our sin. Nor can we in justice be called to give an account of what we are unable to attend to, and what is no duty of ours.

There is one passage of scripture, to which I call attention, which confirms all that has been said, it is contained in the latter part of the xxv. Matt., and is descriptive of the transactions of the great day. It is worthy of remark, that Christ in His commendation of the righteous makes no mention of what they believed, or what they professed, but of what they did. v., 35-6. "I was an hungered," &c.

In His address to the wicked he makes no mention of their opinions, or thoughts, but of their negligences. v., 42-3. It appears then, for conduct, as well as for the state of the heart we shall be judged and be accountable, everyone, to God. We therefore have power as well as will, and therefore things are done by us, this makes us amenable to God.

Now think on these things, and let them so weigh on your minds, that you may be no longer able to live without *repentance*, *faith*, *study* of the sacred scriptures, and *habitual looking* for the coming of the Lord.

Believe if you can, that you are mere machines, that you can move only as you are moved by an external force, and you may possibly rock yourselves to sleep with this delusion, but you will wake to find out your mistake, it is to be feared when it is too late. To prevent this, I pray God, that if you should forget every word that has been written, you may have constantly ringing in your ears the words with which we started, "Every one of us shall give an account of himself to God." THETA.

Selections.

ERROR AND IGNORANCE.—Error has further to go to reach the truth than ignorance. The latter has merely to acquire knowledge—while the former has not only to learn but to *unlearn*, which is much harder. It is far easier to learn to pronounce a word right at first than it is to correct a wrong pronunciation—to learn the truth than to unlearn the error, Some writer has observed that, "Ignorance is a blank sheet on which we may *write*; but error is a scribbled one from which we must first *erase*." Ignorance stands still, neither advancing towards the truth or retreating from it, while error is continually retrograding from it, and must carefully retrace her steps before she can stand side by side with ignorance. The

latter may be docile and passive, while the former is presumptuous, and bigoted, and busy. Ignorance may soon be dissipated by the light of truth; but error walking by a false light is in a more perilous and hopeless condition. Therefore choose to remain in ignorance rather than imbibe error, or rather seek earnestly to know the truth, cordially embrace it, and faithfully adhere to it.

CONSECRATION OF WEALTH TO GOD.—The time will come, and I cannot but hope that it is near at hand, when all the difficulty about funds for the spread of the Gospel will be done away, when Christians will learn a lesson, which hitherto they have been very slow to learn, that the richest enjoyment of wealth is to give its increase to the treasury of the Lord; and that the sweetest of incentives to labour is the hope of gaining something that we may aid in furthering the cause of God. The excuses for our want of liberality are utterly futile; they are worse, they are often impious. If we are Christians let us act like Christians, and not dishonour the sacred name by a base, selfish, avaricious spirit, which keeps back from the treasury of the Lord what is due. If we are Christians indeed, we owe not only our wealth but ourselves to the Redeemer, who bought us with a price. Was He willing to purchase our salvation by pouring out His blood; and shall we be unwilling to give liberally of what He has given us, to promote His cause? The very heathen will rise up in judgment against narrow-hearted Christians; for they expend ten times as much on their idols as these do in supporting and propagating a religion which is truly Divine, and which is the only hope of salvation. O that men would remember that they are but stewards; and that God will require a strict account of the manner in which they dispense what has been committed to them!—*Rev. Dr. Alexander*

THE FAMILY—is in a higher and truer sense than *the State* a Divine institution—the first model of the State—its government and law a miniature of the paternal patriarchal government of God. We cannot overrate the importance of this institution—the grandeur of this little community.

That which has ruined, that which has saved men—the most pestilent, the most conservative power wielded upon their morals and fortunes is lodged in the influences of their homes.—Cast upon the heart of a young man the spell—the golden fetters of a happy home, and there is no more puissant force of earth to hold him back from vice and crime. Heap upon him the gloom and misrule of domestic anarchy and discomfort, and he will rush away any whither, into whatsoever riotous paths, to shake off this terrible incubus.

REFLECTIONS UPON THE RUINS OF POMPEII.—The manners of the Romans are here laid open to inspection, as if we had lived with them; and had all their household and toilet implements which were discovered unimpaired, and which are now preserved in the museum at Naples, been left as they were found, they would have composed the most interesting museum that can be conceived. The mind receives here the astonishing impression of a nation risen from the dead, their daily life actually passing before our eyes, and in a manner that no history could teach or

private memoirs unveil. They are before us who were suddenly stopped by the hand of death in the midst of their daily labours and pleasures, surrounded by all the paraphernalia of luxury, the attributes of their various professions, or the circumstances of their diurnal occupations. The storm came but swept them not away from the face of the earth, like other men, who depart and are seen no more, of whose private existence the traces are gradually obliterated; here eighteen hundred years elapse, and are all brought to light again, with their habitations, their temples, their arms, their implements.—Like a watch that has stopped in the night, but still points to the hour when it ceased to vibrate, this city is found fixed by the hand of death in all the varied attitudes of a busied movement; skeletons at dinner, surrounded by the fragments of their feast; skeletons counting that gold which has defied the hand of time, and mocks at the corruption of its owners; skeleton judges and skeleton prisoners in their forum; skeleton philosophers lecturing their skeleton disciples in the halls. Wonderfully curious, the whole scene is a bitter satire on human vanity and the nothingness of mortal existence. I have seen catacombs and cemeteries in every part of Europe; but no repositories of the dead can arouse such serious reflections on our own inevitable doom as this appalling picture of a populous city suddenly buried in its volcanic grave, and the busy inhabitants engulfed in one common destruction.—*Journal of T. Raikes, Esq.*

PARADISE.

Through these well-guarded gates
 No foe can entrance gain;
 No sickness wastes, nor once intrudes
 The memory of pain.
 The tossings of the night,
 The frettings of the day,
 All end, and, like a cloud of dawn,
 Melt from thy skies away.
 Foot-sore and worn thou art,
 Breathless with toil and fight;
 How welcome now the long-sought sleep
 Of this all-tranquil night!
 Brief night and quiet couch,
 In some starlighted room,
 Watched but by one beloved eye,
 Whose light dispels all gloom;—
 A sky without a cloud,
 A sea without a wave,—
 These are but shadows of thy rest,
 In this thy peaceful grave.
 Rest for the toiling hand,
 Rest for the thought-worn brow,
 Rest for the weary way-sore feet,
 Rest from all labour now.
 Rest for the fevered brain,
 Rest for the throbbing eye:
 Through these parched lips of thine no more
 Shall pass the moan or sigh.

DR. H. BONAR.

CLAUDE CLIFTON'S STORY OF HIS LIFE.

CHAPTER II.

I MAKE THE ACQUAINTANCE OF MRS. FARLOCK AND OTHERS, AND AM EDUCATED.

"Lord, with what care hast thou begirt us round !
Parents first season us : then schoolmasters
Deliver us to laws : they send us bound
To rules of reason, holy messengers,
Pulpits and sundays."

George Herbert.

THE first few years of my life I spent, they tell me, in a way very creditable to my temper and constitution. The usual ailments of children I did not escape, nor the customary mishaps. But I passed from infancy to boyhood, which all must admit to be a severe and stern ordeal, without damaging my character, or permanently injuring my constitution. Narrow escapes I had, it is true, for once I tumbled into the fire and was nearly burnt to death, at another time I pitched head foremost into a soft water tub and was nearly drowned, and soon after, when a little maid was nursing me outside our cottage door, a wild young horse, that had leaped the fence of the paddock where it was grazing, galloped past, knocking down my nursemaid, and, of course, me too, and dislocating my shoulder. But I believe I was hearty and hale, sound in wind and limb, when I woke up from the dream of childhood to find myself a veritable, living boy. My reputation too, was a good one. According to my mother's own testimony I was, though a very active and mischievous child, but little trouble, when well, for a faculty of self-amusement was early developed in me, and if I had but a straw to play with, though in an empty room, I could manage to divert myself therewith. To be sure it was not safe to leave me alone in a room wherein were chairs and tables, and especially where there was any earthenware, for the chairs and tables I usually managed to mount, by some ingenious contrivance, to the no small danger of breaking my neck, and the earthenware I always dashed on the floor to test its fragility by experiment, the discovery whereof I never failed to make. But I was not a self-willed, uncontrollable, vicious child ; and I mention this distinctly here, because an opinion is gaining ground in the popular literature of the day that the worse the child is the better the man will be, that naughty and ungovernable boys are usually the most successful and prosperous men, that none need hope to come triumphantly out of

the tough battles and stern conflicts of life, but those who have had from childhood a high spirit, a fiery temper and an indomitable self-will. I believe that a quiet, silent, and unobtrusive force of character may achieve as much real success in the world as any one need wish for, though it may not make much noise, nor call down thunders of applause from the crowd that loves the stage effect of bold dashing deeds and grand imposing achievements.

One other matter concerning this period of life I may here record, because it is a thing I have never forgotten, and also one of the earliest I can remember. It was a little rustic cottage wherein we lived, and my father's garden was just behind it. In this garden I had a small piece of ground, exclusively regarded as my own, and exclusively cultivated by my own juvenile hand. It was called "Claudy's Plot", and I need not say it was very poorly tilled. I planted beans and pease there, and grain and daisies and buttercups, and I looked after them daily. But the seeds I had not the patience to wait for, and usually dug them up again, soon after I set them, to see whether they were growing ; and as to the flowers I always plucked them and pulled them to pieces as soon as they showed themselves in bud. So poor "Claudy's Plot" was in a piteous plight all the year round, and many a pang of grief did it cost my young heart in consequence. Yet that little garden-plot has read a moral to me all my life since, for often when I have been anxious for speedy results to my toil, and disposed to be fretful and impatient because I could not obtain them, I have thought of my seeds and my flowers and the lessons I taught myself by them ; and whether in the concerns of earth, or the far more important things of God and the soul, I have told myself to work and wait. The seed may sleep long but it shall one day burst with life and shoot up to the light of heaven. The bud may be fair and beautiful, but far fairer and more beautiful

shall be the opened flower. Aspire then unceasingly after matured and perfect joys. Wait for the full fruition of God. Be not for ever analysing and dissecting yourself, nor doubting and questioning the promises of God, but work on in patient hope and all-confiding faith, leaving results in His hands.

When I had fairly emerged from the littleness and obscurity of the child into the freedom and importance of the boy I was sent to school. My father valued education, for what little he had received himself he felt to be worth much more than it cost. He would never have a son of his, he would often say, "stuck up in a field to rattle a wooden clapper as a scare-crow when he ought to be at school learning his lessons". He could ill afford to pay for the education of his children, or to lose what little they might have earned as farmers' lads, but, said he, with much warmth,—and he would sometimes wax eloquent on this theme,—“Every man ought to be able to afford to do his duty, no man can afford *not* to do it. The children God gives us test our faithfulness to duty, and if we neglect them, woe betide us. Our children's minds are like fields or gardens, they must be cultivated, and it is our duty to see that they are cultivated. Something will take root and grow in them, and we ought to see that right principles are planted there, and good common sense notions flourish in them. If you don't like to see the earth overgrown with weeds, how can you like to see your children's souls choked with them!”

There was but one school at Guysmore and that was kept by Mrs. Farlock, a rather elderly person, of considerable importance in her own estimation, and for those days not a bad schoolmistress on the whole. She did not teach much it is true, for she did not know much, and she did not receive much for her work, and much was not expected of her. What little she did teach was of great use to many a child in Guysmore, for half the village would not have known how to read and write and cast accounts but for her. She was well known in the neighbourhood, and had the reputation of being a good pious woman but somewhat superstitious. And superstitious certainly she was. For years she would never count the number of her scholars. “It was flying flat in the face of God's word to take a census”, she said. Satan moved David to number Israel, and he sometimes tempted her to count the the people at church, but she never had done it, and she never would, nor would

she count her own scholars since the Bible was dead against it. Strange tales, too, were told about a clock of hers. It ticked so loud, it was said, when her husband was dying that you might have heard it in the next house, and all the while he lay dead it stopped ticking and striking altogether, and no one could make it go until the corpse was carried out of the house, and then it started of its own accord. And one morning, not many months after, she went crying into her neighbour's house, and said she was sure her son, who had gone off to the wars, was dead, for she had had a token in the night, the same token she had when her poor husband died. All night long she felt restless and the clock ticked so loudly until five in the morning that she could not sleep, and at five the clock stopped and could not be set going again. And a few weeks after she heard her son was dead, and that he died on the same night that she had heard the well-known token. This was the story current about the clock, but Mrs. Farlock had long ceased to talk about it, and always turned pale if it was mentioned, and declined answering any questions about it. I well remember my first introduction to her and the school, and the scene that opened up upon me as I entered. There in her creaking old arm chair sat the good dame, her nose bestrid with heavy silver spectacles cushioned at the bridge to make them sit softly, and her hand flourishing over a young dunce's head a birch, which, good woman, she never did anything with but flourish, for she was too tender-hearted to strike any one with it. Nor was it often needful. The birch was so terrible an instrument to look at that a shake of it was as powerful as a nod of Jove; it would awe the whole school. By the side of the old dame's chair, in all the pride of ostentatious affection, crouched a large tortoise-shell cat, a calm sphinx-like watcher of the scene. Behind the chair stood the great tall clock, over whose dingy brassen face but one solitary hand moved, and within whose mysterious case were secrets into which our young minds could never pry. As I looked up to the monitor's grave face and heard its slow and measured tick-tick, tick-tick, it seemed to be gifted with an unearthly life and to stare down upon me as if it were animated by the spirits of the dead. It was a relief to turn my eyes away and to see my future school-fellows who were seated round the room some scratching on slates, others asleep over their books, one pinching his

neighbour on the leg, another making wry faces and wagging his forefinger at the little peevish lad opposite,—an interesting and wonderful group to me. When my mother took me up to Mrs. Farlock the good old dame put her hand on my head and said "I hope you will be a good little lad and we shall soon make a scholar of you".

I went to Mrs. Farlock's school for three years. What she could teach I learned, and I have every reason to cherish her memory. She stimulated me to exertion, awoke the ambition that slumbered in me, and led me on to my first success in life. A prouder moment I have never had than that moment when after a long series of lessons and exercises I carried off the palm and threw every competitor in the shade. Young Charles Merle, who was a year older than myself, and had been to a school in the neighbouring town for a year or two, was finely chagrined about it. All felt that it was an extraordinary elevation for a gardener's son to be first in the school under the circumstances, for many of the lads were sons of well-to-do tradesmen and farmers.

At eleven years of age I was to be sent to a more advanced school in the town hard by. My father made up his mind that he would give me as good an education as he could and would himself make a sacrifice to do so if necessary. But alas! for the vanity of human hopes, when just about to complete arrangements for sending me to Plymby's Academy he was taken ill and for several months confined to his bed. During his illness his resources were nearly exhausted, and when he recovered he was so frequently ailing again that he could not spare me from the garden, and I never went to school any more.

The best part of my education I got from my mother. She was an excellent woman and "looked well to the ways of her household"; a wise woman and "buildd her own house". She was never more in her element than when providing for or instructing her children. She taught me my letters that I might read the gospels to her. She first opened my heart to that which is good and true in life, lovely and beautiful in nature. She taught me to be honest, truth-speaking and industrious. From her lips I first heard of God and heaven and the Saviour. At her knees I first knelt to pray. The education of the heart, which neither books nor schoolmasters can give, none knew so well how to superintend as my

mother. And this she thought her province. Little did she care for cramming our minds with the knowledge of facts and things that books teach, whereof so much is made in schools, her aim was to draw out the divine and innate nobleness of our nature, to find amid the disfigurements of depravity the features of that God-likeness which the Creator has stamped on every human soul. Of the long winter evenings when the wind howled and roared down the wide chimney, or the cold rain or driving snow beat on the narrow window panes, and we sat round the crackling fire and listened to my mother's soft and gentle voice, as she repeated quaint old ballads, or told us tales of her ancestors, or gave a homely commentary on the Scripture stories we read to her, or impressed upon our minds a verse from her favourite poet, George Herbert, or led us along the path of the "Pilgrim" with the Dreamer of Elstow,—of these evenings I have the most vivid remembrance. The memory of them grows brighter daily, and as I pass the old cottage, as I do often in my walks in the village, I seem to see again plainly before me that little group round the warm fire, and to hear again that sweet voice, and feel again the same emotions of childish love and sympathy and wonder I then felt, and the tear-drop trickles down my cheek and I am a child again. Sacred and holy is the memory of those glorious evenings, most precious were they to me. Then woke the divine soul within me, then did its young wings first try the pure ether and struggle upwards to Heaven and God.

On the Sunday we went all of us to the old meeting house at Guysmore. It has long since been pulled down and a new one now stands in its place; but it is the old one that I always think of and dream about. No regular minister preached there; itinerants came from the town and from a village ten miles off and gave us an exhortation every Sunday. The village preacher was the favourite. He was a middle-aged man with low forehead, hair brushed straight down, cold grey eyes, hard features and strong wiry frame. All the people liked him because he was, as they said, plain in his speech and very earnest; made them feel they were poor sinners and then pointed them to the Saviour, and that was what they wanted. He was one of the old school, the great walking and talking and working school of preachers. He would walk from twenty to thirty miles on the Sunday and preach three or four

times, and then on Monday morning go to work again as fresh as a lark. I tell some of our young ministers of his labours, but they only look astonished, and say "There were giants in those days". The Sunday school, for Guysmore was one of the first places in England to start a Sunday school, I regularly attended. But I liked this preacher far better than my teacher at school, though the teacher made the deepest impressions on my mind such as they were. He was a little, thin, grim-looking man, who never had the faintest gleam of sunshine in his face all his life long. He had a deep solemn bass voice, and his words came as if from out a dark hollow cavern. He delighted in gloomy and terrible things. The chapters we read out of the Bible were selected for their frequent references to the bottomless pit. The words he discoursed upon were "famine", "pestilence", "possessed with devils", "death", "torment", "gnashing of teeth", "hell-fire". He was never more at home than when telling us of Satan, the roaring and devouring lion, and painting to us the horrors of hell. He was known in the village by the name of "Brimstone Jack" in allusion to his favourite theme.

The terrific side of religion was, he thought, the best side to think about; and whatever of horrid things my juvenile fancy conceived owed their origin to him. If I dreamed, as I often did, of Satan, the old monkish Satan with pitchfork and tail, chasing me round the village in grim style, while my feet kept sticking to the ground so that at times I could not move; if I woke up screaming at midnight, as I sometimes did, because I felt myself going down, down, down, amid thick smoke, and fumes of brimstone and palpable darkness into hell, it was all owing to his Sunday teaching. I hope the good man went to Heaven when he died, but he was very much too fond of the other place.

These are some of the memories I have of my childhood. Life was yet lying before me then an untried region—it lies behind me now a weary well-worn road. What clouds and shadows enveloped it I then knew not. I was soon to know something of them; and whatever of wisdom, faith, courage, endurance I manifested in the sterner days found its source and root in the educating influences of these.

To be continued.

Review.

CHRISTIAN BAPTISM:—*Is it the immersion of believers, or sprinkling of infants, as testified by Pædobaptists?* By David Wallace, Houlston and Stoneman. (Seventh Thousand.) 12mo., pp. 86.

THIS is an excellent Summary on Baptism. The worthy author, once of the Established Church, here brings forward, not the testimony of Baptists, but those of the Sprinklers of Infants, in favour of our practice. Though the subject is not new, nor this view of it, yet as many of our readers do not possess larger works, this will place these important discussions within their reach; and we can promise them that they will be astonished at the range and conclusiveness of the testimonies which are here presented to them. Our author arranges his argument under the following propositions:—1. The immersion of believers is an ordinance of God. 2. The sprinkling of infants is a tradition of men. 3. By the substitution of the sprinkling of infants for the baptizing of believers the commandment of God is transgressed, and made of none effect. 4. Infant sprinkling and all traditionary services which set aside the commandment of God are vain. The

mode in which these propositions are sustained by the pædobaptist testimonies shows great skill and capacity for condensation on the part of the author. There is scarcely a controverted text, or an ancient usage, that is not touched upon; so that the reader with his help may become perfectly master of the whole question. Many volumes must have been perused, and many writers, ancient and modern, studied, in order to secure so complete a collection of testimonies as that comprised in these pages. The list of witnesses is extensive. Here we have, both ancients and moderns, English, German, French, Italian, and American; Cyclopædists, Expositors, Professors, Lexicographers, from the earliest times down to the present Canon of Canterbury, with one voice condemning their own practice, and confirming our own. Their very names would look like the muster roll of an army. What reply can be made to a book like this?

*Memoir of the Life and Labours of the Rev. Samuel Marsden, of Paramatta, Senior Chaplain of New South Wales; and of his connexion with the Missions to New Zealand and Tahiti.**

SEVENTEEN years after the discovery of Botany Bay, by Captain Cook, the English government, swayed by the judgment of Sir Joseph Banks, determined to found in that locality a penal settlement. Various reasons weighed with them in this project. Transportation of convicts to that district would rid Britain of a dangerous class. A chance of a fresh start in life would be afforded them. The place was considered healthy. It was far distant from the mother country. It was thought to be sparsely populated. It was separated from the whole civilized world. Accordingly, in March, 1787, eleven sail, consisting of the frigate *Sirius*, an armed tender, three store ships, and six transports, having on board five hundred and sixty-five male and ninety-two female convicts, under Captain Arthur Phillip, the Governor of the New Colony, assembled in Portsmouth. In two months they left England for New South Wales, and after a tedious voyage of eight months arrived safely in Botany Bay. The Bay not proving so sheltered as Cook had represented, nor the country so inviting, the Governor pressed forward into a neighbouring creek marked in the imperfect chart of that time as a boat harbour, but which proved to be one of the finest havens in the world, in which a thousand sail of the line might ride in safety. Different coves of this harbour were examined with all possible dispatch, and the preference was given to one which had the finest spring of water, and in which ships might anchor so close to the shore that at a very small expense quays could be constructed where the largest vessels might unload. This was named Sydney Cove, and at its head the first rude outline of what was afterwards to be the metropolitan city was formed.

Six years after Governor Phillip had landed with his motley crew a young man was appointed by the government second chaplain in the new colony. He was of lowly origin. His friends were Wesleyans, and natives of Harforth, a village near Leeds. He had passed some time in the Free Grammar School at Hull, then under the direction of Dr. Joseph Milner, the church historian, and, aided by the Elland Society, a voluntary association

in Yorkshire for assisting promising young men who are candidates for the ministry among the Episcopalians, was then studying at Cambridge. Here he had become acquainted with Mr. Simeon, and through that gentleman's good opinion and Mr. Wilberforce's influence had been selected for the post already mentioned. His modesty, and his natural desire to finish his term of study, prompted him to decline the honour. The offer was repeated, and pressed upon him, when he replied "that he hardly dare accept it on any terms; but if no more proper person could be found he would consent." Samuel Marsden was ordained shortly after, and went down to Hull, with his bride, to take passage on board a convict transport, the only conveyance at that period for the distant colony.

"While at Hull, an incident occurred which shows to what an extent, even thus early in life, he possessed the art of gaining the respect and warm affection of those who knew him however slightly. While waiting for the sailing of the ship, he was frequently asked to officiate in various churches. One Sunday morning, when he was just about to enter the pulpit, a signal gun was heard; his ship was about to sail, and of course it was impossible for him to preach. Taking his bride on his arm, he immediately left the church, and walked down to the beach; but he was attended by the whole congregation, who, as if by one movement, followed in a body. From the boat into which he stepped he gave his parting benedictions, which they returned with fervent prayers and tender farewells.

"War was then raging with France, and merchantmen only ventured to put to sea in considerable numbers, and under the convoy of a ship of the line. It was late in the autumn of 1793 before they fairly set sail. His efforts to do good were commenced as soon as he got on board, and, notwithstanding the captain's hesitation about holding divine service on the Lord's Day, 'because he had never seen a religious sailor,' succeeded at length in gaining his consent. The ship's crew were, however, encouraged in their wickedness by their leader, and the young chaplain's 'righteous soul was vexed from day to day.' 'I am surrounded,' he says in his diary of this voyage, 'with evil-disposed persons, thieves, adulterers, and blasphemers.

* Edited by the Rev. J. B. MARSDEN, M.A., Author of the "History of the Early and Later Puritans," &c., 12mo, cloth, pp. 326. London: Religious Tract Society.

May God keep me from evil, that I may not be tainted by the evil practices of those among whom I live.' Early in the following year, 1794, they landed in Port Jackson, Mr. Marsden taking up his abode at the barracks of Paramatta, a few miles distant. Mr. Johnson, the senior chaplain retiring, Mr. Marsden was left in sole charge of the spiritual welfare of the infant colony. The state of morals in it was then deplorable. Oaths, ribaldry, audacious lying were common; marriage, and the sacred ties of domestic life were almost unknown; and those who, from their station, should have set a good example to the convicts and settlers, encouraged sin in others by the effrontery of their own transgressions. Here were difficulties that would have appalled most men. But for fourteen years he remained at his post, cheered by only occasional gleams of success, and rather a witness against abounding vice than a successful evangelist. Two circumstances in his public life soon raised about him a host of enemies, whose groundless charges were a source of distress at the very outset of his career, and continued to harass him the greater portion of his life. He was made colonial magistrate. He was engaged in cultivating a considerable tract of land. The first, said Lord Brougham, 'is the union of two offices to the detriment of both;' but in Mr. Marsden's case this was hardly true. His evenhanded justice, and his integrity often brought him into collision with the other magistrates, and occasionally even with the Governor. Again and again he would have resigned his commission, but was not permitted. The second circumstance was made the ground of severe and unjust accusations. He was charged with avarice and worldliness: and never were charges more untrue. Mr. Marsden had simply cultivated the hundred acres that the new Governor had allotted to him in common with every officer, civil and military, and had cultivated them so successfully that other land was offered, and by equal attention soon became the model farm of New South Wales.

"After an absence of fourteen years, Mr. Marsden returned to England. Here he learnt that the colony was in open revolt. 'Lord Castlereagh, the Colonial Minister, was quick to perceive the value of such an adviser on the affairs of Australia as Mr. Marsden, and encouraged him to lay before the Government a full statement of his views.' Seldom has it happened to a private individual to be charged with weightier or more various affairs, never perhaps with schemes in-

volving more magnificent results. As the obscure chaplain from Botany Bay paced the Strand, from the Colonial Office at Whitehall to the chambers in the city, where a few pious men were laying plans for Christian Missions in the Southern hemisphere, he was in fact charged with projects, upon which not only the civilization, but the eternal welfare of future nations was suspended. Nor was he unconscious of the greatness of the task. With a total absence of romance or enthusiasm—for he was destitute of imagination—he was yet fully alive to the possible consequences of his visit to his native shores, and intensely interested in his work. He aimed at nothing less than to see Australia a great country; and, with a yet firmer faith, he expected the conversion of the cannibal tribes of New Zealand, and the Society Islands; and this at a time when even statesmen had only learned to think of New South Wales as a national prison, and when the conversion of the New Zealanders was regarded as a hopeless task even by the majority of Christian men, and treated by the world with indifference and scorn.

Great and beneficial were the efforts he made for the Settlement of New South Wales. He felt that his immediate duty was to improve the convict population. Among other plans recommended to the Government were:—1. The permission of convicts' wives to accompany their husbands. 2. The remission of the sentence, if the convict was well-conducted, and a grant to him of land. 3. The discontinuance of the monstrous practice of placing men who were convicts, but who had become wealthy, on the magisterial bench. 4. Sending out practical mechanics and manufacturers to instruct the convicts. 5. Improving the breed of sheep, because he foresaw that Australia would become a great wool-producing country. 6. An additional number of clergymen, and three schoolmasters. 7. The formation of a female penitentiary, and 8. The establishment of a lending library. All these points were not conceded at once, but Mr. Marsden himself declares that 'the only object of his Mission to England was answered far beyond his expectations.' The Church Mission to New Zealand was mainly indebted to Mr. Marsden for its origin; and none laboured more zealously, as may be learnt from these 'memoirs,' for its success. A new and unexpected way was opened for the establishment of this Mission. The account is so novel that we cannot but give the leading

particulars. Mr. Marsden set sail in the ship 'Ann.' They had been some time at sea before Mr. Marsden observed on the fore-castle, amongst the common sailors, a man whose darker skin and wretched appearance awakened his sympathy. He was wrapped in an old great coat, very sick and weak, and had a violent cough, accompanied with profuse bleeding. He was much dejected, and appeared as though a few days would close his life. This was

DUATERRA, A NEW ZEALAND CHIEF.

"When the existence of New Zealand was yet scarcely known to Europeans, it was occasionally visited by a South Sea whaler distressed for provisions, or in want of water. One of these, the 'Arago,' put into the Bay of Islands in 1805, and Duaterra being fired with the spirit of adventure, embarked on board with two of his companions. The 'Arago' remained on the New Zealand coast about five months, and then sailed for Port Jackson, the modern Sydney of Australia, Duaterra sailing with her. She then went to fish on the coast of New Holland for six months, again returning to Port Jackson. Duaterra had been six months on board, working in general as a common sailor, and passionately fond of this roving life. He then experienced that unkindness and foul play of which the New Zealander has always had sad reason to complain. He was left on shore without a friend and without the slightest remuneration.

"He now shipped himself on board the 'Albion' whaler, Captain Richardson, whose name deserves honourable mention. He behaved very kindly to Duaterra, repaid him for his services in various European articles, and after six months cruising on the fisheries, put him on shore in the Bay Islands, where his tribe dwelt. Here he remained six months, when the 'Santa Anna' anchored in the bay, on her way to Norfolk Island and other islets of the North Sea in quest of seal skins. The restless Duaterra again embarked. He was put on shore on Norfolk Island at the head of a party of fourteen sailors, provided with a very scanty supply of water, bread, and salt provisions, to kill seals, while the ship sailed, intending to be absent but a short time, to procure potatoes and pork in New Zealand. On her return she was blown off the coast in a storm, and did not make the land for a month. The sealing party were now in the greatest distress, and accustomed as he was to hardships, Duaterra often spoke of the extreme suffering which he and his party endured, while, for upwards of three

months, they existed on a desert island with no other food than seals and sea fowls, and no other water except when a shower of rain happened to fall. Three of his companions, two Europeans and one Tahitian, died under these distresses. At length the 'Santa Anna' returned, and having procured a valuable cargo of seal skins, prepared to take her departure homewards. Duaterra had now an opportunity of gratifying an ardent desire he had for some time entertained of visiting that remote country from which so many vast ships were sent, and to see with his own eyes the great chief of so wonderful a people. He willingly risked the voyage as a common sailor, to visit England and see King George. The 'Santa Anna' arrived in the river Thames about July, 1809, and Duaterra now requested that the Captain would make good his promise, and indulge him with at least a sight of the King. Again he had a sad proof of the perfidiousness of Europeans. Sometimes he was told that no one was allowed to see King George; sometimes that his house could not be found. This distressed him exceedingly. He saw little of London, was ill-used, and seldom permitted to go on shore. In about fifteen days the vessel had discharged her cargo, when the Captain told him that he should put him on board the 'Ann,' which had been taken up by Government to convey convicts to New South Wales. The 'Ann' had already dropped down to Gravesend, and Duaterra asked the master of the 'Santa Anna' for some wages and clothing. He refused to give him any, telling him that the owners at Port Jackson would pay him in two muskets for his services on his arrival there; but even these he never received. Mr. Marsden's sympathies and indignation were aroused, and from Duaterra he learnt the history of his wrongs. The English sailors on the 'Santa Anna' had beaten him cruelly, which was the cause of his spitting blood. Mr. Marsden's English love of fair play would have led him to bring the master to account, but it was now too late. He soothed the afflictions, however, of poor Duaterra, assured him that he should be protected from insults, and that his wants should be supplied."

Kindness restored Duaterra. On arriving at Sydney, Mr. Marsden took him to his own house for six months, and taught him farming. He then wished to return to New Zealand, and embarked on board the 'Frederick.' The Captain, though the vessel passed within two miles of Duaterra's home, carried him to Norfolk Island, defrauded him of his share of oil, worth some £100, and there left him. A whaler found him on this island, naked and in great

want. He was brought to his warm friend, Mr. Marsden, and after a short stay, set out for his home; and to his great joy, was once more among his friends. Duaterra took with him from Sydney some wheat, which he speedily sowed. The neighbouring chief and tribes viewed with wonder the green ears and golden corn. The wild potatoe, fern, and a few other roots, were the only produce of the earth they were yet acquainted with, and when Duaterra assured them that his field of wheat was to yield flour out of which the bread and biscuits they had tasted on English ships were made, they tore up several plants, expecting to find something resembling their own potatoe at the root. They thought Duaterra was imposing on them. The field was reaped, and the corn thrashed, when this enterprising chief discovered to his mortification that he had no mill. A coffee-mill, borrowed from a trading ship, was tried without effect. The natives began to laugh and sneer. By and by, Mr. Marsden having bought the brig 'Active,' for Missionary purposes alone, came to New Zealand, and brought with him a hand-mill for grinding corn. Duaterra and friends assembled to watch the experiment, still doubting of the result; but when the meal began to stream out beneath the machine, their astonishment was unbounded; and when a cake was produced, hastily baked in a frying-pan, they shouted and danced for joy. Duaterra was now to be trusted; and telling his tribe that the Missionaries were good men, the first favourable impression was made on the savage Maories. Mr. Marsden and his companions were cordially received, and the Church Missionaries in New Zealand were soon at work."

THE FIRST SABBATH SPENT IN NEW ZEALAND is thus described by Mr. Marsden:—

"Duaterra spent the greater part of Saturday in preparing for the Sabbath. He enclosed about half an acre of land with a fence, erected a pulpit and reading-desk in the centre, and covered the abode either with black native cloth or some duck which he had brought with him from Port Jackson. He also procured some bottoms of old canoes, and fixed them up as seats on each side of the pulpit, for the Europeans to sit upon; intending to have divine service performed there the next day. These preparations he made of his own accord; and in the evening informed me that everything was ready for divine service. I was most pleased with this singular mark of his attention. . . . About ten o'clock on Sunday morning we prepared to go ashore, to publish for the first time the glad tidings of the Gospel. I was under no apprehension for the safety of the vessel; and

therefore ordered all on board to go on shore to attend divine service, except the master, and one man. When we landed, we found Koro Koro, Duaterra, and Shunghie, dressed in regimentals which Governor Macquarie had given them, with their men drawn up, ready to be marched into the enclosure to attend divine service. They had their swords by their sides and switches in their hands. We entered the enclosure, and were placed on the seats on each side of the pulpit. Koro Koro marched his men, and placed them on my right side, in the rear of the Europeans; and Duaterra placed his men on the left. The inhabitants of the town, with the women and children, and a number of chiefs, formed a circle round the abode. A very solemn silence prevailed—the sight was truly impressive. I rose up and began the service with singing the 100th Psalm; my very soul was melted within me when I viewed my congregation, and considering the state they were in. After reading the service, during which the natives stood up and sat down at the signals given by Koro Koro's switch, which was regulated by the movements of the Europeans, it being Christmas Day, I preached from Luke ii. 10. 'Behold I bring you glad tidings of great joy,' &c. The natives told Duaterra that they could not understand what I meant. He replied that they were not to mind that now, for they would understand by and by, and that he would explain my meaning as far as he could. It will be seen from the foregoing how desirable was the life of such a man for his country. Like Sebituana among the Makalolo, so Duaterra among the New Zealanders gave great promise of help to the cause of civilization and Christianity. But the many hardships of the New Zealander borne in quest of adventure had worn out his frame, and his end was near. He was by no means free from the superstitions of his countrymen, and yet there was some good thing in his heart toward the Lord God of Israel. In describing his last interview with him Mr. Marsden says, 'He appeared at this awful moment not to know what to do. He wished me to pray with him, which I did; but the superstition of his country had evidently a strong hold upon his mind. The priest was always with him night and day. Duaterra seemed at a loss where to repose his afflicted mind; his views of the gospel were not sufficiently clear to remove his superstitions; and at the same time he was happy to hear what I had to say to him. What horrors these poor people suffer when they come to die. Four days afterwards he was no more. His favourite wife,

Dahoo, was inconsolable, and, while Shurghie and his near relatives cut themselves with knives till the blood gushed out, she sought and found an opportunity of hanging herself at a short distance from the body of her husband. None of the natives seemed any way surprised at this. Her mother wept while she was composing the limbs of her daughter, but she applauded her resolution and the sacrifice which she had made for the man she so tenderly loved. Her father looked on with apparent unconcern. Two of her brothers smiled and said, 'It is a good thing in New Zealand. She will go with her husband.'

Mr. Marsden was gone back to Sydney, and when the news of Duaterra's death reached him he was at first overwhelmed and disheartened, but after a while bowed his head to the stroke. Duaterra was a noble specimen of human nature in a savage state. He was a true hero. Privation, danger and hardship had left, after their ten year's duration, his courage unbroken, his patriotism and enterprise unabated. Had he lived he would be Ulysses of his Ithaca, it might be its Alfred. He told Mr. Marsden, with an air of triumph, 'I have now introduced the cultivation of wheat into New Zealand; in two years more I shall be able to export wheat to Port Jackson, in exchange for hoes, axes, spades, tea and sugar. New Zealand will yet become a great country.' He made arrangements for farming on a large scale, and had formed his plan for building a new town, with regular streets, after the European mode, on a beautiful situation which commanded a view of the harbour and the adjacent country.

The Mission to New Zealand, over which Mr. Marsden watched so zealously, soon suffered other losses. Fresh wars broke out. The natives, restrained by his presence, threatened to kill and eat the missionaries now he had left. For months the affrighted band kept watch night and day. Their children were put to bed dressed, ready for instant flight, and their boat was always kept afloat, with its oars and sails in readiness. The storm blew over, and they still stood fast by their posts. The Wesleyans now joined them in their work, and towards them the senior chaplain of New South Wales showed all Christian kindness. He spent much time and no little money in ministering to the welfare of New Zealand. Seven separate visits were paid by him to the New Mission Locations, and on every occasion he was received with the greatest respect by the natives. He slept among them without harm, travelled

through their wildest districts in safety, and was their arbitrator in quarrels, their peacemaker in war, their staunch and unselfish friend to the day of his death. The Maories, as the New Zealanders are called, are noble savages of considerable mental power and great perseverance and enterprise. They are quick to perceive and as prompt to execute. Indeed Mr. Marsden thought them the very highest in the scale of savage men, whose equal can only be found in Grecian fables. One dream of his life was, to unite the Maori nation under one chief, form a code of laws for their government, and so gradually move them into civilization. But two causes prevented the realization of these dreams, the number of warlike independent chiefs, in New Zealand, and the baneful example of European traders and settlers. Mr. Marsden's last visit to New Zealand, as an old and venerable man of seventy-two, was very affecting. The native Christians received him with tears of joy, the heathen population welcomed him with the firing of muskets and rude war-dances. One chieftain sat down upon the ground before him, gazing in silence without moving a limb or uttering a word for hours. When gently reproved for what seemed a rudeness he replied, 'Let me alone. Let me take a last look. I shall never see him again.' Mr. Marsden, while striving to do good abroad, did not forget his own sphere of labour.

General Macquarie, the Second Governor of New South Wales, though an able commander and one anxious for the good of the colony, acted with grinding despotism which Mr. Marsden was not slow to oppose. The Governor sought to dictate what doctrines should be preached, what hymns sung, and persisted also in giving out secular notices of an improper character during divine service. Mr. Marsden ultimately triumphed. He was faithful to his Master, 'reproved, rebuked, and exhorted, with all long-suffering.' His forty-four years' labour in the colony was not without fruit. 'If he had done nothing else for Australia,' says his biographer, 'than introduce Merino sheep with a view to the growth of wool, he would have been one of her greatest benefactors.' But this was not the only part of his claim to that honourable distinction. He did more than any one man to secure integrity on the bench, faithfulness in the pulpit, and Christianity among the people. He was ever ready 'to do good and to communicate.' Many an aching heart did his soothing counsel relieve, many a needy hand did his benevolent and unostentatious gifts

more than fill, many a burdened conscience did his words, both publicly and in private, lead to the Lamb of God that taketh away the world's sin. The death of such a man cast a dark shade over the colony, and esteem for his virtues sought some mode of public expression. Hundreds joined the funeral cortege, and all voices, save that of a croaking priest, united to honour his memory. A handsome church, at a cost of some £6,000, is his public monument. For particulars of his career we must refer our readers to the 'Memoirs' themselves, written by a gentleman of the same name, though, as it appears from the preface, not of the same family. The Life and Memoirs of the Rev. Samuel Marsden shew us, in a striking manner, how much a good man who is consistent throughout his course may readily achieve. He had no rare gifts. He was destitute of genius. He lacked the power which some men gain

from an enthusiastic temperament. He had but little learning. Two things, however, he did possess, and in an eminent degree. He had a strong will. He had a faith in Christianity equally strong. The one influenced the other. Christian truth supplied the motive that guided and controlled his decision of character, if it did not altogether create it. He accomplished so much because his purpose was simple, his will strong, and his faith unwavering. All the ends he aimed at were his country's, his God's, and truth's.

It would hardly be doing justice to his memory if mention were not distinctly made of his kindness to Christian Missionaries of all denominations, and especially if no reference were made to the honourable position he occupied, that of confidential adviser and sincere well-wisher to operations in Australasia, both of the Wesleyan and London Missionary Societies.

Correspondence.

THE PUBLICATION OF THE WHOLE WORKS OF THE LATE REV. DAN. TAYLOR.

MR. EDITOR.—It seems to me exceedingly desirable that the whole works of the late Rev. D. Taylor should be published in one volume. Many of our churches know next to nothing in relation to "Denominational Consistency" as presented in the "Letter to the Churches," by the Rev. J. Preston; while some of our ministers are in entire ignorance of the works of the great man, who devoted his long life to the promulgation of those principles upon which such "consistency" should be founded.

Many of our ministers possess the works of A. Fuller, and would be glad to have those of D. T., that they might

see both sides of the controversy in which the two divines were engaged.

Is there no enterprising publisher either in or out of our body, who will undertake this work? Will the denomination support such an one?

Hoping to hear further upon this subject, I am, dear Sir,

Yours truly,

ONE WHO WOULD LIKE TO
POSSESS THE WHOLE WORKS.

*** Many years ago a proposal of this kind was made, and failed, we believe, for want of sufficient encouragement.—ED.

ON SPIRIT RAPPING.

DEAR SIR.—A few evenings since a woman came to my house, when something like the following conversation took place. Knowing she had a son who was sick I enquired how he was getting on.

"Well," she replied, "if there is any truth in table rapping my son will get better."

"Indeed," I said, "have you been trying table rapping on purpose to know that?"

She answered, "We have."

I said, "You surely do not believe such nonsense as that?"

"Yes but I do," she replied, "and if you had seen what I have you would believe it too."

I remarked that, I might perhaps be made to believe that the table moved, but I thought it would be very difficult to make me believe there were any spirits present except those which were in the flesh.

She then described minutely the method of raising the spirits and concluded by observing that the air was filled with them, and, besides, that either her spirit or mine might leave our bodies, and travel we know not where.

I then tried to impress upon her mind such notions were both unscriptural and wicked, and during the remainder of the evening I pondered on the folly and ignorance of mankind.

Before retiring to rest I took up he

General Baptist Magazine for July, and accidentally opened to an article headed "Ministering Spirits." Here I thought I should meet with something very different from the superstitious notions I had been listening to, and began to read it with avidity, but when I had finished it and had noticed particularly the offices which the writer said were performed by departed spirits, I began to wonder where we were drifting to.

Now, Mr. Editor, I am what you would call an unlettered man, but I should like to be a bible christian, and have all my hopes and aspirations founded on the word of God; such being the case will either you or any of your correspondents favour me with an answer to the following queries:—

1st.—Is there any passage in the scriptures which warrants us in believing that the Divine being ever employed a disembodied spirit to communicate any of His messages to man?

2nd.—Is there any passage of scripture which warrants us in believing disem-

bodied spirits are hovering near us, or in any way influencing our actions?

3rd.—If it can be proved that they are so employed, will it be wrong to thank them for their assistance, and pray to them for more of their aid?

4th.—If it can be proved that they are not so employed, is not the indulgence of such mystical fancies calculated to increase superstition, and divert the mind from our blessed Redeemer, who should be to us All in All? N. F.

Queenshead,

August 15th, 1858.

*. We cheerfully insert the remarks of our esteemed correspondent. That all "Spirit Rapping" is a poor delusion we have no doubt. The poetry referred to does not, we opine, favour it. As to the blessed angels, "Are they not all ministering spirits, sent forth to minister for them who are heirs of salvation?" "The angel of the Lord encampeth round about them that fear Him and delivereth them." EDITOR.

STRICT AND FREE COMMUNION.

MY DEAR SIR,—I am quite sure that you are the friend of enquiry and investigation. Full and free and fair discussion you encourage, especially, as to matters pertaining Christianity. Convinced of all this, I ask through you, your readers to turn to page 344, of last month, to look at THAT, and then to look at THIS, and see Acts ii., 41, 42.

I am, my dear brethren,
Louth, Sept., 1858. J. K.

KETTERING.—During the period when it (the baptist church) practiced open communion, it enjoyed a very small measure of prosperity, and, that since its adoption of strict communion, the baptists in Kettering have increased fourfold. Not a single member was added between May, 1744, and April, 1755. In 1771 it contained forty-nine members. Mr. Fuller became its pastor in 1783, and at his death, in 1815, the number of members was one hundred and eighty. Mr. F. was a firm advocate of strict communion.

LEIGHTON BUZZARD.—A strict communion church, consisting of fifty-five members. Many of them, it is said, regret the time when the church in Lake-street became open communion, and look upon that day as the beginning of sorrows.

BURTON-ON-TRENT, STAFFORDSHIRE.—In 1839, it had fifty-one members; in 1841, after changing its practice, only forty-four.

COLLINGHAM, NOTTS.—This church practices open communion. In 1839, it had ninety members. 1843, eighty only.

DORCHESTER.—The church reduced to the lowest ebb, it was composed of baptists and paedobaptists, is reduced to a state of utter inefficiency, without heart or energy. Its pastor left, with a desire never again to become a pastor of a mixed church.

WALES.—The baptists here have increased in the last fifty years, nearly three times as fast as in the counties where mixed communion prevails.

The Rev. Jos. Kinghorn thus writes on mixed communion:—"Relaxation marks it in every instance; that in its course it spares neither the doctrines, nor the ordinances, nor the discipline of the gospel, but spreads like a pestilence, corruption and desolation wherever its full influence extends. Ask what are its effects as to baptism; these facts reply aloud, that it degrades it, makes it of light esteem, consigns it to an ignominious silence, exposes it to the bitter and aggravated reproach. Ask what are its effects as to the doctrines of the gospel, and they reply, 'to sap every pillar, to undermine every base, to tear up every cornerstone from the foundation, and to leave the whole pile an awful wreck!'"

Obituary.

MR. WM. GAUNT died at Rocester, Staffordshire, on Saturday, July 24th, 1858, in the 80th year of his age.

For a considerable portion of his life he followed the course of this world, living without God and without hope. Principally through the influence of his youngest daughter (an Obituary of whom appeared in this Magazine for the year 1839, page 275.) he was induced to attend our chapel, and has often referred to the manner in which during his early attendance he crept under the edge side in going to the House of God to avoid the observation of his fellow men. He was thus mercifully brought under the influence of the gospel, was led to see and lament the folly of his past life, and to seek a saving acquaintance with divine things. He was baptized in August, 1834, on the day in which the Baptist Church, in this village was formed, and continued a member up to the time of his death. He was very regular in his attendance upon the means of grace until a few months before his death, when illness and infirmities prevented him from going to the House of Prayer with that diligence and regularity which had characterized the whole of his christian profession. He was able to follow his employment till within four months of his death, when increasing infirmities obliged him to desist from exertion. His affliction was at times severe, but his mind was mercifully supported by a covenant-keeping God. In his affliction he realized God's presence and blessing, and was enabled to rejoice in the consideration that if this, "The earthly house of his tabernacle was dissolved, he had a building of God, a house not made with hands, eternal, in the heavens."

One Sunday morning, while being attended to and comforted by his daughter, while in great agony, he suddenly rose up in bed and repeated the whole of the hymn beginning,
 "Bless'd morning, whose young dawning days."

His last breath was literally spent in prayer, and without a sigh or groan he fell asleep in Jesus, and passed into the world of spirits. "Blessed are the dead who die in the Lord." J. S.

ALICE ROBERTS was brought to a knowledge of the truth through the labours of Mr. R. Ingham, and was baptized, and became a member of the church at Tetley-street, March 7th, 1841. Since then she has followed the Lord humbly, zealously, prayerfully, and believingly. She was characterized for regularity in her attendance upon the means of grace, and for an earnest desire to promote the divine glory. Her end was somewhat unexpected. She was only confined to her home about a week. She bore her affliction with great resignation, and was only anxious that Christ might be magnified in her body whether by life or by death. On the 16th of March, 1858, she calmly fell asleep in Jesus, realizing no doubt that "to die is gain." Her death was improved to a good congregation on Lord's Day evening, March 28th, from Mark xiv. 8, "She hath done what she could." B. W. B.

MARY TERRY (formerly Holsworth) was born in Quaker-lane, near Bradford, April 14th, 1828; died May 29th, 1858. She was induced to flee from the wrath to come in connection with some revival services held in Tetley-street Chapel in 1844. On the 2nd of June in the same year she was baptized by Mr. Ingham, and became united with the church. In 1850 she was united in marriage to our brother James Terry, who is now one of the deacons of our church, and who is left to mourn over her loss. During the last four or five years of her life she was much afflicted, and hence was not able to attend much upon the means of grace; but her former history was characterized for punctuality, regularity, &c., and everything the church could wish.

Intelligence.

CONFERENCES.

THE WARWICKSHIRE CONFERENCE was held at Birmingham on Monday Sept. 13, 1858. There was no service in the morning. The Secretary preached in the evening. At the business meeting in the afternoon the Rev. G. Cheattle presided. There was a good attendance both in the afternoon and in the evening. All the

churches reported except Wolvey. The reports were hopeful and encouraging. Baptized 19, candidates 22. The business related chiefly to the Home Mission. It was resolved:—

1. That the several sums already received on behalf of the Home Mission debt be handed over at once in part pay-

ment thereof, and that the brethren appointed to collect the contributions be requested to continue their services until the whole amount is raised.

2. That we deem it very desirable that the Home Missionary Society of this district, usually called the "Barton District," be resuscitated and re-organised.

2. That the Revds. W. Chapman and T. Goadby, with W. Crofts, Esq., of Wolvey, be requested to write to churches in the district, or where practicable, to visit them, to urge upon them the importance of the re-establishment of this Society, and to invite those churches that are not represented in this Conference to send two or three delegates to our next Conference, to take part in our deliberations for this object.

The matter of the formation of a Foreign Mission Auxiliary was deferred. The next Conference to be at Coventry on the second Monday in January. The Rev. G. Cheatle, of Birmingham, to preach in the morning, or, in case of failure, Rev. C. Burrows.

THOMAS GOADBY, Secretary.

THE MIDLAND CONFERENCE assembled at Hugglescote, on Tuesday, Sept. 21. Mr. J. F. Stevenson, B.A., of Nottingham, preached in the morning from Mark. viii. 36, "For what shall it profit a man if he gain the whole world and lose his own soul?" Mr. Bott, of Barton, presided over the business meeting in the afternoon, and Mr. Kenney, of Burton, prayed. The attendance was good, and the reports from most of the churches very encouraging. One hundred and sixty-eight had been baptized since the Whitsuntide Conference, and seventy remain as candidates. It is greatly to be regretted that as at the last meeting so at this—*sixteen* churches sent neither a written nor verbal report. It would add greatly to the interest of the next, if re-

ports were sent from all the churches. The minutes of the last Conference were read—

1. *Case from Mansfield.* It was reported that the advice given in this case had been acted upon.

2. *Case from Vine Street, Leicester.* This case was referred by the Association to the Midland Conference. The church is in pecuniary difficulties, and asked for advice. Resolved,—That, sympathizing with the friends at Vine Street in their present critical position, this Conference recommends the churches to afford them ministerial aid on the plan adopted towards the church at Longton, till the December meeting.

3. *Extinct Churches.* Following the recommendation of the last Association in the matter of extinct churches, it was Resolved :

(1.) That this Conference report to the next annual meeting that the church at Uppingham is extinct.

(2.) That a committee be appointed to make enquiry as to the Northampton church and the chapel still belonging to the Connexion in that town, and report to the next Conference.

(3.) That the Secretary of the Conference, and Mr. Taylor, of Kegworth, be the committee.

(4.) *Australian Missions.* That Messrs. J. F. Winks, J. Goadby, and J. C. Pike, be requested to act as a committee to enquire into the nature of the offer to the Connexion made by a General Baptist friend in Tasmania, and report at the next Conference.

The next Conference will be held at Mansfield Road Chapel, Nottingham, on the last Tuesday in December (28th); Mr. Goadby, of Loughboro' to preach.

Mr. J. Stevenson, M.A., of Derby, preached in the evening.

JOS. J. GOADBY, Sec.

ORDINATIONS.

ANNIVERSARY SERVICES AND RECOGNITION TEA MEETING, NEW LENTON.—On Lord's day, Sept. 19th, two sermons were preached in the Baptist Chapel; in the morning by our Minister, and in the evening by the Rev. J. F. Stevenson, B.A., Mansfield-road, Nottingham. On the following day, a recognition tea meeting was held, in connection with the settlement with Rev. J. J. Goadby as pastor. Addresses were delivered by the Revds. W. Underwood, on the constitution of a Christian church; J. Goadby, Loughborough, on the duties of a pastor; J. Matheson, B.A., (Independent,) on the relation between minister and

people; H. Hunter, on the conduct of the congregation towards strangers; W. R. Stevenson, M.A., on the relation of the church to the school; Rev. Stevenson, B.A., on the Christian indulgence due to young ministers. The service was one of solemn interest. A deep religious feeling pervaded the meeting. May God bless the union thus formed. Z.

BARTON FADIS.—The Rev. T. Holroyd was solemnly set apart to the pastoral office on Thursday, Sept. 16. Rev. E. Bott, the senior pastor, read the scriptures and prayed. Rev. J. Goadby, of Loughborough, delivered a discourse on the

constitution of apostolic churches and the evils of departing from their order. Rev. R. Kenney, of Burton, proposed the usual questions, the Rev. E. Stevenson, of Loughborough, offered the ordination prayer, and the Rev. T.

Stevenson, of Leicester, gave the charge to the minister. In the evening, the Rev. H. Hunter, of Nottingham, preached to the church. There were several ministers present, and the congregations were large, attentive, and deeply interested.

BAPTISMS.

STALYBRIDGE.—On Lord's day, June 20th, ten dear friends were baptized in the General Baptist Chapel, by the Pastor of the church, after a sermon on Christian activity. The spacious chapel was well filled on the occasion. May the Lord pour out His spirit on all our churches.

BILLESDON, LEICESTERSHIRE.—On Lord's day, August 29th, after a suitable discourse on the subject of Christian baptism, Mr. Finn baptized one male and three females. One of the female candidates is a member of an Independent church in the neighbouring village, but was led by strong convictions, thus to be "buried" with her Lord in baptism. In the afternoon, Mr. Finn administered the Lord's supper unto us, and we had the pleasure of receiving three of the newly baptized into fellowship. "Truly God is good to Israel," and although our church has long been in a low state, we believe that better days are dawning, and that the Lord is reviving His work amongst us.

PETERBOROUGH.—On Lord's day, Aug. 29th, two candidates were baptized, and were afterwards received into the church.

NOTTINGHAM, Stoney-street.—On Lord's day, September 5th, sixteen dear friends were baptized by our Br. Lewitt. Three of whom join other churches in the town, not belonging to our denomination. The remaining thirteen were received into the fellowship of the church in the afternoon. At the baptism in the morning, the congregation was an unusually large one.

B. W. Y.

RIPLEY, DERBYSHIRE.—On Sunday evening, September 12th, four young people were baptized by Mr. Clifford, from the College, Nottingham. Three of these friends are scholars in our Sabbath school.

R. A.

SHEFFIELD, Barker Pool.—On the 5th of September four persons were baptized at the Public Bath, and with one friend who had been previously baptized, were added to the church. An impressive address was delivered by one of the candidates, at the water side. D. T. J.

ANNIVERSARIES.

MELBOURNE, DERBYSHIRE.—On Lord's Day, Aug 29th, 1858, the Rev. W. Gray, of Ashby, delivered two excellent sermons in the Baptist Chapel, Melbourne, and on the following day upwards of two hundred persons had tea at one shilling each in the spacious school-room adjoining the chapel. After tea, a large and spirited meeting was held in the chapel. The Rev. T. Gill was in the chair—Mr. J. Earp prayed—and very effective and earnest addresses, on the revival of religion and kindred themes, were delivered by the Rev. G. Needham, of Castle Donnington; W. Gray, J. Fletcher, Independent; and Mr. John Adcock, Wesleyan. The addresses were interspersed with suitable selections of sacred music, well executed by the choir of the chapel. Miss Earp presided at the organ. Other denominations were well represented at these services, giving a pleasing proof of the kindly feeling existing between the different sections of Christians in the town. Nearly all the trays were furnished gratuitously by members of the church and congregation, and the proceeds were several pounds in advance of last year.

BESTON.—On Lord's Day, Aug. 29th, two sermons were preached in the General Baptist Chapel, Beeston, afternoon and evening by the Rev. W. Underwood, Principal of the Baptist College, Nottingham; and on the following Monday afternoon, a tea meeting was held in the school-rooms, at which 150 sat down; a service was held in the chapel in the evening, when the Rev. G. Dickenson, Wesleyan, of Nottingham, preached. The Sunday and the Monday evening services were crowded, and the collections amounted to the liberal sum of £16.

T. N.

BILLESDON.—On Monday, Aug. 30th, we had our annual tea meeting, for the purpose (this year) of liquidating the expenses we have recently incurred by new flooring, and otherwise improving our school-room. Upwards of 100 sat down for tea, and we are happy to state, that after highly interesting addresses from the Rev. J. Wigg, Mr. Finn, Mr. Narracott, and other Leicester friends, the whole of the expenses (amounting to more than £15) was cleared off.

STALYBRIDGE—Wakefield Road Chapel. A tea meeting was held in the school-

rooms of the above chapel, on the 4th of September, to aid in the liquidation of the debt. The number which attended was larger than on any former occasion. The proceeds of the tea party and the subscriptions of friends amounted to £31 6s. 1d. We are thankful to say that the debt has been reduced every year since the opening of the chapel, without any assistance from friends not connected with us. The meeting was afterwards addressed by the pastor of the church, and Messrs. J. Woolley, J. Heap, J. Brooks, and Abel Brooks. We desire to thank God and take courage, hoping to see the day when we can say, "The incumbrance is gone."

FORNCETT.—We had our harvest thanksgiving tea meeting, and Sabbath-school Anniversary, on Tuesday Sept 7th, and the gathering was very extraordinary. The chapel was most tastefully ornamented with mottoes and flowers, and an overpowering effect was given by a large chandelier, unexpectedly brought to be suspended in the centre. Tea was given to about sixty children, the largest number we ever had crowded into the chapel, and all were astonished at the order and enjoyment which prevailed. After tea the chapel was filled in every part to listen to some excellent addresses. It was the most interesting meeting we ever met with. "The Lord hath done great things for us." Yours,

G. MADDEYS.

HATHERN.—The anniversary sermons at this place were preached on Lord's Day, September 19th, by Mr. Marshall, of Loughborough, when collections were

made towards reducing the chapel debt. The congregations were excellent, and the preacher delivered two very useful and instructive discourses. On the following Monday evening a tea meeting was held, which was well attended, and afterwards addresses were delivered by Mr. Coddington (chairman), Mr. Hemstock, of Sutton; the Rev. W. Satchell, Wesleyan superintendent, and Messrs. Marshall and Baldwin, of Loughborough. The chapel was tastefully decorated, and with its crowded congregation presented a very pleasing appearance. The friends at Hathern regard this as the most interesting and encouraging anniversary they have ever held. The proceeds of the services were £7, and the remaining debt is £30.

ASHBY-DE-LA-ZOUCH.—Our school sermons were preached on Lord's Day Sept. 12th, 1858, by the Rev. H. Hunter, of Nottingham. Congregations good and collections £17.

LOUGHBOROUGH, Barter-gate.—On Monday, the members of this church enjoyed a very highly social tea meeting. Its object was to express, not only the genial sentiments which usually pervade such meetings, but also the grateful affection of the church to its pastor, the Rev. Ed. Stevenson, who has for so many years presided over it. Prayer, hymns, and numerous animating speeches, alternating with cheerful conversation, realized the fullest development of a Christian social meeting. No charge was made, but a voluntary contribution besides paying all expenses, added two guineas to the funds of the church.

MISCELLANEOUS.

JUBILEE SERVICES, AUSTREY.—On Sunday the 29th, and Monday, the 30th, the friends here assembled to celebrate the jubilee of the formation of the Church. Mr. Winks, of Leicester, preached on the Sabbath, when he gave a very interesting account of the ancient Jewish Jubilee. The congregations were good and attentive. On Monday, afternoon, about 150 persons took tea in the chapel, after which a public meeting was held, and the spacious chapel was well filled. Mr. Derry, of Austrey, opened with prayer, and Mr. Goadby, of Ashby, (who in conjunction with other friends has supplied the church since the decease of their late pastor, Mr. Barnes), read an interesting account of the rise and progress of the General Baptist cause in that place; giving an outline of the late Mr. S. Deacon's sermon at the first baptism at Austrey, and of his address at the formation of the church, in

1808. From the account read it appeared that the Rev. J. Goadby was the first Baptist minister who preached at Austrey. This was in May, 1802, from 1 Tim. i. 15. At first considerable opposition was manifested to the preaching of the word by the farmers of the village, and the friends had to endure many petty annoyances; still they persevered in their efforts, and ultimately they succeeded in forming a church, and building several chapels in the neighbourhood, where preaching was regularly conducted. During the ministry of their late pastor upwards of 450 were baptized and added to the church. After reading the short history which had been prepared, Messrs. Holroyd, of Barton, and Winks of Leicester, delivered very interesting addresses. The doxology was then sung, and Mr. Holroyd concluded the meeting with prayer. This was, perhaps, one of the most interesting

meetings held in connection with Austrey for many years past. The friends appear united and striving together for the faith of the Gospel, and some few additions are from time to time made to their number. May the great head of the church smile on their efforts and crown them with success.

A.

COMMENCEMENT OF THE SECOND SESSION OF THE GENERAL BAPTIST COLLEGE, NOTTINGHAM.—At ten o'clock on Thursday morning, the 26th of August, the students commenced the session. The young men assembled in the dining-room. Mr. Stevenson, the Classical Tutor, gave out a hymn, and read a portion of scripture. He then presented prayer to God on behalf of the young men and the Tutor residing amongst them. Mr. Underwood, the Theological Tutor, then gave the students a very suitable address as to their manners, the importance of simplicity and earnestness in their preaching, and making the salvation of souls the great object of their ministry. Mr. Stevenson then gave a short address on the importance of cultivating a spirit of seriousness, at the same time blending it with cheerfulness. I said a little to the young men on the same subject, but especially on the importance of private prayer, having seasons set apart for this holy and hallowing exercise. I then concluded with prayer. The meeting, altogether, was exceedingly interesting. There were seven students present. May the Great head of the church smile upon the Institution, and bless both tutors and students.—Amen. H. HUNTER.

2, Peel Street, Nottingham,

Sept. 8, 1858.

The Melbourne Evangelical Alliance.

PRACTICAL EXHIBITION OF CHRISTIAN UNION.—The writer of the following has entered into particulars because he has been repeatedly requested to do so. Some three months ago, a few of the leading friends of religion in Melbourne, impressed with the importance of Christian union, and the necessity for the outpouring of the spirit and the revival of religion, conferred together on the best means of attaining these ends. Their views were found to be in hopeful harmony; and, after seeking the divine guidance and blessing, it was agreed unanimously to commence forthwith in the Melbourne Athenæum, a weekly "UNITED PRAYER MEETING," to be held on Tuesday evenings at eight. And also a weekly "OPEN AIR PREACHING SERVICE," to be held on the Sabbath at five P.M. A small committee was formed of ministers and others representing the Wesleyan, Independent, and Baptist churches

in the town; and, under their direction the two weekly services were commenced immediately, and are still continued with cheering results. The devotional meeting conducted by a minister or layman occupies one hour; the large room is generally filled, sometimes crowded. After opening himself, the leader gives out one or two verses at a time, and two brethren pray between the singing; the exercise being left to the spontaneous willingness of those present, the only condition being, that they do not occupy more than three or four minutes each. Thus, besides hearing the song of praise some six or seven times, from eight to ten on the average pray within the hour. In the Lord's Day service three persons engage, the preacher being provided by the different churches in rotation—and in these delightful exercises, deacons, regular ministers, class readers, and occasional preachers are interchangeably and happily engaged. At both the weekly services the congregations are uniformly large, and the attention marked and serious. Many are brought together who have not been accustomed to meet with Christians in their social gatherings, some of these from among the least hopeful sections of the community, and we doubt not, that besides the large augmentation of spiritual enjoyment already realized by Christians, many will be converted from the error of their ways.

Encouraged by evidences of divine approval and the increase of brotherly attachment, the committee arranged, a short time ago, to hold a "UNITED ORDINANCE SERVICE." From the various pulpits in the town it was announced that on Lord's Day, August 22nd, the Lord's Supper would be administered in the large room of the Athenæum, and that all members of Christian churches in the town and neighbourhood were eligible to attend. The plan was successful. The place was full. And at three o'clock, P.M., on that Sabbath, as one of the speakers observed, "such a scene was presented as had never before been witnessed in the history of religion in Melbourne." Mr. John Adcock, Wesleyan, prayed at the commencement, and afterwards assisted in the distribution of the elements; the Rev. T. Gill, Baptist, read the Scriptures, and gave a suitable address on "Brotherly Love;" the Rev. J. Fletcher, Independent, prayed, and spoke feelingly on "Christian Obligations and Fellowship;" and Mr. J. Earp and the Rev. J. Lewitt, of Nottingham, afterwards prayed. A rich "Unction from the Holy One" pervaded the entire service, and all present seemed happy and

united as children of the same Father and heirs of the same inheritance.

Tears of joy started into many eyes when the large assembly rose to sing the parting hymn, beginning thus—

"Come, Christian brethren, ere we part,
Join every voice and every heart,
Our solemn hymn to God we raise,
One final song of grateful praise."

May many in other localities be in-

duced by this plain statement to do likewise!

SHEFFIELD.—On Sunday evening, September 19, a very solemn and impressive discourse, in reference to the sad calamity at the Surrey music hall, was preached by the Rev. H. Ashberry, in the vestry hall, Cemetery-road, to a large and attentive congregation, many going away who could not gain admittance.

Notes of the Month.

ECCLESIASTICAL.

Sept. 23.—The most remarkable event of the Romanist party during the past month is the progress of Dr. Wiseman (Cardinal) through Ireland. He has lectured, preached, been fêted, abused Protestantism, and concluded by bestowing his "benediction" on kneeling multitudes on the beach, as he departed. Ireland, according to Papists, is the "Isle of saints!"

Whether it be correct to place Mormonism among "ecclesiastical" entities may be doubted. It is pleasant, however, to report that its end seems to be near. The United States army and reporters have opened the way for the break up of this vile tyranny, and the emancipation of the poor people who have been its victims.

The reviving of "the Confessional" by puseyite clergymen is awakening indignation and alarm throughout England. The poor salaries of curates also has been the burden of several leaders in the "Times." Another daily paper seems involved in an interminable controversy about marrying a deceased wife's sister.

Several Independent ministers have already sailed for Australia. The need for spiritual help in those distant colonies is very pressing.

The British correspondent of the "Morning Star," the paper belonging to our American brethren, reports the General Baptist Churches in England as "Free Communion." The practice is spreading among our churches, but all have not adopted it.

GENERAL.

News is slow. A very great dearth is complained of in the papers. France has been compared to a smooth lake, the touching of whose surface with a wild fowl is "an event!" Yet there are many things that deserve jotting down in our monthly notes. Our harvest, and that of Europe, is "above an average." There is less than this in America, but the last year's stocks are far from being

exhausted. There is "bread enough and to spare," thanks to a munificent providence! The Atlantic cable has been feeble and silent in its utterings. Whether the "fault" is occasioned by the peculiar construction of the cable or not remains to be proved. While our American friends are frantic with joy at the union by the telegraph, alas! its words cease. But the thing *will* be done now. Both governments must take it up and do it. Let them construct several lines, and go on till the work is perfect. Money is nothing in comparison with such a work.

The "Great Eastern" will, it is hoped, soon be fitted up. £640,000 have already been spent on her building. £300,000 more are wanted to complete her fittings. When done, she will take, it is supposed, some thousands at once as smoothly over the ridges of the Atlantic waves, as if she were sliding over a level surface; her great length enabling her to cross three waves at once. The hint given last month about China is confirmed. Peace is made with the Emperor, which provides for religious freedom, &c. But the "Braves" at Canton are yet giving great trouble to the English. It may be that the full power of the Emperor has not yet been conveyed so far south. A bronze statue to Sir Isaac Newton, the great philosopher, was inaugurated at Grantham on Tuesday, Sept. 21. Lord Brougham delivered a most learned, affectionate, and eloquent speech on the occasion. It was a grand occasion. Several men of great "mark" were present, and the inhabitants of Grantham felt that the honour of being the cradle of the greatest of men was no mean thing. The news from India is, on the whole, good. The country is becoming pacified. Nana Sahib is still in the field. The report has been rife that Lord Derby was selling off his racing stud, and that the premier was leaving the turf for politics. The sale is represented as a "sham" to get rid of his rubbish; his best horses being "bought in" at sporting prices. Toxophilite, to wit, at £3,000 guineas! If the premier

turns thus, his reputation and his government will sink. His abettors are striving to prove by their speeches that they are more liberal and less averse to progress than the Whig Lords. They will succeed in this, because it is true. More perfect obstructives and aristocrats than Lords Palmerston and Russell we do not expect to find at the head of an English Cabinet. Their sun is set. There have been large floods in Ireland in consequence of the recent rains. The comet, now visible in the North West, it is supposed will equal in brilliancy that of 1811. It will be seen until towards the end of October. An American war-frigate has captured an American slave-ship and taken the prize to their coast. The poor negroes were wanted by the "gentlemen" of the south, but the President will send them to Liberia. The New York rabble have burnt down the Quarantine Hospital on Staten Island. Many of the sick were cruelly exposed and endangered. The yellow fever prevails in New Orleans and the region of the south. It is reported that the poor afflicted King of Prussia has

been induced to consent to a formal act of abdication in favour of his elder brother. He still retains his title, while the Prince of Prussia will be Regent. It has been expected that diplomatic relations with Naples would be resumed on the part of England and France; but hitherto the stupid self-willed Bourbon has not come to terms. Turkey is going through trouble arising from the extreme extravagance of the Harem and the Sultan's family. A seventh part of the whole revenue has been expended at Court. The Russians have defeated Schamyl in the Caucasus. Holland is prospering; Austria is about to reduce her army. Abdalla Pacha, the ex-Minister of Finance in Egypt, with several others, have been condemned to the galleys, for heading the late conspiracy against the Viceroy. Their frantic hate of Christians and the Court favour to them were the causes of their crime. There seems to have been an unusual number of railway accidents and destructive fires during the past month.

Missionary Observer.

EXTRACTS FROM NOTES OF A MISSION TOUR, IN
JANUARY, 1858, BY MISS HARRISON.

Continued from page 364.

When Mr. S. had exhausted himself he came home, had tea, and then returned to the conflict. Mr. Brooks and the native preachers had been working hard in the meantime. They all returned to the tent about nine o'clock thoroughly exhausted. The festival by this time was at its height, and the noise baffles all description. Sleeping that night was out of the question, and we all arose feeling worse than when we went to bed. The next day tracts were given away to hundreds, and many a prayer followed them that the priceless truths then put into their hands might prove the means of leading them from darkness to light. We rose next morning at four o'clock and went about two miles. While breakfast was preparing I went with Mr. Stubbins to see an old Boishnob, more than 115 years of age; he was lying on a raised verandah, and a woman was worshipping him. As soon as Mr. S. spoke another Boishnob came out, a disgusting creature as nearly denuded of clothing as he could be to have the least on. Directly the poor woman saw him she went down at his

feet and put her head to the ground. It seems almost beyond belief that people can be so infatuated. Mr. S. had a long talk with the old man, and when he called him a sinner a Brahmin who stood near said "Do you call him a sinner? Why he is the lord of creation." In the evening the garries with the large tent came up, and it was soon pitched for the night. After a refreshing sleep we arose very early for our next march of eighteen miles, we reached between eleven and twelve o'clock, but tired and hungry. We found a shady bungalow and plenty of water, but our appetites were not appeased till one o'clock. What do you think of a hot dusty ride of eighteen miles, and no breakfast until that time. After breakfast we prepared for our last stage before reaching dear Cuttack; it was only a ride of ten miles, but after the morning it was quite long enough. We found all our beloved friends well and happy to welcome us home. We commenced both our schools this week, so now we are as busy as ever.

The time for the Rut Jattra is drawing

on, and two hundred and fifty Pundahs have as usual been on their pilgrimages to the north, but they have met with no success, and the whole of the two hundred and fifty have returned without *one* pilgrim, being themselves driven from place to place by the villagers.

A Brahmin said to Paul the other day, when preaching at Pooree, "Oh there will soon be no religion but yours." God grant that time may speedily come, then will all this distress, and anarchy, and bloodshed be done away with, and righteousness, peace, and happiness reign supreme.

13th. Old Juggernath seems to be in a terrible state, fast sinking into decay. Government have withdrawn *all* connection, and this year the police usually allowed by them to keep peace in the temple are not given, and the poor leprous Rajah held responsible. He does not like this because the people do not care for him. He does not at all like having a piece of land in lieu of the government donation. He found it much pleasanter for the money to be put into his treasury than to have the trouble of collecting rents, &c., and his mother lays claim to the estate.

There are many incidents in connection with the preparations for the Jattrā most encouraging to Christians, but just the opposite to the deluded votaries of idolatry.

The heat is indeed fearful, we dare not go out to try the thermometer in the sun, but the other evening it stood at 107° in the shade. Going to bed at times seems almost a mockery, for it is only to toss from side to side and get up to change our wet things for a repetition. Last night it thundered and lightened fearfully, and the rain seemed as though it would deluge the earth. Directly after there was a complete lull, and so close it seemed almost impossible to breathe. Again another tremendous storm and other lulls; thus our nights pass away, and you may be sure how the morning finds us all. We are obliged to be in-doors by six o'clock, and by a little past seven all the doors are closed and as much light excluded as it is possible to do without. To day the hot winds have been almost suffocating, at eight o'clock our thermometer stood at 115° degrees in what we consider the coolest room; it might have gone higher but that is the limit.

All the Mission operations are going on as usual. Mr. Brooks is getting on with his Industrial School. I *never* came near a harder working man in my life. I cannot tell what we shall do without him.

He ought to have had his furlough before now, he sadly needs it. Mr. Stubbins sits near me preparing a book for the press. He *looks* much better than he really is, he frequently suffers very much and his complaint will not allow him to sit and think or write many minutes together, and he cannot engage so actively in anything as he once did. I am glad to leave so soon. We hope he may be able to manage with tolerable comfort during the rains, it is then we feel most anxious for him.

Although my letters were finished this afternoon my pen and heart still linger. Several subjects have been pressing heavily on my spirits and I have longed to make them known to you, for I know you will sympathise. All have reference in one way or other to the spread of the gospel in this dark land. We feel, my dear father, that the seed of religious truth which for so many years has been scattered far and wide has taken root, and the green blade is appearing. Minds which for centuries have been slumbering in ignorance dark as the grave are beginning to shake off the fetters which have so long bound them. Fears are awakened and enquiry excited with regard to those things which have been hitherto looked upon as verities. Reason is exerting her sway, and judging between the artful inventions of man and those truths which appeal to the heart and the understanding. The heaven which has long been silently working is rising here and there in all directions, shewing that there are mighty under influences at work which are razing to its foundation every system of false religion. We feel, my beloved father that God is working *by* and *through* His labourers in this land; that His kingdom, which is the earnest longing of every Christian heart, is coming; that the heathen, which He hath declared should be His possession, are preparing to lay down their arms of rebellion, and own our God as the rightful Lord, the "God over all blessed for evermore." The feelings of thankfulness and gratitude which fills the hearts of all those engaged in this glorious work can not be expressed, "in ascribing the glory and the power to Him that sitteth upon the throne and to the Lamb for ever." But we feel that the work might be accelerated; that the word, which is quick and powerful, might pierce still deeper; that the light of "the glorious gospel of the blessed God" might be diffused to a much greater extent if churches, if individual Christians could feel more deeply their responsibility and the all-prevailing means each one pos-

sesses with God to bless the world. We want our beloved Christian friends at home to feel that the cause here is their own; that "all whose souls are lighted with wisdom from on high" are bound together, are united by the infinite love displayed on Calvary, are members of one family, and as such should feel a deep and yearning interest for the bringing in of those who are yet aliens and wanderers from their Father's love. If "the effectual fervent prayer of one righteous man availeth much," who shall say where the blessing asked for by many shall stay. We want to reap the fruit of what has been "sown in tears" together in a glorious harvest of precious souls to our Redeemer's kingdom. "Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to do it for them." "I will increase with men like a flock." "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Oh let us lack no good thing for ourselves or the world because we ask not. We often feel that the *peace* we enjoy as well as the indications

of good amongst the people are the results of the prayers of the friends at home. Would that they were still more earnest and importunate. Will you, my dear father, strive to impress still more upon the minds of the Members of the Juvenile Mission the vast importance of consecrating every effort with prayer; their money will do much but their prayers far more. Will you let the outpouring of the Spirit, as in the days of old, when thousands were born for glory in a day, be the subject of your petition at the next Missionary Prayer Meeting. Why should not the Spirit that then witnessed so mightily for the truth testify to the same extent now. It is not that our God has less power, it is not that He has less willingness. Oh, let it not be because we do not seek the same blessed outpouring; let our petitions be more earnest, more constant, more unwavering; let our hearts bow together; let our tongues unite in beseeching Him to "bow the heavens and come down" to declare Himself to the heathen, "that His truth may be known from the rivers to the ends of the earth."

SARAH.

LETTER FROM THE REV. J. O. GOADBY.

MY OWN BELOVED PARENTS,—Again I take up my pen to have a little chat with you and to tell a little of India and its affairs. I have cause for devout thankfulness to my Heavenly Father in His abundant mercies to me thus far. Many have been the tokens of love I have received, and full to overflowing is my cup. "What shall I render unto the Lord for all His benefits toward me?" "I will bless the Lord at all times, His praise shall continually be in my mouth." My health since my arrival in this country has been very good. I have never been more free from sickness in England. The cold and hot seasons have passed and we have now entered upon the rains, but I have not suffered from the effects of the two former; what may be the influence of the latter and most trying season to English constitutions is yet to be seen. I hope for the best.

The rain is now descending in heavy showers, and while I am writing the road in front of the bungalow is thronged with poor pilgrims wending their way to Poooree. It is a touching and affecting sight to witness, and when ones heart burns with love to them and the tongue wishes for utterance and yet the knowledge of the language stands as a strong barrier between, the sight is soul stirring and sad-

dening. I have watched them with many and various feelings, and the hope brightens that the time will come when I shall, by the blessing of my Heavenly Father, preach to them Jesus. For my love to them I bless the Lord, and more so because it has increased since I entered this benighted land. O may I receive from the Giver of every blessing that grace, and love, and devotedness that alone can make a missionary's life a blessing. That love to Jesus leading us to

"Breathe only to preach His love;"

that living faith in eternal things which brings heaven to earth and gives the happy spirit a glimpse of "Salem's golden towers and Heaven's eternal mansions."

INTERESTING ACCOUNT OF A SHIP-WRECKED PARTY.—A very interesting circumstance took place here a few days ago. On going into the verandah early in the morning, to my surprise an English sailor-boy was standing on the steps. This was something unusual. We may be here several months and not see any English faces save our own. I went up to the boy and said "Well, my lad, what dost thou want?" Touching his hat he answered, "If you please, sir, will you give me a little soap to wash myself with?" "Of course I will," I replied.

Meanwhile Mr. Taylor coming up asked him where he came from and where he was going to. We gathered from his reply that he was one of forty-four seamen who were wrecked off Pooree three days before. On hearing this, our curiosity and interest were excited, and we became anxious to know all particulars. "Where are the rest of the seamen," I asked. "Some of them are in that house yonder," he answered, pointing to the Government bungalow distant a few hundred yards, "the others have not yet come up because of being foot-sore." "Well, Sahib," I said, "we must go over and see them, it will be quite a treat to behold forty-four white faces." Accordingly we went and found about thirty true British tars lying on the straw in front of the bungalow (the roof being under repairs at the time). I accosted them with "Well my men you appear to be rather tired." "Had a long tramp, your honour," one replied. "You had better get into the shade as the sun will be very hot in half-an-hour. Where is your Captain?" "There, sir," a black-bearded tar replied, and Bro. T. and myself were introduced to a short stiff-built man, with a gold-laced nautical cap on his head, and dressed in flannel drawers turned up above the knees, and a loose undershirt of the same material. I liked the looks of the man, there was an honest and open expression playing upon his countenance that no one could fail to admire. The clothes he wore, with the exception of a gold watch and chain round his neck, were the only articles he had saved from the wreck. He gave a hearty shake of the hand and then introduced us to the chief officer. Mr. Clark, for he bore that name, was a tall and very respectable looking young man, wearing the relics of his property saved; viz., a pair of old checked trowsers, thin linen under-shirt, a small cap, and gold watch and chain. He was evidently a university educated person, perhaps one of those youths who through the wild fancies and indistinct vision of dawning manhood had been enticed by the supposed romance of sea life to follow that hard and tedious occupation. He gave us a hearty shake and was exceedingly friendly. While talking with Captain Brown and Mr. Clark I was much amused with the novel nature of the scene in front of the bungalow. In front, reclining on the straw, some fast asleep others yawning, were between twenty or thirty sailors, sitting in the verandah were others smoking their cigars, evidently as happy as though nothing had happened, with all that forgetfulness of the past and carelessness of the future

so characteristic of a British tar. To the right were garries or bullock carts, on some provisions, and on others, under a rude cover, several sailors. While I was looking one of them appearing rather restless worked himself too near the end of the garry, and it being too heavily weighed behind tipped up, pitching its poor inmate on his head and keeping him for a time in the antipodal position, the covering making him a close prisoner. On getting out Jack rubbed his eyes and with a peculiar wild stare evidently thought he was going down with the vessel. Poor fellow, the recollection of his once distressing situation was evidently lively, his satisfaction when he found all right, his nervous start, astonished look were an index to his inward emotions. He had felt much during the disaster. To the left of the Bungalow were a crowd of jabbering natives with rice, sugar, eggs, sweetmeats, milk, vegetables, and sheep for sale. A young East Indian with paper and pencil was trying to come to terms with them in reference to the price, and to do this is no ordinary matter. They will ask double and even four times the value of the article, and if you give it them curse their god because more was not demanded. He had been sent with them by the magistrate of Pooree to assist them in obtaining articles while marching to Cuttack. Strutting about in front of the bungalow, surrounded by several natives from the village and policemen from the Thanna, or Police Office, was the Darogah, Native Superintendent of Police, dressed in his white flowing robes, and carrying his silver-headed cane with all the peculiar pride of an Asiatic; giving orders here, shouting there, pushing this man on one side, threatening the other and exciting himself by his intense anxiety to magnify his office. He evidently thought himself the most important and attractive person in the whole company, such is the native character—fond, exceedingly so, of show and finery. On leaving the Captain and entering the rooms of the Bungalow several sailors were sitting on blankets, given from Pooree, or lolling on them, each with a cigar in his mouth, his head enveloped in a cloud of smoke, and evincing, by the quaint expression of his countenance and the humming at intervals of a favourite song, an amount of enjoyment of no ordinary nature. Four thousand of their favourite weed the sailors had received from the Deputy Magistrate at Pooree, and it was computed that four hundred were consumed daily. "In case of no tobacco," said the Captain, "I should

either have them stealing 'toddy' and getting drunk, or in a state of mutiny." How far this was correct I cannot say.

After having sundry chats with several of the men, and making enquiries after the sick and lame so as to be able to administer to their necessities, we invited the Captain and Chief Officer to come over and breakfast with us. The characters of the seamen were in themselves a pleasing study. One man had been three years cruising in the northern region in search of the lost Sir John Franklin, and had been wounded by the breaking up of a field of ice; a second had assisted in the storming of Sebastopol by sea, and had a rifle bullet through his arm; a third had distinguished himself in the taking of the same place in the sailors' battery on land, and for those services had received three medals. One was known among them as "Joe so fond of his wife;" another by his fondness for his mother; and yet another went by the name of "Old Jim," and had been forty years at sea, and six times wrecked. A tall midshipman was among the company "A Mother's Boy," the son of one of the ship-owners, and this was his first voyage. After breakfast, family worship, and a little chat we returned to the Bungalow and found the tea, bread, coffee, and spices had made them a good breakfast. They pronounced it the best meal they had tasted since leaving Pooree. I was surprised none of the men suffered from sunstroke, as many of them, after bathing in a tank and washing their scanty wardrobe and drying it, exposed themselves bareheaded to the scorching rays of a tropical sun, entirely careless of consequences. From all I could gather no harm was done. After visiting the men I had a long chat with the Captain, in the verandah, from whom I learned the particulars of the wreck. They were as follows:—The ship was the "Golden Era," a vessel on the Australian line of packets, and belonging to the Black Ball Company, Liverpool. She had been built about five years, and had made several good voyages to Sydney, with emigrants and cargo. On her last voyage, finding passengers scarce and cargo in small quantities, the Captain resolved to make several runs between Sydney and Calcutta. He made two successful ones. At the time of the wreck he was homeward bound, having on board a cargo of 17,000 bags of rice, estimated at £1,300 sterling. Liverpool was his destined port. After they had been at sea two or three days the vessel, from some unknown cause, sprung a

leak. Such an event is always startling to a seaman. So long as the water does not enter below he feels comparatively safe; but when the timbers prove unsound and, by the opening of the seams or some breakage, the hold is wet with the leakage he feels his only hope is the pumps. The chief officer and several men entered the hold to search for the leak, but, after a long and strict examination, they were unsuccessful, and fears were entertained that it was near the keel. This did not increase their hopes but depressed their spirits, nevertheless the Captain thought it advisable to keep on their course. All hands were called to the pumps, but in spite of these exertions the water gained upon them. The pumps they had on board were two, a small and a large one. The smaller was a fire engine and the other a ship's pump of large dimensions and worked by ten men, throwing out on an average five tons of water per hour. They soon however had four feet of water in the hold. Captain Brown still hoped he might be able to get the water under, so he divided the crew into four watches, relieving each other every two hours, and still pursued his voyage. The water increased daily, and on sounding the well after four days pumping they found the water had increased to five feet. On the sixth day the men appeared to be thoroughly exhausted—going to sleep at the pumps—while those who were relieved, instead of going to their hammocks, slept by the side of the pumps. The leak still gained and the vessel, water-logged, rolled heavily. On the morning of the seventh day after they had sprung the leak (June 21st) the captain resolved to make for the land, and on finding a suitable beach run the ship ashore. This was their only chance of escape. The pumps were still going, yet the hold contained seven feet of water, and all felt convinced that the vessel could not be kept afloat another day. All the sails were set, the signal of distress hoisted, and with a fair breeze made for the coast off Pooree. By 3 p.m., they drew near the shore. A very heavy surf rolls on this beach at this time of the year. Three or four lines of breakers tumbling over each other break upon the sands with an impetuosity grand yet terrible. The first line being two miles out at sea. Fortunately at the time they reached the shore the tide was receding and the surf low, although it had been very high in the morning. On dashed this noble vessel in full sail, rocking from side to side. The beach was lined with anxious spectators, trembling for the result. The surf boats were manned

and ready for pushing off the moment the vessel struck, and all was done that the short space of time would allow. At last she reached the first line of breakers, and mounting aloft—passed them—and dashed a head with redoubled speed. The waves broke over her stern—rolling fearfully she entered the next line of breakers—her bowsprit was carried away, and she struck. The shock was so terrific that the timbers threatened to part at once. The surf boats pushed off, and with difficulty reached her, though the sea leaped over her and swept her decks of everything moveable. They managed with the assistance of one of the ship's boats to land all safe. Of the five men in the ship's boat four jumped out on reaching the surf and were carried on to the beach, the other (the one who had been in search of Sir John F.) not being able to swim remained and was thrown high and dry on the sand. Nothing was saved but the clothes they had on them, and the watches of the captain and chief mate. Several of the men landed in nothing but drawers, all in the shape of clothing, instruments, &c., were lost. Their escape was a merciful interposition of that ever-watchful Being who suffers not a sparrow to fall to the ground unobserved. Half an hour after they had landed the surf began to rise, and in a few hours not a vestige of the once noble vessel was to be seen. Had she struck an hour later, in all human probability half her crew would have perished in the boiling waters. "O that men would praise the Lord for his goodness and his wonderful works to the children of men." The sailors were taken to the kamblo bungalow at Pooree, the captain and chief mate staying with the magistrate, and after many acts of genuine kindness from all the European residents, and every arrangement had been made for their comfort, they commenced their march to Calcutta, via Cuttack on the 23rd. They reached Piplee early on Friday morning. After I had heard this account of the wreck I asked the captain whether he did not think this merciful interposition of providence on his behalf and the sailors, ought not to lead all to consecrate their spared lives to the service and worship of the only living and true God. This led to a rather lengthened conversation on the claims of religion, and I was exceedingly glad to find Captain B. so favourable towards me. During this conversation he stated that his mother was a Baptist, that he had two pious sisters and one brother, and that his family were old acquaintances of Stowel Brown of Liverpool, and several members of his church. When speaking of Havelock he remarked "I think it is easier for a soldier to be a Christian than a sailor. I have been at sea for

months and even for a whole year, and never had a religious service of any kind on board. There never appears to be any time, all hands are constantly engaged." That may be, Captain, I answered, but there is, amid all these obstacles a little sanctuary where God your heavenly Father may be worshipped, and which requires little preparation—nothing, save your will—and that is within your own bosom. Even though you were so busy with this world's affairs as to find no time for worship on deck, there is no excuse for your neglect in worshipping Him within your heart." "Very true, Mr. Goadby, he replied, I often wish I could have some religious advantages on board my vessels, but it seems impossible. I was brought up in the way of piety by a pious mother. I never feel happy unless I have some religious service." But, Captain, the forms of religion will avail but little unless the heart is engaged with them. We do not, or at least we should not, worship God for salvation that is expect eternal life as the reward of that adoration, but worship him because he has saved us, because gratitude for all his many kindnesses and mercy towards us. It is not through forms but through Jesus our living redeemer that we obtain forgiveness. I have, captain, a strong sympathy for a real noble-hearted sailor, and always think that of all men in the world these who follow his profession ought to be prepared for a sudden death. A watery grave, the tomb of many a brave and generous heart yawns beneath him, and

"The breeze
That kindly bears his gladsome bark along,
Has oft been known to grow the hurricane
That sends her to the bottom."

These words are very expressive—you are better able to understand their truth than we landmen. What a mercy you were saved last Tuesday—and how narrow was that escape. But for the goodness of your heavenly Father you would not be talking to me now—but in the unseen world. Your condition eternally fix." "Yes, Mr. G., I never before felt so thankful to God as on reaching the land at Pooree; and I do hope that this deliverance may be made a blessing to me. I often think if I were placed in circumstances favourable to religion I should become religious. I know it does not make its possessors sad and gloomy. Yes, captain, "Her ways are ways of pleasantness, and all her paths are paths of peace"—

"Tis religion that can give
Sweetest pleasures while we live."

and only religion. Outward things, I must confess, captain, have great influence over the soul, but though this is true, it is equally true that the grace of God is the same in every circumstance and place. But why not in the face of all this try? You will succeed by resting upon Christ the only

living way The very fact would be a strong testimony to your sincerity. I often feel cheered myself with that sweet passage, "Him that cometh unto me I will in no wise cast out." Were you a Christian Captain, you would be ready to live or die, and nothing would give you so much pleasure in the face of danger as to think, "If I cannot escape from it on earth, I shall escape when I reach my home in heaven."

"Dying is but going home."

I had further conversation with him and was much pleased with his appreciation of the blessings of Christ's love. I do hope and pray that a mother's prayers and mighty influence may yet be answered in his conversion. After further observations on Mission and Missionaries, and Mr. T. had obtained his permission to hold a service with the sailors, we left him that he and his men might get a little sleep to refresh and strengthen them for their next march of 16 miles. On returning, at three p.m., we found the men seated round the large room of the Bungalow with the exception of one or two, who, being Papists, remained outside. A more affecting sight I never witnessed. He thought that only through the goodness of their Great Creator's wisdom and presence, all might have been

"Slumbering beneath the main,"

was calculated to touch our better feelings. Bro. T. conducted the service and spake from "So great salvation" with much power and feeling. The opportunity was indeed a blessed one, and will long be remembered by all. Many of the men listened with great attention. In some eyes the tears glistened, in others they chased each other down the weather-beaten cheek and were wiped away by a dash of the swarthy hand. Several, who, sailor-like, took all as one of the crosses of life, appeared to feel much. The Captain wept like a child, in fact I feel sure all felt the power of the scene. Wives were remembered, mothers were not forgotten, and every loved one found a place within the bosoms of the listening tars. O that the Spirit of the living God may follow any impression for good, and like the blessed influence of the showers and sun upon the grain, bring forth the fruit of repentance, leading these thoughtless yet hardy seamen with Christ as their pilot, and His truth their chart, safely to steer their bark amid the rocks and shoals of time, and at last to glide securely into that heavenly path

"Where threat'ning tempests rise no more,
And sin itself shall cease."

After dinner we accompanied the captain and his men out of the village, we bid them a long farewell. Many were the blessings and thanks we received. The captain could scarcely speak for emotion, and the chief mate remarked that he was unable to express his feelings of gratitude. He promised to write when he reached Calcutta. On returning we met several of the sailors, and with a good gripe with their hands, and hearts full of gratitude they wished us good luck, farewell, and God's blessing. Their hands were hard, but their hearts warm. The "Norwester," the man who had been in search of Franklin, meeting us said to Mr. T., "I was to thank your honour for the good discourse and prayer you have given us. You know the other chaps are rather shy and wished me to do it for them. We all wish you good luck. We are poor ignorant men and don't know much about these good things, but have to spend our lives at sea; but Jack always hopes to put into a good port at last, however he may be blown about in his little craft while living." Yes, my man, Bro. T. remarked, how glorious it would be if we all should meet in heaven at last. No storms or shipwrecks there. "And I always think there is something in those good things. Good bye—and we all, man and man, wish you God's blessing, and God's speed and a good voyage through life." So we parted. The day was most exciting, and when all was over we felt how much more "blessed it is to give than to receive." On arriving at Cuttack, one of the men said, "At a house near the clergyman's, on the way, we had a bit of a prayer." God bless them all, and make them true-hearted followers of Jesus, was our earnest prayer.

And now I think it is time I concluded. Mr. and Mrs. Buckley are with us at Piplee, and Mr. B., Mr. T. and myself are going this evening to Pooree to the Car Festival. Will send you by the first of next month an account of our visit. Kind remembrance to all our friends at Loughborough. Warmest love to all at home, including yourselves, my much-beloved parents, in which all our Mission friends join.

Believe me, your

Affectionate son, JOHN.

BAZAAR IN AID OF THE FOREIGN MISSIONS.

DEAR SIR,—Will you kindly permit us through the pages of the Magazine to inform the churches and friends interested in our Missionary Society, that we purpose having a Bazaar during the sittings of the next Association, to be held in Derby, in 1859.

We shall be glad to receive expressions of sympathy and promises of help from our willing friends. We trust this appeal will meet with a hearty and immediate response.

Yours truly,

JOSEPH HADFIELD.

THE
GENERAL BAPTIST MAGAZINE,
Repository,
AND MISSIONARY OBSERVER.

VOL. 5.—NEW SERIES. NOVEMBER, 1858.

No. 59.

A BRIEF MEMOIR OF MR. THOMAS WARD,

LATE OF RIPLEY, DERBYSHIRE.

“THE righteous shall be in everlasting remembrance.” “The memory of the just is blessed.” “Mark the perfect man, and behold the upright: for the end of that man is peace.” Some men pass out of the world and are soon almost forgotten; their memory is not blessed; their end is not peace. After having lived a comparatively useless life, they die, and are laid in the dust, and their memory soon perishes. We have seen “the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done.” But not so with the righteous. They are not soon forgotten. Memory loves to linger on the sayings and doings of the wise and good. Their memory is blessed; it exerts a holy and hallowed influence on our souls, and leads us to breathe the prayer—“Let me die the death of the righteous, and let my last end be like his.”

The individual, respecting whose life and death we are about to write, was a “righteous man”—he was upright before God. He was also, in the scripture sense of the term, a “perfect man:” there was a *completeness* about his religion which was always pleasing to behold; and his end was peace.

The memory of such a man should be preserved; and by the desire of the sorrowing and bereaved widow, the writer now makes the attempt to preserve it in our denominational magazine.

At the commencement of the present century, there lived on Rothley Plain, in Leicestershire, a worthy couple of the name of Richard and Sarah Ward, whom providence blessed with sons and daughters. Thomas Ward, the subject of this memoir, was one of their sons, and he was born into this world on the fourteenth day of May, 1801. Like many others who have risen to eminence in the church of God, he was blessed with the prayers and instructions of a *pious mother*. She was a member of the General Baptist Church, at Rothley, and like every other consistent church member, she tried to bring up her children in “the nurture and admonition of the Lord.” Nor did she labour in vain: often would our departed brother, in later life, refer with emotions of joy and gratitude, to her influence over him in childhood and youth.

When about the age of fourteen, he was placed in the family of Mr. Watkin, grocer and tallow chandler, Markfield, for the purpose of acquiring a knowledge of the business.

After he had been at this place four years, Mr. Watkin failed in business; and in consequence of this failure, Thomas was turned over to a Mr. Belcher, with whom he remained more in the capacity of an assistant, than an apprentice. While at this place, he distinguished himself for his integrity, uprightness, and fidelity; and so he gained the esteem of his employer, and the good wishes of most around him.

How young Thomas spent his leisure hours and his Sabbaths at Markfield, the writer knows not. But, judging from his after life, I should conclude that he sought to improve his mind, and prepare himself for future usefulness.

On attaining his majority, he left Markfield, and went to reside with Mr. Knight, at Syston, at which place he continued for three or four years. About the year 1820, the General Baptist interest was introduced into Queniborough by the friends at Quorndon and Rothley. After the church at Queniborough had been formed, the friends extended their labours to Syston, a village about two miles distant.

Among others, who went to preach the word of life to these villagers, was the late Rev. C. Lacey, who afterwards became a devoted and useful missionary to the heathen.

With him, Brother Ward became particularly acquainted; the writer has, more than once, heard him refer with much pleasure to the precious seasons enjoyed when Brother Lacey came to preach at Syston.

Our dear brother, it appears, did not hear the word of God in vain, for about this time, through God's blessing on the labours of Mr. Lacey and others, he was convinced of sin, and brought to a knowledge of the truth. The prayers of the pious mother was now answered; her fond hopes were realized; for Thomas was baptized at Rothley, and united with the Church at Syston and Queniborough; and as long as he remained in those parts he filled up his place as a useful and consistent member.

In the summer of 1825 Brother Ward removed to Nottingham and entered the service of Mr. Henson, grocer, &c.

Mr. W. Stevenson, now of Derby, was at that time living near to where Mr. Ward had taken up his abode. Between the two men an intimacy was formed which continued to the end of Brother Ward's life. Being likely to stay in Nottingham for some time, he united himself with the friends in Stoney-street Chapel, of which place the late Rev. W. Pickering was the minister. And as he was of an active turn of mind, and felt desirous of being useful, he began to exert himself in various ways, but more especially in the Sabbath School, of which he was, for a considerable time, the honoured and respected superintendent.

We now come to one of the most critical and anxious periods of our dear brother's life. He had thoughts of commencing business for himself, and was on the look out for a suitable locality. Having occasion sometimes to visit Ripley on business, he thought that he saw an opening for one of his trade. Just at this period, while thoughts of starting in life were passing through his mind, his kind friend and neighbour, Mr. W. Stevenson, called his attention to the subject, at the same time telling

him of some premises at Ripley which were at liberty, and in his power to let, and which happened to be the very premises on which Brother Ward had previously fixed his eye. He thought that he saw the hand of providence in this movement; and wishing to be guided aright, he laid the matter before the Lord and sought earnestly the direction of heaven.

As Ripley seemed to be the place whither Providence would have him direct his steps, he accordingly took the premises so kindly offered, and removed thither in September, 1829, and commenced the business of a grocer, tallow chandler, &c., &c. Though his beginning was small, and though he met with opposition, yet, by God's blessing on his industry and perseverance, he soon gained ground and was successful above many.

About this time he was united in marriage to Ann, the daughter of Mr. Joseph Ball, of Quorndon, who was a member of the G. B. Church in that place, and also a teacher in the Sabbath School. In her he truly found a "helpmeet."

There being no Baptist interest in Ripley, Mr. Ward, for a period of three years worshipped with the Wesleyans, and was also actively and successfully employed in their school. Only the other day the writer was conversing with a minister of the Gospel who bore honourable testimony to our dear Brother's efficiency as a teacher of the young at that period of his life. My informant was then a lad of about twelve years of age: and he said, "I well remember how earnest, and faithful, and affectionate Mr. Ward was, and how he entwined himself around our hearts by talking to us in so loving a manner about our souls, and the importance of seeking salvation: and when I left the school, and went abroad into the world, I was often kept from falling into temptation, and from the committal of crime, by the remembrance of some of his faithful warnings and admonitions." Now mark, that lad who felt so much interest in listening to his teacher, afterwards became a Christian, was sent to college, and is now the respected and useful minister of a large Baptist Church in one of our largest midland towns.

Let this simple circumstance encourage Sabbath School Teachers, and shew them the importance of being faithful and earnest in the discharge of their duties.

But brother Ward was a General Baptist: and being now somewhat established in business, he began to think about attempting to raise a General Baptist interest in Ripley. There were a few other Baptist friends in the neighbourhood, and also a few at Alfreton, a small town about three miles and a half from Ripley. They consulted together, and at length agreed to make the effort. Accordingly, in January 1833, a room was taken, and opened for public worship by the Rev. W. Pickering, of Nottingham. In February of the next year a General Baptist Church was formed, consisting of twelve members, four at Ripley and eight at Alfreton. Brother Ward was elected one of the deacons, which office he faithfully and honourably filled to the day of his death. Certainly if he excelled as a Sabbath School Teacher, he did not less excel in the office of Deacon. No man could have discharged the duties of that office with greater promptitude and punctuality. I say this without hesitation, after about eight years' experience. He "used the office of Deacon well," and so "purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus."

He nurtured the infant cause at Ripley with all the solicitude of a tender parent; and he watched its progress with intense interest. He always rejoiced in every sign of success, and was ever ready to aid in the advancement of the Redeemer's Kingdom. His hand, his house, and his heart were ever open to all the lovers of Jesus, and especially to the ministers of the Gospel, to whom he was always a dear and valued friend.

It was not till the year 1846 that a chapel was erected at Ripley, though one had been built at Alfreton some years before.

In making arrangements for, and in rearing the house for God, our Brother took a most active part. And when the Sabbath School was commenced, in September, 1846, he was elected the Superintendent. Here again he seemed to be in his element: He loved the Sunday School, and it appeared to gain upon his affections right down to the last day of his life. Both morning and afternoon he was at his post, preserving order, and keeping up the interest by telling some little anecdote, or giving a brief, but spirited address.

Our departed brother was a man of progress. He had no sympathy with the notions which some entertain in reference to remaining stationary. He felt that as a church we should be moving on, and should make increased accommodation for the advancing population of the town. Consequently he set a plan on foot for the enlargement of the chapel and the erection of new school rooms. That plan was adopted by the church, and carried out in the year 1857. During the progress of the work, his labour, his watchfulness and care, and his zeal, are above all praise. He never relaxed in his exertions till every thing was completed to the entire satisfaction of the church, from which he received a unanimous vote of thanks.

But now we come to the period when he closed his mortal career. It seemed to us desirable that so valuable a life should be long spared; but the great disposer of events ordered it otherwise. The last week of his life was mainly spent in making arrangements for the approaching Sabbath School Anniversary. To these seasons he always looked forward with the greatest interest, and consequently took a most active part in every thing pertaining to them. On the 28th of March the school sermons were preached, by the Rev. G. Needham, of Castle Donnington, and being the last Sabbath I was to spend at Ripley, owing to my removal to another sphere of labour, it was my privilege to spend that holy day under the hospitable roof of our dear brother. The services of the day were very interesting. The congregations and collections were so good; the children behaved so well, and sang their hymns so sweetly, that brother Ward seemed more elated than usual; he remarked, as we sat by the fireside at night, that he had never spent a happier anniversary. But as he said that, how little any of us thought it would be the last that he would be permitted to enjoy. Yet, so providence had determined it. This was his last Sabbath on earth. The next morning he went about his business as usual, and in his usual health, and with almost more than his accustomed cheerfulness. He was engaged most of the day in parish business at one of the inns in the town, for Mr. Ward felt it to be one part of his business to look after the interests of the township. He had been home and taken tea with his beloved wife, and then

returned to his engagement. But about seven o'clock, intelligence reached us that he was seized with illness. We hastened to the spot, and found him speechless and senseless—unconscious of any thing. Medical aid was soon procured; bleeding and other means were resorted to, but nothing would restore consciousness. He was removed home; other remedies were applied—anxious and loving friends did all for him that lay in their power to do; but the master had called, the summons had come, so that about nine o'clock it was discovered that the vital spark had fled. Yes, it was a fact, though we could hardly realize it, still it was a fact that our dear brother Ward, who only a little more than two hours before was in his usual health and spirits, was now no more. The scene at that crisis was overwhelming—it was truly a “a house of mourning;” we all felt that we had sustained a heavy loss; and yet we felt sure that our loss was his gain.

Thus “suddenly he threw his shackles by,
Nor bore a single pang at parting;
Nor saw the tear of sorrow starting;
Nor heard the quivering lips that blessed him;
Nor felt the hands of love that pressed him.”
So did he die—It was,
“All bliss, without a pang to cloud it;
All joy, without a pain to shroud it;
Not slain, but caught up, as it were,
To meet his Saviour in the air.”
Painless and swift his spirit had fled;
The soul undrest,
From her mortal vest,
Had stepped in her car of heavenly fire,
And proved how bright,
Were the realms of light,
Bursting at once upon the sight.”

Brother Ward thus suddenly ceased to live and labour, and entered on his everlasting reward, March 29th, 1858, in the 57th year of his age. On the morning of “Good Friday” we assembled to carry his mortal remains to their resting place. Great respect was shown by the inhabitants of Ripley and the vicinity. Besides the hundreds of people that crowded the streets along which the procession moved, the various ministers and principal tradesmen of the town walked in procession before the hearse; and the Teachers and Scholars of the School, and many of the members of the church followed after. The funeral service was conducted in the chapel by the writer, and then the body was placed in the family vault outside, where it awaits the resurrection to everlasting life. His death was improved on a subsequent Sabbath, to a crowded congregation, by the Rev. E. Stevenson, of Loughborough.

Our consolation under the bereavement is, to know that the Lord has done it; and that, “He doeth all things well.” We are not ignorant concerning them who are asleep, and hence we sorrow not as others who have no hope. We have hope. We believe that our departed brother has gone to be with Jesus. Though we have no death-bed experience to relate, yet we have the experience of a long, consistent, and useful life. We know how he lived, and how he laboured for God. We know that he was a man of faith and prayer, and that he ever sought to excel to the edifying of the church.

We are not going to pronounce him faultless. No doubt he had his failings; and of these no one was more sensible than himself. But taking him altogether, perhaps he is not excelled by many. As a *husband*, he was remarkably tender and affectionate. As a *Christian*, he honoured his profession, and sought to glorify God. As a *Deacon*, he used his office well, and always had the welfare of Zion at heart. His place in the house of God and at the Lord's table, was never vacant, except through illness or absence from home, which however was not often. As an *occasional preacher*, for some years, he laboured diligently and acceptably; and though for the last few years of his life he had declined preaching, yet he had engaged to give an address or short lecture on Tuesday evening, March 30th. But instead of addressing the people, he was gone to appear before his God. As a *Tradesman*, he was just in all his transactions, and God was with him and prospered him. And as a *friend and neighbour*, he was kind and obliging, and so was beloved and esteemed by all. In him, the Church at Ripley and the town generally, have suffered a loss which will not soon be repaired. But our prayer is, that the Great Head of the Universal Church may overrule this event for his peoples' good and for his own glory: May he be a husband to the widow, and a friend to the friendless; and may those of us who have laboured and conversed with him, learn from his sudden removal, to be more faithful in our master's service; and at length, when we have done with all below, may we meet him again in heaven, and go no more out for ever.

"O may our feet pursue the way
Our pious fathers led,
While love and holy zeal obey
The counsels of the dead."

W. G.

Ashby-de-la-Zouch, Sep., 1858.

A REVERIE.

FOR THE BEREAVED.

I LIVE in the country. It has been customary with me, on a sultry summer's day, to take my book and seek the quietude and coolness of some shady retreat, there to pursue my reading and meditations without interruption. On one of the afternoons of August I walked leisurely through the yellow corn fields to a distant plantation. The reapers were busily cutting and binding together the golden grain, and there were indications that if the weather continued propitious the ripened crops would soon be gathered in. The heat was very oppressive, so when I reached the plantation and sat down I was grateful for the rest afforded me. The spot I had chosen for my afternoon visit was quite in harmony with my cherished love of the romantic and beautiful. The ground was sloping and irregular, and in some parts precipitous, leading down to a stream which flowed below, with its continual wild yet beautiful music. The trees, planted sparingly, here and there were enclosed by a fence, which with the river on the south side formed the boundary of the plantation. As I reclined under the spreading shade the prospect was

entirely excluded except beyond the river. In that direction we are favoured with the view of picturesque and undulating slopes clad with verdure, corn fields and pastures, verdant hedgerows, numerous trees which seem planted in wild disorder over the landscape, and the spire of the village church in the distance. This is the particular spot I think a poet would choose in order to pursue his reveries and gratify himself with imaginary excursions to dream land. I commenced reading a book of choice poetical selections. The bees were busily humming around me; various kinds of insects with beautiful wings were flitting joyously past; the butterfly gorgeously appparelled occasionally came and lighted upon a flower which was near me, and attracted my notice; the songs of the birds over my head were soothing and pleasant; and the rippling of the stream at my feet soothed me with its sweet music. At length I fell asleep.

A bright messenger came and stood at my side. He was clad in garments of beautiful texture and unsullied purity, and his countenance glowed with the radiance of heaven. He was the personification of all that is lovely. As I gazed on him I was enraptured, for there was everything in his majestic appearance and peculiarly graceful demeanour to dispel fear and fill me with unutterable delight. He spake to me, and his voice was like that of one who had been accustomed to discourse celestial music and sing for ages to the golden harps of heaven. "Come with me," said he, "and I will reveal to you wonderful things which mortals, during their pilgrimage in this vale of tears are not wont to behold. I will disclose scenes which shall tend to increase your faith in God and your love of heaven-revealed truth." I obeyed. My body seemed to be instantaneously etherialized, and I proceeded to wing my flight over the beautiful scenes of nature. How gladsome did the world appear beneath my feet! The songs of birds and the mingled voices of those engaged in toil seemed to ascend past me as acceptable incense to the Holy One. I can give no detailed history of our career. I remember the fleeting vision of earth's varied scenery beneath me, and the fanning of the cooling breezes as I passed through the air, but I was especially attracted by the divine discoursing of my angelic guide, who spake to me with silvery eloquence of the glories of "The High and Lofty One," and ever and anon he would trill on his sacred lips one of the melodies of heaven, as angels are wont to do when, with veiled faces, they bow before the throne, or are engaged in holy service as the winged messengers of the Lord.

"Now," said the angel, "let us descend in our flight, for I am sent on an errand of love to that little cottage which lies embosomed among the trees immediately before us." We approached. It was evidently the abode of a poor but pious labourer, one of the hardy sons of toil, who earned his bread by the sweat of his brow. The neat garden was a visible proof of his thrifty industry, and the woodbines and monthly roses which adorned the entrance showed the dwelling to be one where peace and love were accustomed to abide. As we drew nigh I heard the sound of weeping and lamentation. It was like the low wailing of a heart-broken mother over her departing one, and seemed to be mingled with sad moving tones of woe which proceeded from the heart of a father, brothers, and sisters. The angel, having conferred upon me the power, which he himself possessed, of becoming invisible to men, bade

me enter with him through the open window of a little chamber. There lay, on his little bed, a dear child, three years old, in the agonies of death. He was like a promising flower which the rude wind had laid prostrate, and whose beauty was doomed to wither. For a few moments we stood and gazed on the scene, and "wept with them that weep." I saw crystal tear-drops fall from the angel's eyes, revealing the depth and sincerity of his emotion. He then approached the disconsolate mother, who was one of the heirs of salvation, and secretly ministered to her, reviving her drooping heart with occasional glimpses of the love of the Eternal Father, pouring into her troubled spirit "the oil of joy," and compassionately enrobing her with "the garment of praise for the spirit of heaviness." The mother knew not that the angel was near her, but she restrained her tears and became calm and patient. The celestial messenger then bestowed his gracious attentions on the expiring child, sustaining it in its death agonies, smoothing its pathway to the spirit land, and preserving it from the assaults of demons. At length the silver cord was cut which bound the little one to this mortal life, and its liberated spirit (though the weeping mother saw it not) rushed joyously into the arms of the angel, to be borne away like a spotless lamb to the heavenly fold of Jesus. "Come," said the angel to me, "attend me, at least for a time, as I bear this dear one to the Saviour's bosom."

We passed away beyond worlds, and suns, and planetary systems as with the speed of the transient lightning, and the dazzling splendours of the universe excited within me the most sublime conceptions of the Omnipotent King who is "excellent in council and wonderful in working." It was the chief aim of my angelic guide to justify the ways of God to His chosen ones. He revealed to me the history of that child whose immortal spirit was now entrusted to his keeping, and proved by arguments clear and invincible that there was nothing *really* harsh in the dealings of God with the bereaved parents. "The visitation was needful," said he. "The discipline is healthy and profitable. 'Weeping may endure for a night, but joy cometh in the morning.' The graces of the Holy Spirit will grow and flourish abundantly now that the soil is copiously watered with tears. Faith's mystic visions will become clearer. Hope, transcending the influence and power of earthly objects, will bloom with immortality. Love blended with patience will advance more and more towards God and Christ, and now that the spirit of the child has fled, and its body will soon lie in its little grass-covered grave, the bereaved will take a deeper interest than before in heaven's joys and yearn more ardently for their realization. The beloved one is borne away *first* that the survivors may prepare to follow. Soon *they* will traverse this shining road. When a few years shall have elapsed the time of re-union in the heavenly city will have come, 'and the Lamb which is in the midst of the throne shall feed them and lead them to living fountains of waters, and God shall wipe away all tears from their eyes.' Blessed hope! Would that all men possessed it! how would it soothe their sorrows, fill them with unruffled peace, and prompt them to sing of mercy and judgment, even at the death time." Thus the angel spake. His words were like the delicious droppings of the honeycomb, and more soothing than the most beautiful melodies. We were gradually approaching nearer to the angels' home and the habitation of spirits ransomed from

the power of death. We began to breathe heavenly air. A shining one would occasionally fly past us with kindly greeting on some urgent errand to distant regions, and now and then the gales, more soft and refreshing than any which have ever blown from the islands of spices, wafted to our ears the notes of heaven's thrilling minstrelsy. As we were drawing nearer to the gates of paradise the tide of my souls joy was rising higher and higher. At length the angel turned to me and said in gentlest accents, "You must return. 'What you know not now you shall know hereafter.'" Feelings of keen disappointment followed. As I awoke, my face bathed in tears, these words were distinctly heard—they must have come from the throne of Christ—"Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven." SIGMA.

AUTUMN THOUGHTS,

BY THE REV. G. STAPLES.

THOUGHTS are the children of the soul; streamlets from the inexhaustible fountain; the results of the workings of that divine inhabitant within, which is never still; ever thinking, ever active. The thoughts of a man are the criteria, and the tests of his character. What a man thinks, that a man is. What he says, is not always the exponent of what he is. What he does may not always be done from a pure or a sincere motive, but for a side purpose, or for some private end; but what a man thinks, or the thoughts that bubble from the depths of the soul spontaneously and uncalled for, are the best exponents of what a man is, and in the sight of God, who takes His measure from thoughts, they determine the moral, the spiritual, that is, the true character of the man. Man judges of us by what he hears, or by what he sees; God judges of us by what we think, for He is "The discernor of the thoughts and the intents of the heart." And again, "Thou knowest my thoughts afar off." The way to have good thoughts is to have a good heart. And in order that you may have that new heart prayerfully read and study that blessed book that creates new thoughts. Of all books the Bible is the most suggestive, and suggestive of thoughts suitable to every season of the year. The season of the year at which we are now arrived, as our feelings tell us, is autumn, The year is about to descend into its grave—the trees of the wood will drop their magnificence, the flowers will part with their beauties, and the forest leaves will be borne hither and thither on fierce winds, or lie mouldering upon the earth. In every field we tread, at present, there is dead magnificence. We cannot look into the church yard without seeing the graves more grave-like, because the green grass that covered them, and the beautiful flowers that adorned them, have, the one withered and the other faded, and left more bare the foot-prints of death. David said, "As for man, his days are as grass, as a flower of the field so he flourisheth, for the wind passeth over it and it is gone, and the place thereof shall know it no more."—Nearly three hundred years after David, Isaiah proclaimed the same analogy, "All flesh is grass, and all the godliness thereof is as the flower of the field—the grass withereth, the flower fadeth." And seven hundred years subsequent to Isaiah, Peter records the same sentiment in

nearly the same words, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth away, but the word of the Lord endureth for ever, and this is the word which by the gospel is preached unto you."

One thought the Bible suggests by this analogy is, the unchangeableness of God. The outward laws and movements of nature continue from the beginning. The same sun that shone on Abel, and Noah, and Abraham, shines on us. These same stars that sparkle over our homes looked upon the fall and the flood. The grass grew and withered under the footsteps of Jacob, as under ours. "All things continue as they were from the beginning of the creation."

Another thought suggested by these words is, the truth and reality of a brotherhood between us and flowers and trees; between the green things that wither and the bright and beautiful ones that die. The dead violet is the fragrant memorial of the infant that drooped and died—the flower that faded in June brings to our remembrance the fair form that was suddenly cut down by some mysterious emissary, and passed away in her noon. Another falls from the tree of life like the sere leaf. "All flesh is as grass; the grass withereth and the flower fadeth."

We are also reminded that mortality is the universal attribute. Man has his autumn as well as buds and flowers, and the same casualties too: a frost nips the flowers, a worm gnaws the root of the grass, or a blight falls on it from the air, and it withers. The great majority of the human family perishes in the mid-time of its days. And though some sheltered plant may retain its health and its fragrance amid the wreck of its faded sisterhood, it also must droop and die. God has written it, and no prescriptions, or balms, or care, can reverse it. "All flesh is as grass: the grass withereth." And lest it should be supposed that rank, and wealth, and beauty, may possibly be exempted from the common lot, it is added, "And the flower," that is, the chief portions of humanity, "fadeth." And we have only to read the history of mankind, and of the greatest of mankind, to see how often this has taken place. Alexander, the conqueror of a world, perished in his prime. Before he was forty years of age, just when his schemes of universal sovereignty were laid, and his plans of greater glory were formed, and he thought himself secure, he was seized with a fatal disease, and all his magnificent conceptions perished in that day.

But the universal fact of death is not the only lesson taught by the withering grass. It seems to teach us also how to die. The productions of nature die as if they felt full confidence in Him that made and summons them. The leaf drops gently from the tree without a murmur—the flower welcomes the death-frost as a messenger from its maker, bows its head upon its stalk, and yields its richest perfume as it dies. From the heath-bell on the common to the oak in the forest, all die softly: God says to each, "Return," and they answer in music, "We return." Why should not Christians equally trust? Why should not they yield themselves as gently and willingly to God? Does God care for flowers and grass? "Are we not much better than they?"

Nature also, as she dies, looks most beautiful. The trees in autumn seem to put on their coronation robes. Did you ever notice that just as the trees are about to bare themselves and cast off all their magnificence,

they break forth in the richest hues ; so that the tints of autumn are proverbial for their beauty. It seems as if the year would die with queenly dignity,—as if nature would descend into its momentary grave in robes of triumph ; or at all events, the year seems to die softly and sweetly, reminding us that if nature hears the voice of Him that bids her “ return,” and she returns in uncomplaining submission to the dust, we too, the children of that same Father, listening to the same behest, should die not as those whose only doom is the grave, but as those who descend into its depths only to rise to a richer glory, to live and reign for ever and ever. Death is but the removal of the broad shadow of mortality, the emancipation of the spirit, the porch of life, the vestibule of glory.

All that man admires and pursues on earth must perish as the grass, and as the flower of the grass. Do we glory in personal beauty ? It has all the prominence, and all the evanescence also of the flower of the grass. Like the bloom on a plum or peach, touch it, and it is gone. Do we glory in intellectual wisdom ? The wisdom of yesterday is the folly of to-day. Do we glory in wealth ? Of all earthy possessions it is the most precarious. In all its shapes, and formulas, and representations, it perisheth. It melts in our hands ; it is liable to take wings and flee away. Our ship founders at sea, and rich argosies perish. Our splendid mansions and public edifices are consumed by the flame that revels amid their glory. Languages change, ceremonies vary, sacraments are temporary. Sabbathis exist like little ponds till the ocean of eternity overturns them. Prayer continues only while there are wants ; and a ministry, while there is ignorance.

The Autumn is a sad season. It is melancholy to see the grass wither and the flower fade. We walk amid lovely landscapes, and when we see the leaves fall in fitful showers from the trees, and all nature apparently descending to its grave, we feel, what man must ever feel when he gazes upon the wreck of the bright and the beautiful, sombre and yet solemn. What and where is our consolation ? The apostle tells us, “ Let the grass wither, as wither it will ; let the flower fade, as fade it must ; but are we to despair—to be cast down ? No ! Our hearts are not in the withering grass, our hopes are not interwoven with the fading flower, they both stretch upward and away to something that outlives them all—the Word of God—to which we are to betake ourselves for a foresight of a new spring, a year without an Autumn. It remains and it endures for ever and ever. The season of Autumn, when nature fades, is just the season when Scripture should appear to us more than a most beautiful substitute, and the departure of all the magnificence of the outer world should only lead us to look with intenser thought, if we can catch a gleam of the richer magnificence of the inner. As the transient in nature passes away, it should only be to induce us to open our eyes to the eternal in grace that lies beyond. The loss of the lower world thus is compensated by the higher. Autumn acts upon nature precisely as the night acts upon the day. You know that when the night comes down upon us, it conceals all the beauty on the earth ; but as the compensation, it reveals a far richer splendour in the skies. Just so with Autumn ; when Autumn comes and sweeps away the bright things that fade, and the frail things that die, it is only thereby to withdraw the veil, that we may gaze into God’s other grand department, his own word, and see brighter things that never fade, and strong things that never die. As the grass withers and the flower fade

we fall back upon that glorious truth, that there is something still behind lasting and unchanging, more precious than either, and enduring as eternity, that is the word of God. To that we appeal, and from that we learn those lessons that make us contented in autumn, happy in summer; without which we cannot be holy here, and in ignorance of which we have no well grounded hope of being happy hereafter. Thus the fading leads to the unfading, the perishable to the imperishable; nature as it wastes and wanes, becomes by this divine teaching suggestive of immortality, of permanent happiness, accessible now and promised richly hereafter. How thankful ought we to be that we have such a blessed book to fall back upon. Let all forsake us, give us the Bible, and we have in it all still. Let riches take wings and flee away—let friends, like swallows in summer, desert us,—we have only to draw the circle a little closer and retreat within our own hearts, and find a home, a hope, a habitation, and a joy in God, for his word, which is his mind, endureth for ever and ever.

RUTH:

A SKETCH FROM THE MS. OF THE LATE REV. F. CAMERON, OF LOUTH.

Ruth I., 16, 17.—And Ruth said, Intreat me not to leave thee, &c.

THIS portion of sacred history is very instructive. There is much to learn from the *circumstances*, and much to admire in the *character* of *Naomi*. The purpose, and resolution, and conduct of *Ruth*, will supply many lessons of instruction.

I. Notice the leading principles whence *Ruth's* resolution sprang. They were:—

1. An affectionate feeling towards her mother-in-law. This was creditable both to *Naomi* and *Ruth*.

2. A decided preference of *revealed* religion to all the inventions of men. Religious character implies *choice*. Education, circumstances, the manners of the multitude, may mould us into the religious habits of the time; but *true religion* requires us to make our election from a conviction that we are regarding the will of God.

3. A spirit of *self-denial* and *sacrifice*. She parted with her relations—left her native land—went to a land which she knew not.

Real religion requires the relinquishment of *all* impediments.

4. Here are *decision* and *resolution* of character.

Religion requires decision, and its high importance justifies its claims.

5. Here is a persuasion that religion would compensate for all the disadvantages connected with it. Hence she is determined to persevere in her resolution till death.

II. The purport of this resolution:—

1. "Thy God shall be my God." The object of my adoring affection and regard. To him will I devote myself, to obey his will as made known in his word. Psalm xcvi., 3, 5, 8. To confide in him for protection and support, and the supply of all wants. Psalm lxxiv., 10, 11. To delight in him as our portion, for time and eternity. Psalm lxxiii., 25.

2. "Thy people shall be my people." This part of the resolution implies conviction that they were the people of God—and this relation to

God is sustained by all who turn from sin—believe in Christ, walk in the way of God's commandments, and aim to promote his glory.

3. Determination to unite with them in religious services and duties. Psalm lxi., 16. Mat. iii., 16. Heb. x., 24, 25.

4. A decided preference of them as our companions and friends. Psalm xvi., 1, 2; cxix.

5. A willingness to partake of their sufferings, and disadvantages, and reproach.

6. A desire to have her interests and happiness identified with theirs, both in time and in eternity.

III. Recommend Ruth's example to the imitation of all, especially to the young.

1. Observe, none will follow this example except their hearts are brought under the influence of *Gospel motives*—the grace of God—the love of Christ, &c.

2. Religion is indispensably requisite in order to the substantial and lasting happiness of the soul.

3. Great advantages belong to such as through grace choose God for their portion. Psalm iii., 8. I Pet. v., 7. Rom. viii., 27.

4. Communion with the people of God is attended with many advantages.

5. In a dying hour all feel the inexpressible worth of a portion in God and with his people.

6. Be persuaded to resolve thus *without delay*—in dependence on divine aid, with holy resolution.

7. You are encouraged by examples, by promises, by the prospect of future reward.

ON ANGER.

ANGER does not necessarily include, though it is too frequently accompanied with, revenge. *Anger* is the rising up of the heart against some real or supposed injury—or it may be thus defined—the aversion, uneasiness, and opposition, which is occasioned by that which is offensive. *Anger* is sometimes justifiable—revenge never. Hence the apostle exhorts his Christian brethren, “Be ye angry and sin not: let not the sun go down upon your wrath.” Eph. iv., 26. By which we understand him to mean that you may sometimes feel displeasure, and show that you do, but you are not to cherish or harbour wrath—for “anger resteth in the bosom of fools.”

A thing is said to be in the bosom, when it is much loved, cherished, or delighted in. *Anger resteth, taketh up its abode, dwelleth* in the bosom of fools. They are fools—fools in the worst sense of the word—who cherish or delight in anger.

Anger may visit the heart of a wise man, but it does not take up its abode there; in the heart of a fool it is an inmate, takes up its abode, has its dwelling.

We have said anger is sometimes justifiable—God's word does not wholly prohibit it—that which it prohibits is *hastiness* to be angry, cherishing anger. The spirits of some are like tinder—the slightest spark will set

them all on fire; it is this touchiness which is prohibited, and against which we should guard. Also against letting anger have a dwelling or a resting place within us. As we have said anger is sometimes justifiable, it may be as well to show *when it is so*.

1. It is so when it is excited by that which is really wrong. It is right to show our displeasure when anything is said or done to dishonour God. When God's salvation or our fellow creatures happiness is trifled with. Not to be angry at such times, and show that we are so, would be to betray an apathy wholly unworthy of us as children of God, and as redeemed by the blood of his Son. Yet, while we are right in feeling and showing displeasure towards the guilty, we must not feel unkindly towards them. On the contrary, we must seek their welfare by every means in our power.

We have several instances of justifiable anger in the sacred scriptures.

See the case of Jacob with Laban: "And Jacob was wroth, and chode with Laban, and said, What is my trespass, and what is my sin? that thou pursuest so hotly after me?" Gen. xxxi., 36. That he had no unkindly feeling towards Laban is evident, by the covenant which he immediately entered into with him.

See the case of Moses when he descended the mount; the children of Israel were dancing round the calf they had made. "And Moses anger waxed hot; and he cast the tables out of his hands and brake them beneath the mount." Yet was his love for them so great, that he was willing to suffer any loss, so that they might be forgiven. Thus, when God threatened to destroy them and make of him a great people, he ventured to intercede for them, and said, "O this people have sinned a great sin, and have made them Gods of gold. Yet now, if thou wilt forgive their sin * * * And if not, blot me, I pray thee, out of thy book which thou hast written." Exod. xxxii., 31, 2.

In Neh. v., 6, that holy man and noble patriot tells us, he "was very angry when he heard the cry and words of his people against their brethren the Jews, who had been most cruelly oppressing them. Yet he sought the welfare of his brethren, the *Usurers* as well as others, by every means in his power.

We have still more illustrious examples of justifiable anger in the case of our beloved Lord towards the Pharisees—who murmured and watched whether he would heal on the Sabbath day, "When he had looked round about on them with anger, he was grieved for the hardness of their hearts." Mark iii., 5. Yet did he seek their welfare and cherish for them the tenderest feelings. Though he gave up the Jews, their city and polity to destruction, he wept over them with the greatest compassion. Hear his touching apostrophe; it seems to thrill every cord of the heart. "O Jerusalem, Jerusalem, thou that killest the prophets," &c. Matt. xxiii., 37.

2. What kind of anger is justifiable? It is not in general that sudden feeling which arises in our minds because *we*, our ways, or wills, are opposed, but it is that which arises from clear evidence, that the thing is *wrong in itself—offensive to God or injurious to men*. It is not a rush of feeling which brake out in passionate expressions, but that concern which we have for the good of men and the glory of God. Hence the wisdom of the direction, "Be not hasty in thy spirit to be angry."

Anger is naturally a hasty passion, and very apt to prevent reason. It may be compared to a dog that barks at a man before he knows whether he

is a friend or foe ; or to an impatient messenger, who runs away before his errand is completed. It is therefore necessary that we exercise self-command. "Let every one be swift to hear, slow to wrath."

3. This passion, against which we are frequently cautioned in the divine volume, is that, to which many are exceedingly prone, hastiness to anger. It therefore requires to be watched against, striven against, prayed against.

Let us look at this passion (when it is yielded to), in the light of Scripture. Examine some of the excuses which are made for it, and give a few brief rules for the government of our tempers.

I. Let us look at this passion, when it is cherished, as it is presented in the sacred Scriptures.

It is thus spoken of as a work of the flesh, and classed with other works of the flesh. See Gal. v., 20.

As such it is expressly forbidden. It exposes to imminent danger. "Whosoever is angry with his brother without a cause shall be in danger of the judgment ; and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. v., 22. "Dearly beloved, saith Paul, "Avenge not yourselves, but rather give place unto wrath," Rom. xii., 19. And again, "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice." Eph. iv., 31. Again, "Put off all these, anger, wrath, malice," &c. Col. iii., 8.

It is characteristic of fools. "A fool's wrath is presently known." He that is hasty in spirit exalteth folly." "A stone is heavy and the sand weighty, but the wrath of a fool heavier than both."

It stirreth up strife. See this painfully exhibited in the conduct of the Tribes of Israel, when they all combined against Benjamin, and nearly cut off that tribe from the earth. See also it exemplified in the men of Israel and Judah, Judges xx. and xxi. 2 Sam. xix., 43.

On many other occasions what unhappiness has it produced in families, and what heart-burning does it now excite among those who ought to be dear friends : to neighbourhoods and nations it not unfrequently extends, and for the time at least destroys all real comfort. "Grievous words stir up anger." Read the whole of the xvii. of Prov.

It is connected with pride. Yea does it not spring from pride ? Does it not arise from our pride being touched ? Proud and haughty scorner is he who dealeth in proud wrath.

It is cruel. See this exemplified in the case of Simeon and Levi : "Cursed be their anger, for it was fierce, and their wrath, for it was cruel " Gen. xlix., 7. Wrath is cruel, and anger is outrageous.

It brings its own punishment. "Wrath killeth the foolish, and envy slayeth the silly one." A man of wrath shall suffer punishment." "He that hath no rule over his spirit, is like a city that is broken down without walls."

It totally unfits for prayer. How can a man who gives way to anger, go into the presence of God ? The peaceful dove flies from the bosom as well as from every other place, where anger dwells, takes up its abode, rests. Dr. Watt's beautifully expresses it :

"The spirit, like a peaceful dove,
Flies from the scenes of noise and strife."

Bishop Taylor still more beautifully speaks, when he says:—"Anger is a perfect alienation of mind from prayer, and therefore is contrary to that attention which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass and soaring upwards, singing as he rises, and hopes to get to heaven and climb above the clouds—but the poor bird was beaten back with the loud sighing of an eastern wind, and his motion made irregular and inconstant, descend more at every breath of the tempest than it could recover by the vibration and frequent wrigling of his wings, till the little creature was forced to sit down and pant, and stay till the storm was over: and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel, as he passed sometimes through the air, about his ministering here below. So is the prayer of a good man when his affairs have required business, and his business was a matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity, his duties met with the infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and rained a tempest and overruled the man, and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pulled them back again, and made them without attention; and the good man sighs for his infirmity, but must be content to lose his prayers; and he must recover it when his anger is removed and his spirit is becalmed—made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings of the Holy Dove, and dwells with God, till it returns like the useful bee, laden with a blessing, and the dews of heaven.

II, We will now examine some of the *excuses which are made for giving way to anger.*

1st. *We are naturally of a hasty temper? or are of such a warm temperament that we cannot help it.*

Persons of such a temperament should be more on their guard. Warmth may pre-dispose, but cannot necessitate to that which is sinful. The reason and resolution should command and master the passion. See the care of Socrates, he was naturally of an excitable temper, but by *reason, philosophy, and resolution*, he so governed himself, that when a physiognomist declared in after life, that his heart was the most depraved and corrupt within a human breast," they were filled with indignation, and were about to inflict summary punishment upon this individual, till their master assured them of the correctness of the statement.

2nd. *The provocation was so great it would have moved any one.*

So much the greater would you have looked in overcoming it. Then, what appears to you great would perhaps have appeared to you small, had your minds not have been in so excitable a state. You should rather say, God's majesty and holiness are such, that I dare not give way to anger, whatever may be the provocation. Has not God given you greater cause to obey him, than man to sin?

3rd. *We were not prepared for the thing, it came upon us so suddenly and unexpectedly.*

Then you ought to have been prepared. What is reason given for? Is it not to be exercised? To say nothing about God's word, &c. Hath not God given us reason, and thus taught us better than the beasts of the earth, and made us wiser than the fowls of heaven." Job xxxv., 11.

4th. *Our anger is but short or soon over, and we are sorry for it afterwards.* So much the better, and the shorter and sooner over the better; but if it be mixed with bad feeling towards him who excites it, would it not be best for it not to exist at all? Certainly it is a sin to be avoided, and when you know before you must be sorry after, why make matter for future sorrow? Are not the common sorrows and calamities of life sufficient, that you must make some extra ones? Is this wise, is this rational?

5th. *There are none but will be angry sometimes, even the best.* As this is common, the greater is the reason why you should not be; there are enough angry without you. Fools think it manly, but wise men know it to be folly. Then what have you to do with others in this matter? You will neither have to answer for others, nor be punished for others; but you say the best are sometimes angry, this is not true with respect to sinful anger—there are some who are never thus angry—but should you live in a house or place where all are angry sometimes, the more need that you should never be, that you may set them a good example.

We think that such excuses as these, and all that can be made for sinful anger are untenable, and the wisest way for those who have been in the habit of giving way to angry tempers, and then excusing themselves in the best way they are able, is to ingenuously confess their sin and watch and pray for the future, that they may not be taken off their guard.

III. We will now give a few rules for the government of our tempers. We must, however, apprise our readers that those rules will be of no use unless they are attended to. We are sure they will not be attended to without watchfulness, pains-taking, and prayer.

1st. *Do not entertain a high opinion of self,*

Pride easily takes fire and makes a great explosion. Remember your sinfulness and disobedience to God. Cherish a lowly and humble mind. This will cool naturally hot tempers, and do wonders in preventing sinful anger.

2nd. *When things greatly excite and stir the passion of anger, if you find the feeling too great for your strength, leave the place and company of the party which annoys you.*

Be sure, if you are with angry men, you are in danger. Who could stand still in a nest of hornets? When you have left the exciting cause you will grow cool. There is more valour sometimes in retreat than in tarrying.

3rd. *Do not concentrate your thoughts and mind on the injuries which may have been done you.*

Suffer not your thoughts to feed on them, they are bad food, and never will administer wholesome nourishment to the soul. If you dwell too much on these injuries you will be devilish to yourselves and tempt yourselves, when you have no others to tempt you.

4th. *Set the example of Jesus before you, and be determined to follow it,* who "when He was reviled, reviled not again," &c. Learn of Him, "who was meek and lowly in heart," &c.

5th. *Try always to realize God's presence.* Say, "Thou, God, seest me." Thou art cognizant of all my thoughts, feelings, tempers, and ways.

6th. *Look on others when angry.* See how unlovely they are. See

their scowling countenances, their flaming eyes, their enraged and frightful appearance. Would you like to be like them? Can you conceive anything more fiend-like than an enraged man or woman? Look at them giving way to angry passion, letting loose the *filth, hate, and malignity*, which has been pent up within them till a seeming opportunity has occurred for them to let their passions run over. Are they not boiling furious? and did you not know better, would you not conclude they were some unhappy beings who by some means or other had made their escape from the nether world?

7th. *Betake yourselves to God's word.* Read and think till a holy peace, a heavenly calm steals over your bosoms, then you will know something of the sweet peace which keeps the heart and mind. Then you will have a taste of the heaven which awaits those who are conquerors of themselves.

8th. *Fly to the throne of grace: wait constantly there.* There you shall get your strength increased, and find power to help you to overcome the first rising of anger. You will grow in manliness, and set a pattern, to those around, worthy of imitation. You shall obtain that which will make you equal to every duty, God's grace shall be sufficient for you, and his strength shall be made perfect in your weakness.

9th. *Do not depend on your resolution, watchfulness, prayers, or grace already received.* Walk watchfully, prayerfully, and as resolutely as you can, but let your dependence be in the Lord and in the power of His might. You are safe and only safe when kept by God. "He will keep the feet of His saints, not one of them shall be removed, and though He may have been angry His anger will be turned away, and He will administer comfort to them who trust Him.

We close by commending the reader to God and the word of His grace, that God, who is able to build you up and give you an inheritance among all them that are sanctified by faith that is in Christ Jesus.

THETA.

Selections.

USES OF NIGHT AND GRIEF.—Experience has decided that the early morning air is much more inspiring and vigorous than the evening. What is the law? Is not the atmosphere, like all other substances and tissues, spoiled of its energy by the action of light and heat? Does it not, like the vegetable and animal kingdom, require rest? After a night's rest it is recruited and young again. Joy fatigues the spirit in the same way; which requires rest from delight, no less than the body requires rest from labor.—Grief, like night, is salutary. It cools down the soul, by putting out its fires: and if it oppresses her, it also compresses her energies. The load once gone, she will go forth with greater buoyancy to new pleasures. The night of death is a wise and merciful conclusion to the excitement of mortal life; with a calm, beautiful, wonderous strength, the regenerate spirit enters upon its new life.

NEGLECTING THE GREAT SALVATION.—Most of the calamities of life are caused by simple neglect. By neglect of education children grow up in ignorance; by neglect a farm grows up to woods and briars; by neglect

a house goes to decay ; by neglect of sowing a man will have no harvest ; by neglect of reaping the harvest will rot in the fields. No worldly interest can prosper where there is neglect ; and why may it not be so in religion ? There is nothing in earthly affairs that is valuable that will not be ruined if it is not attended to, and why may it not be so with the concerns of the soul ? Let no one infer therefore, that because he is not a drunkard, or an adulterer, or a murderer, that therefore he will be saved. Such an inference would be as irrational as it would be for a man to infer that because he is not a murderer his farm will produce a harvest, or that because he is not an adulterer therefore his merchandize will take care of itself. Salvation would be worth nothing if it cost no effort ; and there will be no salvation where no effort is put forth.—*Barnes.*

THE COMPANY OF HEAVEN.—It is pleasant, amid the jars and discords of this lower world, to meet and mingle with the great and good and noble spirits that are to be found among us, and to refresh the weary, world worn mind by association with the pure and holy hearted ; after the busy cares and petty trials of this work-day world are over, to sit quietly down by the fireside, or among the two or three who have met together and converse of that home to which each closing day is bringing us nearer, and toward which our united hearts and hopes are tending.

And if the communion of saints on earth is so sweet, if the society of the good and lovely is to be desired, what must it be to mingle in the grand assemblage above ? Heaven has been gathering to itself through countless ages whatever is congenial to its nature, and enriching itself with the spoils of earth. Whatever we look upon as holy and excellent, elevated and worthy to be loved in the character of man, is found gathered and still gathering in that multitude which no man can number in the city of the living God, the heavenly Jerusalem.

From every century, every generation, out of every people, and nation and kindred, and tongue, since the world began, a long procession has ascended, and still passed onward, comprising all that is best, and noblest, and brightest in man, all that is holy, all that is true, all that makes earth safe and pleasant to dwell in, and joining itself to that church of the first-born which is written in heaven, and to the spirits of just men made perfect. There are those whom we have known and loved.—The hoary head walking among us for so many years in the ways of wisdom, the soldier of the cross, who had learned to live not unto himself, but unto Him who died—the gentle, pure hearted, loving ones—the tender infant—all taking their place in the ranks of those who are “without fault,” before the throne. Once safe within those portals, how glorious their communion, how pure their intercourse. Nothing but holiness, and happiness and love bind together the family of heaven. Is this the companionship in which we trust to spend our eternal years ? What manner of persons ought we, then, to be, in all holy conversation and godliness, looking for, and hastening unto the day when we, to, shall join in that innumerable multitude, and unite with them in the ever new song of praise to Him who hath covered us with a righteousness, and made us meet to be partakers of the inheritance of the saints in light.—*Christian Witness.*

Poetry.

THE TOILER.

BY RICHARD HINCHCLIFFE.

The proud one scorns the tiller of the soil,
As though a creature far beneath his station ;
His narrow mind perceives not honest toil
Is the true source of wealth in every nation.

It is the toiler's hand, that, year by year,
Doth sow the seed—God bids the harvest bloom ;
It is that hand that weaves the robes they wear,
And builds the engine that propels the loom.

That hand hath reared those lasting works of time,
The lofty pyramid and stately column ;
That hand hath reared the splendid and sublime,
The gorgeous palace, and the temple solemn !

That hand from out the bowels of the earth
Doth bring to light the deeply hidden treasure :—
O Toiler ! pride thyself in honest worth !
Thy rank is far above the man of leisure.

And let the drones of earth withhold their scorn,
They all would starve did not the Toiler feed them ;
'Tis they alone are poor, ignobly born—
'Tis they are useless—nations do not need them !

I need not blush for this, my toil-worn hand,
'Tis more ennobling than the hero's sabre ;
The true nobility of every land
Are those who earn their bread by honest labour !

NATURE.

" My hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens ; when I call unto them they stand up together." *ISAIAH* xlvii., 10.

By swift degrees the love of Nature works,
And warms the bosom : till, at last sublimed,
To rapture and enthusiastic heat,
We feel the present Deity, and taste
The joy of God to see a happy world.—*Thompson.*

Read Nature ; Nature is a friend to truth ;
Nature is Christian ; preaches to mankind ;
And bids dead matter to aid us in our creed.—*Young.*

One spirit, His
Who wore the plaited thorns, with bleeding brows,
Rules universal Nature ! not a flower
But shows some touch, in freckle, streak, or stain,
Of His unrivalled pencil !—*Cowper.*

From Nature's constant or eccentric laws—
The thoughtful soul this general influence draws—
That an effect must pre-suppose a cause.—*Prior*

CLAUDE CLIFTON'S STORY OF HIS LIFE.

CHAPTER III.

I GET SOME GLIMPSES OF THE GREAT WORLD.

Things great and small that now befall
 Hamlet, or home, or me,
 New windows of the mind do ope
 Through which the world I see.

Anon.

IN childhood our thoughts and sympathies are concentrated upon trivial things and confined within a very narrow sphere. We do not often wander in our reveries far beyond the place in which we dwell, the house, the school, the village with which we are familiar, and the natural scenery that immediately surrounds us. As we grow older the horizon of our vision expands and the range of our sympathies is widened. Education should open our eyes to the world near and far off, to life present and to come; it is too often a mere development of memory, the getting of tasks by rote, and the recital of pretty verses to that humdrum tune which tradition has handed down to every pedagogue; and it too frequently leaves us as blind as it found us. With my own education I can find no fault on this ground. So far as it went it was good and useful. At Mrs. Farlock's, at the Sunday school, and at home I learnt as much as most boys of my age and circumstances and in some respects more. But it was always a source of regret to me afterwards that I did not go to a larger and more advanced school in the town. I longed to see town life, and of Plymby's Academy I heard constant praises from my companion and competitor, Charles Merle. But notwithstanding my father's high estimate of education and willingness, nay even anxiety, to give me whatever vantage ground in life a sound and thorough early training might afford, although it might involve some little sacrifice on his part, he was never in a position to carry out his wishes, and I finished my education, in the technical sense of the term, at the old dame's seminary. Whatever I have learned since then, whatever discipline I have received has been in the woods, in the fields, in the marts of trade, in the noise of the busy world, and the silence of my own chamber. After all it is a mistake to suppose that schools do very much for lads. All things are eloquent teachers to the receptive mind, and with but sky and stars overhead and shops and fields round about him many a youth who scarcely ever opens a book gets wiser in the knowledge of

human character and the mysteries of human life than a Captain of Harrow or a Senior wrangler of Cambridge.

Just about the time when I began to be conscious of growing powers and high impulses within me some things occurred to enlarge my sphere of vision and supplant the fancies of childhood with others of a more ambitious sort. My father continued to suffer occasionally from indisposition, and could not attend with any degree of regularity to his horticultural duties. In the leisure which his sickness gave him his thoughts turned more than ever to politics. Some revolutionary pamphlets found their way to Guysmore, and after reading these my father hesitated not to avow his sympathy with pure republicanism. Great national events fired his enthusiasm. The independence of America had been gained and a republican form of government established. Hatred to thrones and kings became the fashion. France caught the infection and declared herself a republic. The people of England watched, some with horror and alarm, others with sympathy and rejoicing, the progress of the revolution that raged across the channel. My father became inspired with an almost prophetic fervour and predicted that at no very remote period the overthrow of kingly despotism and aristocratic misrule, and the establishment of the rights of man would usher in the golden age of the world. He was not always in fit condition to address the villagers on the green, and sometimes our little cottage would be crowded with a group of eager listeners. I remember very well his standing outside our cottage door one summer evening, just before sundown, and speaking for three quarters of an hour to an orderly well-behaved crowd. He dwelt chiefly on Bible testimony to the tyranny of kings, and read aloud the whole of the eighth chapter of the first book of Samuel. He said that chapter recorded God's eternal protest against kingcraft, by His displeasure when the Israelites asked for a king, and by the warning He gave them, through his prophet Samuel, of the

oppressive sway with which a king would rule them. Just before he had finished his harangue a portly gentleman,—of some importance, it was evident, for most of the villagers took off their hats and bowed to him as he passed,—mingled with the throng and listened to the conclusion of my father's oration. As soon as he could get near my father he said, in a quick hurried manner, as if labouring under great excitement, "I am sorry to see you so engaged, Clifton. The language you have been using is seditious and revolutionary, seditious and revolutionary in the extreme. Very sorry to hear it. You are doing harm, a deal of harm to these poor people, unsettling and poisoning their minds. I should not have thought it of you, Clifton, I should not indeed, an honest hark-working man as you have always been. Do you know to what danger and disgrace you are exposing yourself?"

"I know of no danger, Sir," calmly replied my father, "in justice and righteousness and no disgrace in liberty and truth. That is being on the Lord's side, a safe and honorable side surely. Injustice and wrong are ever dangerous, and tyranny and falsehood an eternal infamy and disgrace."

"Fine words those, Clifton, but there's no justice and righteousness in sowing the seeds of revolution and anarchy in the minds of these labouring men. We are not to speak evil of dignities, but to fear God and honour the king. But I am not going to argue with you, it isn't worth while. I want to tell you, Clifton, that only a few days ago a man was imprisoned for using seditious and revolutionary language, and if I hear of you repeating this kind of thing I shall feel it my duty to report you to the authorities. Good evening, Clifton, I have no more to say."

"Good evening, Sir," said my father respectfully, "but the free soul cannot be dungeoned and truth was never yet shut in by prison walls."

The gentleman who bore this warning and threat to my father was Mr. Graceford, of Laurelton Hall. He was an inveterate tory, a bitter and violent hater of all change whether peaceful or revolutionary, and very jealous of interfering with or disturbing in the least existing institutions. An hereditary aristocracy was an ancient and time-honoured English institution, he would say, let it alone, why should we plebeians interfere with it. Patrician blood ought to be kept pure, and patrician families preserved intact. This sentiment he himself carried out in a somewhat eccentric way. The old hall

of Laurelton, which Sir Fencham Guy, of Guysmore, built, in the reign of Elizabeth, on returning to his native village titled and illustrious, after fighting the Spaniards successfully, and taking six Spanish galleons off the Azores with only three English ships,—this venerable old hall was offered for sale. Mr. Graceford, having amassed a considerable fortune in business, and disposed to retire, bought it, and, as it was in a bad state of repair, put it in good condition, and then went to live in it. But he would never have it called Laurelton Hall—he re-christened it Laurelton Villa; and he himself would never be called esquire, lest it should be thought he said, that he aspired to dim the lustre of patrician purity or disturb the existing order of things by obtruding his plebeian self into the ranks of the nobility. It was whispered, however, that pride had a good deal to do with it, and that Mr. Graceford would rather be looked up to by tradesmen and merchants as the *first* of their order than looked down upon by the hereditary aristocracy as an *upstart* without either title, birth, or blood—a goat among the nobler sheep. My father was not a noisy demagogue and though he had strong political tendencies he could keep them in check when he would. He prudently abstained from open-air harangues after this warning from Mr. Graceford, my mother strongly urging him to do so.

I thought much more of kings and people now than I had ever done before, and gradually the jarring strife of the world came sounding louder and louder in my ears.

A few weeks after this my father took me with him into the town. I did not know for what purpose we were going, but I had rarely been into the town, and, while I could see its tall chimnies and taller spires on a clear day from the top of Fern Hill, but much oftener only a dense canopy of smoke spread over it pointing out its position, I knew very little indeed of its life. My brothers talked to me of its streets, and shops, and manufactories when they came home, and my mother would sometimes speak of the temptations that beset young men therein, but as for myself I had never so much as gone further than the first street where my father sold the produce of his garden. We got there early one fine morning, and as I walked to and fro in the streets greatly delighted was I with everything I saw, especially the grandeur of the shops and the bustling activity of the people. I found out at night the object of our visit. In a large room, crowded almost

to suffocation, a short, thick-set, bull-dog-looking man was delivering an oration on my father's favourite theme. The Society under whose auspices the oration was delivered was called the "People's Rights Society," and the speaker was a deputation from a similar society in London. They met as secretly as possible and tried to avoid collision with the authorities. I did not like the appearance of the speaker, but his words stirred my heart, there was a power in them which I could not resist. He closed his oration with a paragraph, as I have since found, from the sermon of an eloquent divine. It was the most rousing piece of oratory I had yet listened to. "What an eventful period is this!" said the speaker. "I am thankful that I have lived to it; and I could almost say 'Lord! now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.' I have lived to see a diffusion of knowledge which has undermined superstition and error; I have lived to see the rights of men better understood than ever, and the nations panting for liberty which seemed to have lost the very idea of it. I have lived to see thirty millions of people indignantly and resolutely spurning at slavery and demanding liberty with an irresistible voice; their king led in triumph, an arbitrary monarch surrendering himself to his subjects. After savoring in the benefit of one revolution, I have been spared to be a witness to two other revolutions, both glorious: and now methinks I see the ardour for liberty catching and spreading, and a general amendment beginning in human affairs—the dominion of kings changed for the dominion of laws, and the dominion of priests giving way to the dominion of reason and conscience. Be encouraged all ye friends of freedom and writers in its defence! The times are auspicious. Your labours have not been in vain. Behold kingdoms admonished by you starting from sleep, breaking their fetters and claiming justice from their oppressors! Behold the light you have struck out after setting America free reflected to France, and there kindled into a blaze that lays despotism in ashes and warms and illuminates Europe." Suppressed murmurs of applause ran round the assembly when the orator sat down. I wondered what the men would do in their excitement. I supposed they meant to attempt by a desperate and violent struggle to wrest from their oppressors the freedom and privileges denied them. I was alarmed lest my father should be led into the danger of which

Mr. Graceford had spoken, and I quite expected to see pistols and swords distributed to the assembly. I sat in great fear until tankards of ale and long pipes were brought in, and then as the hubbub of conversation increased and the fumes of tobacco arose thicker and thicker I felt myself quite overpowered and fell asleep.

On our return home next morning my father was unusually quiet, and spoke neither of Job Weldon the orator nor of the convivial meeting after his oration closed. I fancied he looked disappointed—perhaps disgusted. But I was too full of thought on the wonders I had beheld and the glimpse of life and the great world that day and night had given me to notice him very closely. I had been taken, as it were, for the first time, up a craggy rock on the shore of the mighty sea, and I had beheld the angry billows contending violently with each other, and heard the deafening roar thereof; and, as I went away, and long after, the scene haunted my vision and the noise of the troubled waters of the world was still sounding in my ears.

Within three months of this visit to the town close by us, a dull, thick, hazy morning finds myself, and mother, and two brothers on the top of a stage coach travelling towards the great seaport of the west of England. My two brothers, who were much older than myself, had imbibed my father's sentiments, and becoming impatient of restraint in the Old world, had resolved to seek freer life in the New. With some little difficulty they had borrowed money for their outfit and passage, and prevailed upon my father to be surety for the repayment of it; and now my mother and myself are going with them to the ship to see them off. Whatever it may have been to my brothers, this journey to the seaport town was an era in my life. I never remember to have enjoyed anything so much either before or since. There was something to make me sad, I admit, in the tears of my brothers, and the almost agonizing grief of my mother at parting; poor woman, I thought she would have wept herself away as the vessel bearing two of her sons across the ocean to a strange land slowly passed out of the harbour, and she could but dimly recognize them waving over the sides of the ship a long adieu. And it was as a shadow on the joy of my young heart that my mother, contrary to her usual custom, sympathized but little with me in the keen interest with which I viewed everything I saw—her thoughts were bent on other things; but notwithstanding these things I was beyond measure delighted

with all I saw and heard. The gruff portly coachman with his heavy garments and long whip, the smart guard with his red coat and shrill sounding horn, the changing of horses at huge way-side inns, where dogs barked, and the passengers drank beer out of great tankards, the prospect as we went along and the sun burst out, of fields, and churches, and villages, and towns; and then at last the seaport town itself, the great harbours and docks, the forests of shipping, the jack tars that went rolling along in blue shirts and white trousers and low-crowned hats, chewing the never failing quid, and hailing each other in nautical style, the loading and unloading of the ships, the strange speech of foreign sailors, the flags of different nations flying from the masts, and, stretching far away until it seemed to touch the sky, the great broad sea heaving and tossing and foaming in the sunshine—all made a lasting impression upon me. When I reached home again I never ceased talking about them. I followed the ship in which my brothers had embarked over the sea every night in my dreams, and day and night was ever thinking of them. Then rose a new passion in my heart—a passion for the sea, supplanting all other desires or swallowing them up. Once I had envied the brown-faced gypsies, whom I saw encamped in the lanes, their free and roving life, now the gypsy gave way to the sailor, and no life seemed so glorious and attractive as life on the great waters. In the woods, on the hill tops, among the green fern and golden gorse I was always at one time longing to dwell; give me a blue sky overhead, and a wild brown

heath underfoot, and a good fresh breeze blowing around me and buffeting my cheeks and ears, and I did not care much for the dainties and luxuries of the rich and great. But now nothing would satisfy me but a life at sea and adventure in foreign lands. My mother would not listen for a moment to my entering upon such a career. She said I was unfitted for it by nature, it was too hard and rough a life for my frame; and still more she knew not how long my father might live. Two of her sons were already on the sea, her only daughter lay sleeping beneath the green turf in the churchyard, I only of her children was left for her to love, and ere long I only might be left to befriend and cheer her, to smoothen the pillow of her declining years should she be spared to old age, or to follow her remains to the tomb should her Heavenly Father summon her more speedily away. But I could not altogether dismiss the thought from my mind—it would return in spite of my endeavours to banish it, and in spite of the affectionate appeals of my mother. Yet though glimpses of the great world unsettled me and excited me—my heart remained true, and on my bended knees I resolved that come what may I would never forsake her to whose care and affection I owed so much; but, God helping me, would be dutiful and true to her to the last. It was the prayer, the vow, of a moment, a fleeting passing moment, but in that short space of time the events of a whole life were crowded as in prophetic vision, and a power as from Heaven came down upon me, and I arose to go forth to duty and destiny with a spirit I had never felt before.

Review.

A NEW SERIES OF TRACTS: By RICHARD POOLE, *London: Jarrold and Son.*

Two things interfere with the success of religious tracts in this country. One is the character of the tracts themselves. Full of religious sentimentality, the feeblest thought, and the uncouthest phraseology, the very class for whom they are intended, turn away from them in disgust. Improve their tone, their thought, and their style, and you will no longer have to complain of tracts not being read. The other is the mode of distribution. They are sometimes handed out, like the bills of a puffing tradesman, in the markets and fairs. They are given at others to all passengers who may happen to be travelling by rail. But the commonest plan is to send them round from house to house.

They may catch the eye, or they may not. But being apparently of so little worth to the distributor, the receiver is not slow in coming to the same conclusion. If attract is given with a judicious regard to the fitness of the tract itself to the person receiving it, good may come. But religious common places in a country like England might just as well be sown broad-cast in the field as distributed at random among the people. Good men who are in the habit of carrying tracts with them to leave about, to hand to a chance acquaintance, or to circulate among a group of travellers, are, we cannot doubt, actuated by a sincere desire to benefit their fellows. But where

tracts are promiscuously given away, we for one should look on with more pleasure if there were less obtrusiveness displayed. Cramming however, never did any good in *physics*, and is as little likely in *morals*.

Mr. Poole's tracts are passable. But surely it is rather late in the day to inform working men of England "that Jesus Christ was a most extraordinary preacher." Some remarks in his tracts would lead to the

opinion that the English poor had never heard a chapter read out of the Bible in their lives. It is the very pretence of their ignorance that working men smile at bitterly. But though we say this, we have no hesitation in adding that the six tracts before us, are free from most of the errors common to such publications, and with care in the distribution are likely to do good.

Correspondence.

GENERAL BAPTIST MAGAZINES AND MINISTERS.

TO THE EDITOR OF THE GENERAL BAPTIST MAGAZINE.

Perhaps you will kindly permit me to state in your columns, that an aged General Baptist Minister, now nearly blind, with an aged wife, and reduced in circumstances, who therefore cannot afford to advertise them, has the following Magazines and Minutes to dispose of at a low price:—

Volume 1, 2, and 3, of General Baptist Magazine for 1798, 1799, and 1800, edited by Dan Taylor. Five double Volumes of Repository from 1802 to 1820. Eight Volumes from 1822 to 1829. Eight double volumes from 1830 to 1845. One single volume, 1846. One double, 1847-8. The

above are well bound in half-calf, lettered.

Also the volumes in numbers from 1849 to 1857. And the Minutes of Associations in one Volume from 1787 to 1821, after which years they are bound with the above Magazines. Also one Volume of Grantham's Primitive Christianity—folio.

I need scarcely add that only seldom may such an opportunity occur for securing in such a permanent form, and at a moderate price, the records of our body. I shall feel pleasure in giving any further information, and hope our aged friend will meet with a generous purchaser.

J. F. WINKS, *Leicester*.

OUR MAGAZINE, COLLEGE, &c.

DEAR MR. EDITOR,—Permit me to congratulate you, and your readers on the improved character of our Magazine, and to express a hope that the agents in our churches will use their utmost endeavours to increase its circulation. Will you allow me also to offer my thanks to Mr. Hunter for his brief but interesting statement in reference to the opening of the second Session of our College at Nottingham. Honoured brethren, placed by the head of the Church in the heart of the Connexion, and chosen by the vote of the Association to positions of trust, confidence and power, can form but a very

imperfect idea with what avidity we in this district peruse the intelligence department of the Magazine. With your permission, therefore, Mr. Editor, will the Executive of our various Institutions kindly furnish those of us, who are in the remote parts of the denomination, with characteristic sketches of their operations.

Yours truly,

C. SPRINGTHORPE.

QUERY.—Which is the most proper name for a dissenting place of worship, (Baptist) Church or Chapel. J. H. A.

Obituary.

MRS. MARY TEMPLE, aged forty-seven, died at Conningsby, on the 11th Sept. For eighteen years the devoted mistress of the General Baptist Day School: her end was peaceful and happy, and she "being dead yet speaketh." By her removal the school in which she so long laboured, and the church of which she had been a member twenty-seven years, have sustained a severe loss; but they remember that their loss is her gain. Her

means considered, she has acted in a liberal manner towards these, and the connexion she so much loved. She was the mother of two children, both of whom are dead. As a wife, she was affectionate, sympathizing, and kind; a keeper at home, looking well to the ways of her household, and eating not the bread of idleness. As regards her piety, she was considered to have been prayerful, humble, and peaceful; devout, zealous,

and persevering. Her last illness was at times very severe; but she was quite resigned. Hence, often would she sing, "O that I had wings like a dove," &c., and again, "Yonder is my house," &c. She was strong in faith. On one occasion she said, "I have two bright stars in heaven," meaning her children. "I think they will be so pure, that I scarcely dare approach them—they will be so holy. And there is Jesus Christ there, and my old father. Oh, what a happy meeting that will be! How grand if my little boys and father are waiting to carry me to heaven. The Lord can make me as pure as they. Her death was improved to an excellent congregation on Lord's Day evening, June 20th, 1858, from Eze. xxiv. 16. "I take away from thee the desire of thine eyes with a stroke."

"And is she dead? Has death's cold hand
Cut down that tender flower at last;
Are those bright eyes—once full of light—
Now closed in everlasting night;
Is that fair form on which all took
Such pleasure and delight to look—
Alas! now food for worms?
It cannot be! Me thinks I hear
Some sweet voice whispering in my ear.
"Hush! troubled soul! shake off thy fears;
Rejoice! rejoice! dry up thy tears;
Hear this— and raise thy drooping head—
She whom thou mournest is not dead—
But sleeps—life's lamp still burning."

B. W. B.

JESSE DAWSON.

*What an invaluable boon is the gospel
of Christ!*

There mercy's boundless ocean flows,
'To cleanse our guilt, and ease our woes;
Pardon and life and endless peace,
How rich the gift, how free the grace!
My soul, attempt no more to draw
Thy life and comfort from the law;
Fly to the hope the gospel gives,
The man that trusts the promise lives.

Such sentiments as these naturally occur to the mind when thinking of the blessed influence of the gospel, as displayed in the holy character, and happy experience, of those, who, after having borne the yoke of Christ, and adorned the doctrine of God their Saviour in the midst of the activities, and cares, and joys of life, have glorified God in the agonies of affliction, and in the solemnities of death, and, more especially, when all these things are verified in early life.

It is deeply to be deplored that, while so many die young, so few, comparatively, are found prepared for that great event. Happily there are instances of early dissolution which we can contemplate with all but unmingled satisfaction, gratitude, and praise. Such a happy case has lately occurred in Norwich, and it is hoped that the publication of it, in the General Bap-

tist Magazine, may be attended with good, by leading those who already love the Lord, to love him more, by fortifying the timid christian against the fear of death, by inducing the careless to become thoughtful, and the undecided to resolve that, whatever others may do, they themselves will serve the Lord.

Jesse Dawson, the dear young man whose recent death has occasioned these lines, was born in Norwich in the year 1829. He was highly favoured in having truly religious parents, who TRAINED their children in the way they should go, and, as the happy result of their christian paternal care, they have had the ineffable pleasure to see all their children walking in the fear of the Lord. Thus shewing that God blesseth the house of the righteous, and that those who honour Him shall be honoured and blessed, by Him; and that if parents would but really TRAIN up their children in the way they should go, their offspring would not so frequently be a source of sorrow as now they are, and that the number of mothers, who die of a broken heart, and of fathers whose grey hairs are brought with sorrow to the grave, by the wickedness of their children, would be vastly diminished. As a son, Jesse Dawson was obedient and affectionate, as an apprentice, attentive and teachable, industrious and honest, as a foreman every way faithful and trustworthy. Having grown up under the influence of religious instruction and example, there was nothing particularly remarkable attending his conversion; but its reality was most satisfactorily proved, by his steady, consistent, christian course. He was baptized and received into the Church at Priory-yard, Norwich, at the age of eighteen. From that time, he invariably walked as becometh the Gospel of Christ, regularly attending the means of grace, living in peace and love, with all, making himself useful in the Sunday School, contributing, according to his means, to the support of the cause of God, both at home and abroad, and ever shewing a readiness to every good work. Some years before his death, sad symptoms of disease began to appear, at intervals he was unable to attend to the duties of his station. At length he became so afflicted that he was obliged to retire from his situation, and remain entirely with his parents, who watched and tended him by night and day, with the utmost tenderness and constancy.

For some time, as he had youth on his side, hopes were entertained that he would ultimately recover. His disease was of a peculiar, and very painful kind, the suffering which he endured being constant, and

the pain often rising to agony of long continuance. Many friends visited him in his affliction, and all were rejoiced to find him entirely, and constantly patient, under the chastening of the Lord, and perfectly resigned to his Heavenly Father's will, whatever that will might be. Not only was he resigned and tranquil, peaceful as the summer's eve; but *thankful, hopeful, joyful*.

"His God sustained him in his final hour,
His final hour, wrought glory to his God."

Perhaps the words of the Poet, were never more fully realized, than in the instance of our late beloved friend.

"The dying chamber, where the good man
meets his fate,
Is privileg'd beyond the common walks of life
Just on the verge of heaven."

This will be seen by a few reminiscences of the last days of Jesse, written by his father, and put into my hands. "In the month of June last, he said to me," I have been taking a survey of my past life, and of all the mercies which I have received from my heavenly father, this affliction has been the greatest; for before I was afflicted I went astray, but now the Lord has brought me back again." He then said with the greatest emphasis, "O the Love of Christ, which I now feel, no tongue can express." One day in July, having described his sufferings, in answer to questions put to him, he said, "It is all right, and will not be for long." I said, sanctified affliction is worth enduring, for the sake of the benefit resulting from it, he replied, "Yes it is, I would not exchange these last two years of my life, for any two years before my affliction. I could never have thought there had been so much enjoyment, on the bed of affliction, had I not experienced it. On Sunday, the 8th of August, which was the last sabbath he spent on earth, I said to him, "I hope, my dear boy, you feel your prospect cheering." "My dear father," he replied, "how can I doubt, such a Saviour as I have to rest upon? If he can pardon such a sinner as I have been, surely he can do all the rest." After a short pause he added, "I'm a miracle of grace, it is all of grace, from first to last. O, that I had lived more to his glory! But the Lord may have kept me, thus long, in the furnace to give me an opportunity, even at the last, of shewing forth his grace. His ways are all wonderful and true."

A friend said to him, "You feel a wish to be at home, and at rest, I suppose, don't you? He replied, "I wish to leave it to the will of my heavenly father. Though I should like to be at rest, I am

willing to wait the Lord's time." You would not exchange your condition with a man of the world, though he were healthy and wealthy, said his friend, "No he replied that I would not, and the world to boot." Seeing him suffer much acute pain, I said, it is hard work my dear boy, "O, he replied," the work is done, my Saviour has done all the work."

On the last night of his sufferings, I remarked to him that he would soon be home "HOME, HOME," he replied, with a countenance lighted up with joy, "yes I shall soon be HOME!" He then added, "Is this dying? If this is dying, O how precious! No, it is not dying, it is only sleeping in Jesus. Precious Jesus! I knew he would not forsake me. I was sure he would give me grace to die with; but I did not expect to have half the peace, and joy, which I now experience." At his request, we spent a few minutes in prayer and thanksgiving, to our heavenly father, shortly after which, his happy spirit took its flight, to be at rest for ever.

He died August 13th 1853, in the 29th year of his age, having been a member of the Church of Christ eleven years, the last two and a half of which were spent in deep affliction, softened and soothed, by divine support and strong consolation.

May all who read these lines, and especially all the young persons among them, be constrained to offer up the prayer "Lord remember me with the favour which Thou bearest unto Thy people, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance!" Funeral sermons were preached, for our departed friend. One by J. Fletcher, Esq., at the Mission Room, occupied by his father; the other by his pastor Thomas Scott, at the Priory Yard Chapel. Thus has the church, of which our now glorified friend was a worthy member, suffered a great loss, a loss which it can but ill sustain, especially since the congregation has been so much scattered, and the church so greatly reduced, by comparatively recent events, too painful to dwell upon, and by which our dear brother was deeply grieved. How consoling is the assurance that his heart will be made sad by such scenes no more, even for ever! How heart cheering, that he has passed into the abode of Eternal peace and concord, love, and joy; the happy region, where no grievous wolves can ever enter, tearing the flock, and causing irreparable mischief. Reader, are you so trusting in Christ, so living to his glory, as that you can joyfully anticipate a HOME in heaven?

Intelligence.

CONFERENCES.

The Cheshire Conference assembled at Congleton, October 5th. In the morning, the Rev. J. Maden, of Macclesfield, preached from Hab. iii., 2: "O Lord, revive thy work." The meeting for business met in the afternoon, and the Rev. J. Gardner, minister of the place, presided. The reports of the churches were, on the whole, very favourable. Baptized, 26; candidates, 15. Resolved:—1. That in consequence of the lamented death of the Rev. H. Smith, of Tarporley, the Rev. J. Maden, of Macclesfield, be appointed secretary. 2. That this conference adjourn the consideration of Congleton as a home mission station till the next conference. 3. That Mr. R. Pedley, jun., write an article on "The importance of christians holding frequent mutual intercourse relative to their spiritual welfare," to be read at the next conference. 4. That this conference, feeling the importance of individual effort, urge upon the churches the necessity of employing all their members in some sphere of action. 5. That the next conference be at Wheelock Heath, to be held on Easter Monday. 6. That the Rev. C. E. Pratt, of Stoke, be the preacher. The Rev. J. Holroyd, of Barton, preached in the evening.

JAMES MADEN, Secretary.

The Lincolnshire Conference was held at Fleet, on September 22nd. In the morning, brother Caven, of Long Sutton, read and prayed, and the secretary preached, (in the absence of brother J. C. Jones,) from

Josh. xxiv., 15. In the afternoon it was reported that 21 had been baptized since the last conference, and six remained candidates for baptism. We regret that several of the churches neither sent representatives nor reports. The friends at Whittlesea having again sought the advice of the conference, it was resolved—"That we advise them to obtain the best ministerial supplies they can during the next three months." A case having been received from Magdalen soliciting advice as to the supplying of the pulpit, it was resolved—"That Brethren J. Wherry, J. Kirkham, Watts, Wigner, and Ratcliffe be requested to act as a committee to arrange for the supplying of the pulpit at Magdalen, and also at Stowbridge, if possible." Brethren Jones and Barrass having been appointed by the Association to visit Yarmouth, and ascertain the state of our cause there, presented their report to the conference; and, in connection with brother C. K. Halford, were requested to make further inquiries, and to consider what had best be done there, and report to the next conference. The next conference is appointed to be held at Whittlesea, on Thursday, Dec. 16th, brother Watts to preach in the morning. In the evening an interesting "Revival meeting" was held, in which brethren Chamberlain, Cotton, W. Sharman, Caven, Fysh, and the secretary took part.

THOMAS BARRASS, Secretary.

BAPTISMS.

SMARDEN, KENT.—On Lord's day, Aug. 2nd, three were added to the General Baptist Church by baptism. Mr. Fellows, of London, preached and baptized. Congregations were good. We are hoping soon to add more. May they be faithful unto death. Should we obtain a suitable minister we think much good may result. May the Lord, in His mercy, direct our course, and to Him shall be the praise.

T. ROFE.

BURNLEY, Ebenezer Chapel.—On Lord's day, Sept. 19th, twenty persons were baptized, ten males and ten females. Our minister preached on the occasion from Acts ii., 41. On Oct. 3rd they were received into the church with three others, who had been received as members, by each receiving the right hand of fellowship.

W. P. B.

BIRCHCLIFFE, HEDDEN BRIDGE.—On Saturday, Oct. 2nd, we had the pleasure

of administering the sacred rite of baptism to eight persons. On the following day they were cordially welcomed to the fellowship of the church.

ILKESTON.—On the evening of Sept. 20th three persons were baptized previous to admission into the church.

PETERBOROUGH.—On Lord's day, Oct. 3rd, one young man was baptized in the General Baptist Chapel, and was likewise received into the church.

BARTON.—We have had another of those pleasing evidences which go to show that the word of the Lord is not preached amongst us in vain. In the afternoon, on Lord's day, Oct. 3rd, seven believers, in obedience to the Divine command, passed through the waters to the fold. Our pastor, Mr. Bott, preached a most suitable sermon, founded on the words, "If thou believest with all thine heart thou mayest," after which he gave the

baptized the right hand of fellowship and administered the Lord's supper. Our united prayer is that they may be ornaments to their profession, useful members of the church, and helps to the cause of Christ. H. I.

STALYBRIDGE.—On Sunday morning Oct. 3rd, Mr. Sutcliffe preached a very effective sermon on decision of character, from that beautiful and eloquent language of Ruth, "Intreat me not to leave thee," &c. At the close of the service he

baptized four young friends, and the same day, at the table of the Lord, they were received into church fellowship, together with one who desired to return into the fold. It was a happy day, and doubtless something was added to the joy of Angels, for midst the closing scenes of the sacred hours another dear friend made a full surrender of her heart to God. May they all be kept through faith unto complete salvation. J. P.

OPENING OF CHAPELS, &c.

NEW GENERAL BAPTIST CHAPEL, TODMORDEN.—The ceremony of laying the foundation of the above named building took place on Wednesday the 29th of September. The site is in a rapidly improving neighbourhood, at the North end of Todmorden, on the Stansfield Hall estate. The building will front to Stansfield road, at the corner of White Platts-street. About two o'clock in the afternoon a large concourse of spectators was assembled on the ground. The ministers engaged for the occasion, and friends of the place, as well as the Sabbath School children, went in procession to the spot. The day though cloudy was favourable. The service was commenced by the Rev. B. Wood of Bradford, giving out a hymn; Rev. J. B. Lockwood of Birchcliffe, read appropriate scriptures. The dedicatory prayer was offered by the Rev. J. Batey of Rochdale. A second hymn was read by the Rev. J. Taylor of Allerton, after which the Rev. T. Horsfield of Vale Chapel, gave a short address; at which period Abraham Midgley, Esq., of Vale Manse, at once proceeded to lay the stone. The Rev. C. Springthorpe of Heptonstall Slack, then delivered a brief but comprehensive discourse on the distinguishing principles of the General Baptist Body, after which the service was concluded by the Rev. J. Horsfall of Shore, giving out a hymn, and the Rev. R. Hardy of Queenshead, engaging in prayer. The friends adjourned

to the Society Hall, where tea was provided, of which a goodly number partook, and afterwards spent the evening in the following manner. Mr. John Gibson of Greenwood Lee, was called upon to preside. After prayer by Rev. R. Hardy, a brief Epitome of the history of the church from its formation in 1845, was given by the Rev. J. Horsfall, followed up by earnest and stirring addresses from Mr. David Dearden of Naze Bottom, and the Rev. J. B. Lockwood, R. Hardy, C. Springthorpe, and T. Horsfield. After various votes of thanks the meeting separated. The building to which reference has been made will be 16 yards by 13 yards. The basement story will form a School Room capable of accommodating 300 children, and two Vestries, which can be thrown together, and used as a Lecture Room for week evening services. The Chapel which will be approached by steps from Stonesfield Road, will be arranged in the Amphitheatre style, and accommodate in the first instance about 350 people. The estimated cost of the building is £700. Towards this the Yorkshire Home Mission has agreed to give £250. so that the Todmorden friends have every prospect with God's blessing of moving on with comfort, and of establishing a prosperous General Baptist Church in that rapidly increasing town. The architect of the building is Mr. T. Horsfield of Vale Chapel.

ANNIVERSARIES.

LOUGHBOROUGH, Wood-gate.—The anniversary services connected with the Foreign Mission at this place were held on Sunday, Sept. 26, and on Monday, the 27th. The Rev. H. Wilkison preached. The public meeting on the 27th was addressed by the minister of the place, Messrs. H. Wilkison, J. C. Pike, T. Goadby, and J. Mason. The meeting was very interesting. Collections and subscriptions for the year, including extras, £75.

LOUGHBOROUGH, Wood-gate.—On Lord's day, October 10, the anniversary sermons were delivered in this place by the Rev. J. Stevenson, M.A., of Derby. The sermons were earnest and impressive; but the unfavourable state of the weather thinned the congregations. On the following Thursday evening, the Rev. Arthur Mursell, of Manchester, delivered an excellent sermon, on "The Golden Altar," to a full house.

STALEYBRIDGE.—On Lord's day, Sept. 19, two sermons were preached in the G. B. Chapel, Staleybridge, by the Rev. W. Miller, in behalf of the Foreign Mission. In the afternoon, Mr. Miller delivered an excellent missionary address, the object of which was to interest the children of the Sunday school and young people in the cause of missions. The collections and subscriptions amounted to £30 16s. 8d.

BARTON.—Our missionary services this year have been unusually interesting. The Rev. H. Wilkinson preached for us on Lord's day, Sept. 19, at Bosworth, Barton, and Congerstone. Mr. Wilkinson attended our meetings at Barton on Monday evening, Bagworth on Wednesday evening, and at Barlestone on Thursday evening; and, together with ministerial brethren in the neighbourhood, pleaded the cause of the heathen. The services were well attended, and the collections good. On the Friday evening following, we held our first juvenile missionary meeting at Barton. The scholars from our other schools, with their teachers and friends, took tea in the afternoon. At six o'clock we held our meeting in the chapel, when the lower part was completely filled, and many were in the gallery. Mr. Wilkinson was again with us, and very much interested and delighted our young friends. The meeting was likewise addressed by our pastors, and by brethren Norton, Hextall, Deacon, Wilkins, and the writer. At intervals several pieces, selected for the occasion, were sung by the children,

conducted by our worthy superintendent, Mr. Deacon. The united schools agreed to adopt two orphan children, a boy and girl, the boy to be named Samuel Deacon, and the girl, Catherine Kirkman.—H. I.

ILKESSTON.—On Lord's day, Sept. 12th, two sermons were preached in behalf of our Sabbath school, by the Rev. W. Shakespeare, of Belper. The collections were good.

BRADFORD, First Church.—On Lord's day, August 22, three sermons were preached in behalf of our Sabbath schools, in the morning and evening by our own minister, and in the afternoon by the Rev. H. J. Betts, Particular Baptist. The congregations were excellent, and the collections amounted to £22 7s. 10½d.—B. W. B.

VALE CHAPEL PEOPLE'S COLLEGE, TODMORDEN.—The anniversary of this Institution was celebrated on Saturday, the 25th inst., by a social tea and an evening meeting. The young men connected with it very tastefully decorated the room with evergreens, and above 100 of the friends had a happy and cheerful tea together. The evening was spent in singing, speeches, and recitations. With unabated interest the meeting was continued till ten o'clock, when, after various votes of thanks, the audience separated. The classes (which are always diminished during the summer months) will be immediately re-formed for the winter session, and with the assistance of two additional teachers, it is hoped that the institution will not only keep its ground, but increase in efficiency and power.

MISCELLANEOUS.

PRAED STREET, Paddington.—Mr. J. Clifford, of the G. B. College, Nottingham, having received a very cordial invitation to become the pastor of the church, Praed-street, Paddington, commenced his ministerial labours by preaching the anniversary sermons, Oct. 17. In the morning the text was Psalm xvii. verse 16 (first part), and in the evening, 2 Corinthians, chap. v. verse 20. The congregations were good, and the collections amounted to £8. On Monday evening a tea and recognition meeting was held. The proceeds of the tea were £9. A public meeting was afterwards held in the school-room, which was tastefully decorated, the motto, "Welcome," being behind the chair. Mr. Clifford presided, and addresses were delivered by the Revs. J. Harcourt, D. Burns, and Messrs. Clarke (a student from the College), Colebrook, Chamberlain, and Dexter. Several ministers had promised to attend, but the unfavourable day pre-

vented them. The meeting altogether was large, animated, and interesting.

TARPORLEY, Cheshire.—You have informed your readers of the death of Mr. Henry Smith, the esteemed pastor of the General Baptist Church, at this place, in July last, after long and severe suffering. Since then the pulpit has been supplied by various ministers. Being invited for two Sabbaths, I went, and was requested to stay over Monday evening, Sept. 13th. I did, and found they had arranged for a kind of family tea meeting of members and friends in the chapel. After tea, Mr. Joseph Aston took the chair, and our aged friend, David Gaythorpe, offered up an appropriate prayer. Mr. Aston then spoke on the design of the meeting, and was followed by brothers Dutton and Collins. The writer was then called upon to read a reply from the widow of the late minister in acknowledgment of the handsome sum of £51 5s. which had been presented privately to Mrs. Smith in the course of the afternoon. That

reply was as affecting as it was appropriate. It may also be permitted to state, for it enhances the liberality of the gift, that this church only numbers 47 members, and this was the church which, at the Loughborough Association, deputed its late pastor to present £52 10s. in reduction of our Foreign Mission debt, in addition to about the same amount of regular annual contributions. It was whilst perusing a note to brother Bate, of Tarporley, in acknowledgment of £5 to the Berhampore Fire Fund that our late venerable secretary was called to rest from his labours.—J. F. W., Leicester.

HEPTONSTALL SLACK, Yorkshire.—**JUBILEE SERVICES.**—It being now fifty years since the chapel here was erected, under the ministry of the late venerable James Taylor, the friends in this place thought well to hold public services in commemoration of the event. In order that this might be done with a becoming regard to the Lord's house, on this "Mount Zion," the whole of the interior was cleaned, painted, and stained. So efficiently was this work executed, at a cost of £90, that all the friends who visited the place on this occasion expressed their admiration at the improved appearance of the chapel. But for one circumstance the services would have been of a truly jubilant character. The worthy pastor, Rev. C. Springthorpe, had been called to mourn over the sudden death of his only daughter, so that the funeral of the dear child on the Saturday afternoon, Oct. 16, seemed to cast a shade over the services that had been so much anticipated. This had the effect, however, not of destroying the sanctities of the various exercises, but of giving to them a more chastened tone and a deeper solemnity. The affectionate and universal sympathies of the multitudes who were assembled were commingled with their congratulations. That the younger part of the congregation might have a happy remembrance of this season, and might participate in its enjoyments, the jubilee began with them. On Saturday afternoon, Oct. 16, the Sunday scholars, teachers, and young friends were provided with an abundant supply of tea, buns, milk, and cakes, by the kindness of J. Sutcliffe, Esq., of "The Slack," after which they were gathered in the school-room (the former place of worship), and addresses were delivered to them by the Rev. J. Goadby, of Loughborough, C. Springthorpe, and several of the preachers and Sunday school teachers connected with the church. Select pieces of sacred music gave enlivenment to the evening. All, both young and old, retired interested, gratified, and refreshed. The morning of

the Sabbath commenced with an early prayer meeting, of a pleasing and solemn character. Public service was conducted at 10.30 by the Rev. J. Goadby, who preached from "O taste and see that the Lord is good." In the afternoon, the Rev. J. Sutcliffe, of Staileybridge, delivered a discourse from "Call to remembrance the former days," in which the preacher, formerly a member of this church, referred with great feeling to one of its former pastors, the late Rev. W. Butler, under whose ministry he was converted, and to whose kindness he was under great and lasting obligations. He also alluded to many excellent Christians he had once known here, but who are now removed to glory; and also to the various preaching places, prayer meetings, &c. in which he had been formerly delighted to meet with the friends. In the evening Mr. Goadby preached again, and closed the exercises of a day of holy emotion and spiritual enjoyment long to be remembered. The congregations were large, and deeply attentive. In the afternoon every space in the chapel was occupied. It was announced in the evening that the collections made that day, added to the previous subscriptions, had more than defrayed the expences incurred in beautifying the chapel. The weather on Wednesday, the 18th, was very wet and stormy. This, on the bleak mountains, of course prevented many from being present at a service held in the afternoon, when the Rev. R. Hardy, of Queenshead, delivered a suitable and useful discourse on the conditions of future prosperity. The tea meeting that afternoon, considering the weather, was well attended; and in the evening, spite of the storm and wind, a goodly number attended the public meeting. The Rev. J. Sutcliffe presided. The Rev. C. Springthorpe read a paper comprising the history of the church, and many of the chief incidents found in its records. The first pastor, the late Rev. J. Taylor, presided over them from 1807 until 1820. He was succeeded by the late Rev. R. Ingham (a native of this neighbourhood), whose labours continued until 1834. The late Rev. W. Butler followed, in the autumn of 1834, and continued until his declining health induced him to resign, in 1847. The Rev. E. Bott, now of Barton, removed hither in 1848, and resigned in 1852. Mr. Springthorpe, in his paper, paid a just tribute of respect to the excellence, talent, labours, and successes of each of the former pastors. The Revs. R. Hardy, J. Goadby, and several ministers from the neighbourhood delivered addresses, or engaged in devotional exercises. These interesting jubilee services concluded on Saturday, Oct. 23,

when the parents of the Sunday school children were kindly invited by the teachers to a gratuitous tea. About 130 parents were present. Mr. Wm. Sutcliffe, Slack Top, an old teacher and superintendent, was called upon to preside. The rules of the school having been read, the Rev. R. Ingham, of Halifax, some of the fathers of the children, and a number of the teachers gave very appropriate addresses. Thus the church, the school, and the home have participated in our rejoicings. May the Father of mercies crown the whole series of our services with his blessing. To Him be all the praise.

WILLINGTON.—*G. B. Chapel.*—On Tuesday evening, Oct. 12, the members and friends of the above chapel held a social tea meeting in the school-room. After tea, Mr. T. Chambers, (in behalf of the Baptist friends,) presented Messrs.

Gregory and Walklate each with a handsome cup, with the following inscription: "Presented to (here the name was inserted) by the Baptist friends at Willington, as a sincere expression of their gratitude for his labour of love for more than thirty years." There were present on this occasion many friends, and several addresses were delivered. Mr. Josiah Pike occupied the chair. In the various addresses it was stated that chiefly through the strenuous and zealous labours of Mr. Gregory, the beautiful house of God was erected. Mr. Morris, of Willington, stated that he had known Mr. Gregory for many years as a faithful preacher of the gospel, and as regards the new chapel, he (Mr. Morris) had been in many chapels in London and different parts of England, but this, he thought, was the neatest chapel in England. May the friends of this place prosper abundantly.

Notes of the Month.

October 23. Our episcopal neighbours are still agitated with the practice of consecration. The Bishop of Winchester at a late visitation said, "He believed that the practice was attended with the greatest danger,—had been perverted to the vilest purposes,—and was as repugnant to the spirit of the gospel as it was to the manly common sense and the independent mind of the great mass of the English people." The Bishop of Lincoln at a late visitation objected to "a registration of Churchmen and Dissenters in every parish as a means of finding out who should and who should not pay the rate. It would lead to endless bickering and strife," and lead some from avaricious motives to say they were dissenters! It is stated that Miss Countess has offered £15,000 to endow a Bishoprick in British Columbia.

The Congregational Union held its annual meeting at Halifax last week. Many ministers of the northern counties, several from the southern, and few from the midland, were present. We had the opportunity of attending some of its sittings. Dr. Alliot presided. Dr. Halley read an admirable paper on Oliver Heywood and early Nonconformists in Halifax and the neighbourhood. It is stated that £13,000 of the £20,000 fund for additional Missionaries for India. The Directors have had a thanksgiving meeting for the opening of China.

The Unitarians, whose congregations are dying out, declare that they are

changing their character and are likely to flourish by the aid of "the new philosophy," (German?) and to take hold of the masses!

The Pope is said to be in raptures about the late visit of Dr. Wiseman (Cardinal) into Ireland. In several countries popery is giving trouble and provoking hostility. In Switzerland, Spain, Germany, Canada, and Ireland, too. The Irish priests have presented a memorial to the Home-office for salaried Gael chaplains, and for other powers, and are appealing for support to the Irish members. Are we to have a second Established Church in Ireland?

Three Wesleyan young ministers have been recently ordained as missionaries in India. The number of members "in society" is now 277,091. Twenty-two ministers have died last year.

The lectures to working men by the young Baptist ministers have commenced for the winter months, under great promise. Mr. A. Mursell has thousands at the Free Trade Hall, Manchester. The Earl of Shaftesbury was recently among his hearers, and afterwards, in a public meeting, expressed his delight in what he saw and heard. Mr. W. Walters, at Halifax, Mr. Chown at Bradford, and Mr. Brown at Liverpool, are all doing good in the same way.

The Baptists are being persecuted in Mecklenburg—Schwein. When will intolerance cease?

Missionary Observer.

LETTER FROM THE REV. J. BUCKLEY.

Piplee, July 10th, 1858.

DEAR BROTHER.—Last sabbath was a solemn and interesting day at Cuttack. Two were added to our number by baptism—one of them was from the Asylum, Sarah, the youngest surviving daughter of our late estimable brother Bonamallee—the other, Chintamuni, has recently renounced idolatry, and is from the district of Hurriharpore, which has often been visited on Missionary journeys. He is a young man unmarried, and is of the Mahantee or writer caste. He has for Christ's sake left a father, brother, and other relatives to whom he is as dead, according to Hindoo ideas. When he gave his mala or necklace to Brother Stubbins, he said Oh, Lord Jesus! Remembering thy name and thy love, I this day break the bonds in which satan has bound me, henceforth I am thine. May many—many more be gathered from the heathen wilderness into the fold of Christ.

It has recently been an anxious and solemn time at Cuttack, especially in regard to the Boy's School, under the care of Brother and Sister Brooks. Small-pox in the confluent form has prevailed, and three deaths have occurred in the school in a week. This frightful disease has been lingering about our Christian village for more than four months; and we had in the Girls' School as many as thirty-seven cases, but happily all were of a mild form. We pray, if it be the Lord's will, that it may be removed from us, for in this country its ravages are often awful. And if it should attack any of us—but why do I write thus? Not a hair can fall from our heads without the permission of our Father in heaven. The "pale horse" will not be sent for us till we have finished our work, and when sent it will be to carry us home. Welcome life, or welcome death in whatever form it may appear. I have this morning been thinking of Philipp, i. 21., as expressed in three different English versions.

We are familiar with the precious and important words, "To me to live is Christ, and to die is gain." But an earlier translation has it, "Christ is to me, both in life and in death, advantage."* I like the

sentiment which this translation conveys—that it is Christ who is gain to us, and He is this gain both in life and death. Another old English version renders it, "Christ is to me life, and death is to me advantage." Perhaps the Spirit of God designed that we should gather ALL these important ideas from this verse. Nothing seems worth a thought but to honor Christ on earth, and be prepared to live with Him for ever in heaven.

Three of our dear girls were married last Wednesday, and we hope now they have left the school for the Christian village, that the practical effect of the instruction which they have received will be manifested.

You see from the heading of my letter that I am writing from Piplee. I am pleased to see your son looking so well. He is passing through the seasoning with less suffering than many have had. He is so far as I can learn making satisfactory progress in the language, and his pronunciation of it, which is an important matter, is good. We (i. e. Brother Taylor, your son, and myself), leave this evening if God permit for Pooree, to attend the car festival. Mrs. Buckley, who is with me, will stay with Mrs. Taylor till our return. The attendance is likely to be very small.

I see India largely engages the attention of our legislators, and I have not, I assure you, been an indifferent observer of the strange complication and embarrassments of the last two or three months. It has seemed to me that God only can safely bring us through these difficulties, and feeling this I have looked to Him. I believe no English minister ever penned a despatch more rash, unpatriotic, and dangerous to our rule in India than Lord Ellenborough's. I do not pronounce a definitive opinion on the proclamation of the Governor-General, but so far as at present informed I must say, that I cannot join in the censures passed on it. I fully believe that it was the intention of Government to act with justice and humanity to the landowners and people of Oude, and Mr. Montgomery, the Chief Commissioner, is a public officer in whom the fullest confidence is reposed. But a man who wishes to be master of the sub-

* This is the rendering of the Geneva Bible. The original I think will bear it: it suits the context: and some of the Latin versions thus render it.

ject should study the internal condition of Oude for the last half-century, and the nature of the settlement made when the country was annexed two years and a half ago. Probably no country in the face of the earth has been more misgoverned than Oude by its former rulers. It seemed to me at the time it was annexed to be an act of mercy to end such intolerable tyranny, oppression, and anarchy. Our present difficulties are occasioned in a large measure by its former disorganized state; but I am getting political, and it is

difficult in these exciting times not to be so. My confidence is in the Supreme Ruler. We have as a nation a great work to do in India, and will God give us wisdom and strength to do it. We have as churches of Christ an infinitely greater work to do. Let us gird up our loins, cry to God for help, and in His strength, labour to do it till we fall in the mighty warfare with its hoary idolatries. Victory will be ours, India will yet be Christ's.

Yours affectionately,
J. BUCKLEY.

Cuttack, August 16th, 1858.

DEAR BROTHER,—I wrote last month a few lines from Piplee, and the same night after despatching our English letters, we, i. e. Mr. Taylor, your son and myself, left for Pooree to attend the Ruth jatra there. Our native preachers, Damudar, and Kumbhoo had left a little earlier. We reached the shrine early on the sabbath morning, and in the evening went to preach in the principal street. Amid scenes of idolatrous revelry it was difficult to realize the calm and holy rest of the sabbath which thousands of God's dear children were then enjoying. Happy he who has a sabbath rest in his soul, and how sweet to think the rest and peace of our heavenly home as the keeping of a sabbath. You remember the reference in the original of Hebrews iv. 9, "There remaineth therefore a rest (literally the keeping of a sabbath) to the people of God." We witnessed for God before many of these idolators, and were heard on that as well as on subsequent occasions, with less opposition than has been usual at satan's head-quarters. Damudar had an opportunity of addressing the Rajah, who as Superintendent of the Temples, is high priest of Juggernat; but the plain and earnest remarks of the servant of Christ were not at all acceptable. The Rajah is subject to the Commissioner of Cuttack, and is correctly described by the late magistrate of Boree in an official document published by authority as "a feeble individual, who has little or no power, and who is not feared by any body." It is also said that his dreadful disease the leprosy, is increasing.

On Monday morning at six o'clock, we were again in the principal street fighting with the wicked one; but a heavy fall of rain prevented our going out in the evening. On this day the idols were brought out, but the number of pilgrims was

smaller than I have ever before seen. Happily we did not witness any of those heart-rending scenes which are always exhibited when the dreaded cholera prevails; but on the following day a very melancholy accident occurred. Four men fell under the wheels of the car: two of them were killed at once, the other two were carried dreadfully bruised and bloody to the hospital where they soon after died. We were not in the street at the time the accident occurred, but the sight was said to be a most shocking one. The poor men lay in a pool of blood, and the cries for help of the two who were so frightfully bruised were agonizing, but no help was rendered till the European doctor reached the spot, which he quickly did. The Rajah was in a state of great anarchy and alarm, and implored the doctor to do all that he possibly could to save the lives of the two men, telling him that he (i. e. the doctor) was his father and mother, and that if he succeeded in saving their lives he should never forget the obligation. Not of course that he cared for the loss of a few lives: benevolent feeling is alien from the heart of a heathen, whether he be a rajah, or a ryot—haters of God, they are haters of each other; but he knew that he should be held responsible by the Government, and dreaded the infliction of a pecuniary fine. I hope that a fine will be inflicted; for there is no doubt, that there was culpable negligence in constructing the wheels of the car.

On the Tuesday afternoon we went to the Atharanullah bridge, and distributed tracts and gospels to the returning pilgrims. Several addresses were also delivered. One of the first persons to whom I gave a tract, when I inquired how distant his village was said,—Oh I saw you and another Salub with you a little while ago at Patamoondie, eighty miles from

here. Others told me that they had some from places distant from Cuttack in a westerly direction 150 miles, and others twice the distance North. Such facts show, I think, forcibly the importance of visiting the festival even when the attendance may not be large, as it affords such facilities for widely diffusing Christian Knowledge. Thus another blow has been struck at this gigantic system of idolatry, this mighty tree which has struck its roots so deeply in the soil of Orissa. We shall not live to see the final blow by which it will be felled to the ground; but we shall know of it in heaven, and our humble labours, blessed by our gracious Lord, are hastening on this glorious consummation. It will be a jubilant day when Juggernaut is fallen—is fallen—shall be sung by myriads of blest voices, and heaven and earth rejoice together.

While staying at Pooree we enjoyed a pleasant social evening with a Christian family residing there. It is pleasing to state that the head of this family was aroused to think of salvation by the solemn and earnest appeals of the "Persuasive." His mother gave him the book when he was nine years old; it lay neglected for several years, but was afterwards read, and blessed be God not in vain? Who can calculate the usefulness of that book? This gentleman referred several times with interest in our conversation to "Dr. Pike," as he naturally enough called him. He was then reading the Memoirs of our late venerable Secretary, and thought it a very instructive and profitable work. This reminds me of another thing—all the copies of the "Persuasive" that I brought out with me have been given away to those who, I have no doubt, will carefully read it. If any dear friend reading this should have a spare sovereign, and will kindly forward it to the Secretary a fresh supply will be sent when opportunity offers, they will be wisely and prayerfully distributed; and let us hope that at the last day the author, the donor, the distributor, and at least some of the readers will rejoice together. The kindness of two or three friends (one especially) on my leaving England has enabled me to do more good in this way than I previously could do, while by the kind help of the Tract Society, I have a good supply of useful books for sale. We ought to have such books as the "Persuasive" to give away when a favourable opportunity presents itself, for in this country good books are not so easily obtained as in England, and many of the Indo-British have a very scanty supply.

I must not forget to remind my readers as well as some of our own countrymen that last year we were unable to attend this festival in consequence of the disturbed state of India. Now blessed be God things are different, though the effects of the late terrible outbreak will long be felt. This also is the first Rath jattrā we have attended since the *entire severance* of the connection between the Government and the Temple. Before leaving Pooree we walked on the shore, and saw the remnants of the wreck of the "Golden Era." Afterwards we visited the burial ground. I was pleased to see that Mr. Bampton's tomb had been repaired and beautified. I stayed at Piplee with Mrs. Buckley on my return several days, and we both found the change of scene and congenial society very pleasant and profitable.

I am sorry to say that Chintamuni whose baptism I mentioned last month, has been seduced by family influence and absconded. This is very discouraging, still we do not despair. We have known similar instances in which converts overcome by the persuasions of heathen relatives have proved unfaithful, but they have returned with much sorrow, and many tears, and have been steadfast to the end. May the good shepherd bring back the wandering sheep to the fold, and grant that he may wander no more. On the first Lord's day in this month, Mr. Bond was baptized. It was to all of us an occasion of much solemn and pleasurable feeling. Brother Stubbins preached in Oriya from "If thou believest with all thine heart thou mayest," and I administered the solemn ordinance. In the afternoon the Lord's supper was administered, and our friend was received into the church in the accustomed way. Brother S. delivering a suitable and affectionate address. It was gratifying to us all to welcome amongst us the husband of dear Brother Lacey's only daughter.

I am sorry to say that Miss Harrison's state of health has been recently such as to occasion grave anxiety to us all. She is now through the Lord's goodness much better, though I fear not strong. And how sad the accident to Brother Bailey's left eye.* Well, the Lord reigneth over such things. Here the mind rests, and the assurance produces a sweet and heavenly peace.

Yours, faithfully,
J. BUCKLEY.

* This is a serious affliction. It is feared that Mr. Bailey has lost the use of one eye.—Ed.

LETTER FROM THE REV. W. BAILEY.

Berhampore, via Ganjam.

MY DEAR BROTHER GOADBY.—Not many days ago I received an interesting communication from your beloved son at Piplée. I was thankful to hear of his progress in the language, of his love for the work, and of the happiness he felt in laying the foundation for future usefulness in Orissa.

PREACHING AT POOREE.—We returned from Gopalpore last week, and have once more returned to our work in the Bazaars of Berhampore. Last Saturday we attended a festival of Juggernath. The idol was placed on a platform of masonry, and quite exposed to public view under the most favourable circumstances. The ninth incarnation of Vishnoo is the most detestable thing to be worshipped that was ever seen in any age or country; but when his face is scraped of all the adornments of red and white paint, he does indeed look horrible, quite enough to frighten any one but a Hindoo. While one of our native preachers was expatiating on the folly and wickedness of idolatry, a young Brahmin from one of the temples charged him with a volley of abuse, "who are *you, you wretch* that dares to speak to us about the God we worship—*you* were once a Hindoo like myself, but *you, you* have lost your caste become a Mussulman eating cows flesh," &c. &c. As the contest waxed rather warm, I thought that I had better see if I could not cut down this scion of Hindooism myself, so I requested our native brother to retire. I began by saying you have all heard the charge against this christian preacher. I have now a charge to make against this Brahminical sect, and of its truthfulness, or otherwise I shall leave you to judge. I charge them not with eating the flesh of the cow, but I do charge them with grinding and eating human bones; but especially with the selling of their own daughters! I have spent much time in various parts of Orissa, have visited nearly all the shrines, have mingled with nearly every caste, have read, perhaps, more of the Hindoo shastras than any of you; but I never knew any but Brahmins to sell their own daughters, *sell your own child*, why it is like selling yourself! and how often girls of fourteen sold to miserable old men of seventy for a few rupees, and then at the death of the old wretch doomed to perpetual widowhood you all know. I then turned to the young man and said,

you call yourself a Brahmin do you? Yes! I am a Brahmin, don't you see the sacred thread. A thousand sacred threads may adorn your person, but you are not a Brahmin except in name, when that thread was given you by your Gooroo, did you not swear by the God of fire, that "you would never tell lies"—how many lies have you told? That you would "treat your aged parents with honour and respect," and how often have you abused them, and wished them dead. That "you would never eat more than once a day," and you eat thrice every day of your life, That "you would never sleep in the day"—why half your time is spent in sleep. That "you would be diligent in the study of the shastras." What books have you studied? (he tries to repeat a stanza from the Bhagabot but fails, so I help him out with it) Aye and "you swore too that you would never manifest anything but good behaviour towards all," and what has been your conduct to day—your own books declare that "the Brahmin (so called) that cannot control his temper, tells lies and is unmerciful, is nought but an outcast." The young gentleman found that he had got into difficulty, and begged I would say no more about Brahmins that day. Some of the viler sort, got behind a house, and pelted us with stones, &c; but I was determined not to move until I had finished my address. I do not covet such scenes, I would much prefer a quiet audience; but when our opponents are thoroughly put, down they seldom attack us again, but we would never forget that while Christ is the beginning and ending of our ministry, that it is our duty as the ministers of truth to attack every form of error and superstition.

With the size and attention of our congregation we have certainly no cause to complain, but in returning home how oft have we to exclaim like the prophet "who hath believed our report, and to whom is the arm of the Lord revealed?" The longer I live in India, the more am I convinced of the absolute necessity of the "spirits' power" to ensure success. We preach to men who have "changed the glory of the uncorruptible God into an image made like the corruptible man," who have "charged the truth of God into a lie," and nothing but the mighty power of God can turn them from their abomi-

nable idolatries. We preach to men that are "dead," and nothing but the voice of Him who is "the resurrection and the life" can awake them from their death-sleep. We often envy the success of the early Missionaries as recorded in the sacred canon; but we are I fear too apt to forget the secret of their successes, were we baptized even as they in the same spirit, "endued with" the same "power from on high" then should we be as successful as they in gathering fruit unto life eternal. If we lack this essential, Hindooism may be attacked till we are white with age, and it will still stand like a mighty colossal image mocking us for our pains.

GOVERNMENT SCHOOL.—A fortnight ago I attended the examination of the scholars in the Government School at Berhampore, the Commandant of the station occupied the chair, and delivered a very effective address. At the request of the Inspector, I conducted the Oriya part of the examination; it may be interesting to some of our friends to know that all the Oriya works used in this as in other Government Schools in Orissa, were printed at our press. Eleven of our Christian youths attend this school, and two of them acquitted themselves very well indeed at the examination. William (the son of our native preacher Jomnauth who died at Pooree,) was called out to work a problem from Euclid, and Daniel the son of Denabundhoo was presented with a scholarship.

A BEAR AND A SNAKE.—By way of variety I shall now refer to two or three little incidents that may amuse your juvenile readers. When in England I sometimes found that what amused children also pleased others of larger growth, perhaps it may be so in this instance. About a fortnight ago I went to our new village, on my way I had to pass between two mountains, the path was very narrow and on either side to the base of the mountains was a good deal of low jungle, a christian servant before me stopped suddenly saying, "I hear the sound of a bear!" I said, I think you are mistaken, the sound you hear comes from a herd of buffaloes in the jungle. He paused for a moment or two, and out came a great black grisly bear within about ten yards of the place where we stood; he set us full in the face and seemed quite disposed for an attack, we retreated a few paces and he passed into the jungle. The first time I turned my head round I saw him standing on his hind legs looking very fiercely at us; we had scarcely recovered ourselves

from the fright, when two more came out and a fourth was heard not very far off. I began to think we had got into a very queer place, we had no weapons and could in no way have protected ourselves had an attack been made. I believe bears are far more dangerous than tigers, the tiger will only attack in secret places, but the bear will attack in an open place as well as in the forest.

During the last cold season I slept one night in a mango grove, and had no covering except that which the trees afforded. About midnight one of my servants awoke me saying "a bear, a bear!" I looked up and there was the unwelcome visitor only a few paces from us. I am not very nervous, but I would much rather bears keep a respectable distance.

In this country, however, you find annoyances at home as well as abroad. A few nights ago I was going to bed, and was placing the lamp upon the table, when a spotted snake more venomous even than the Cobra Capella, raised its head and showed its forked tongue, had I not seen it, in all probability I should have been bitten, and the natives affirm that the bite of one of these is certain death; since then we have killed two more of the same kind in the house.

One night this week our little Jessie suddenly burst out crying and in going to see the cause, I saw an enormous centipede close to her head, happily the dear child was not bitten, or she would have suffered intensely for several hours.

I have no wish to frighten any one from coming to India, but I would have all to know that we live not in an Elysium. All who come hither should bring out a good stock of patience, for I think there is no country under heaven where so much is required,

In a few days a year will have rolled away since our valedictory services at Nottingham, the scenes and circumstances of that day will never fade from my memory; it has been to me a year of great trial, but a year of great mercy. To Him who redeemed me be all the praise I will not write more lest I may weary you. Our united love to all your household, and to all the dear old friends at Loughborough.

Ever yours affectionately,

W. BAILEY.

LETTER FROM THE REV. W. HILL.

Berhampore, Ganjam, July 28th, 1858.

MY DEAR BROTHER GOADBY,—Through the tender mercy of the Most High, we have been spared to see the commencement of another rainy season. Only a few short weeks ago and nature looked barren, scorched, dead; now she is "dressed in living green," and very much reminds me of spring-time in England. The Baileys and ourselves spent the greater part of the hot season at Gopalpore, a place eight miles distant, and close to the Bay of Bengal. In comparison with the fierce, withering land-winds, we found the Sea breeze very cool and refreshing. While we were there Mrs. Bailey and their dear boy Charlie had a severe attack of fever. Charlie has quite recovered, but Mrs. B. though much better is still very feeble. You will be very grieved to hear that last Friday week brother Bailey met with a sad accident, by which his left eye has been seriously injured. It was feared that the sight was for ever lost, but the doctor now hopes that it may be partly restored. That you will cherish a similar hope, I am quite sure. To lose one eye would indeed be a great trial; but whatever may be the issue, we know that He who notices the fallen sparrow, and numbers the hairs of our heads will overrule the event for good. It is a great mercy, as brother B. observed, that our eyes have escaped uninjured. The accident took place under the following circumstances. Sister B. broke the top of her smelling-bottle stopper, leaving the lower part in the neck of the bottle, Brother B. hoping to get it out, put the bottle in a vessel of water which he had on the fire; but with no apparent results. No sooner, however, had he taken the bottle out of the water and put it into a towel which he held in his hand than it burst with a loud report, and a piece of the glass struck him in the eye. He immediately sent over for me, and I called in the doctor who has been very kind and attentive ever since. We all felt it a great mercy to have a doctor in the station in such a time of need. For several months at the beginning of the year we were without one, the nearest being at Russel Kondah, sixty miles distant, nor is it at all likely that he could have left his duties there even if he had been called. By the blessing of God upon the means used our brother is rapidly recovering, for as a matter of course the body to a very great extent has sympathized with its suffering

member. The eye also looks much better, and to-day, brother B. was telling me that he thought he could distinguish objects moving about. I trust that we shall soon be able to inform you, that in part at least, he has regained his sight.

There is a proverb that "troubles seldom come alone," and this we have found true in our experience. Since the above accident occurred we have had several other distressing dispensations of providence, having lost three out of our native christian community by that fearful scourge, the cholera. As we had no cases during the hot season, we did hope to escape altogether this year. Alas! however, we know not what a day may bring forth. Last Thursday this disease broke out in the Boy's School. Jonas, one of the elder Khond boys, was the first attacked. Brother B., not being able to go into the school sent for me. I was with poor Jonas many times in the course of the day and gave him medicine, arrow-root, &c., but all efforts were in vain as he died in the evening. The nature of the disease prevented my saying much to him, as to the state of his mind in prospect of eternity. On one occasion when I stood near him he exclaimed "O God, my Father I am a great sinner," on another he said "O Lord come quickly, come now." Just before he died he repeated many portions of hymns and passages of scripture. Not liking farming he had come from our new village to attend the Government School at Berhampore preparatory to going into the hills, or Khond country, as a school-master. He was not permitted, however, to carry his intentions into effect. We trust that he has reached that land "whose inhabitants never say I am sick." He was a member of the church.

Early on Saturday morning another boy name "Sam" was attacked. At brother B's request I wrote to the hospital and obtained medical assistance, and also medicine. As soon as I saw the poor lad I thought him "sick unto death," and so he was, for in less than six hours after being attacked he was a lifeless corpse. So rapid and fatal is this most fearful of diseases. Poor Sam was a kind, good-tempered, cheerful lad, and I trust he had a saving interest in Jesus. He was a candidate for baptism, but not a member of the church. On Friday, he assisted to carry poor Jonas to the grave.

On Saturday we laid him in the grave adjoining. Both were interred in the Government burial-ground, this being in accordance with a recent regulation which states that Government burial-grounds shall be for the interment of christians of all nations. The same regulation states also that the ground shall be divided, one portion being reserved for those who are interred according to the rites of the Anglican church, the other being reserved for christians of other denominations. Several months since Brother Bailey and myself, met the chaplain upon the ground and made the division, so that henceforth we shall have "a place for our dead," and not have them scattered up and down as they have been hitherto.

Matthew Mar, as she was called, the mother of our native preacher Matthew, was the third whose loss we have been called upon to sustain. For many years she has been the matron of the boy's school, and a faithful, valuable servant has been. She attended upon the two boys whose removal I have noticed, and wept over them as though they had been her own sons. After their death it was thought best to send the others off to the new village. Matthew Mar, wishing to

be where the boys were, was sent also. Before leaving Berhampore, she called at our house and said to my dear wife "Mamma pray for me, my mind is full of trouble." On the way she was taken unwell, but was better again in the evening. The next morning she was attacked by cholera, and early on the following morning she fell asleep in Jesus. She was upwards of sixty years of age, and had been a member of the Berhampore church for a number of years. We have no doubt but our loss is her gain. There have been no cases of cholera since this, and I trust that both ourselves, native christians, and school children, will be preserved from this pestilence which walketh in darkness, and this destruction which wasteth at noon-day."

Last Sunday we heard of the death by cholera, of the Rev. J. Thomas of Calcutta. He has been in this country upwards of thirty years, and for many years has had the charge of the Baptist Mission Press. But I must draw this letter to a close. You will think it full of "lamentations and mourning and woe."

Yours, affectionately,

WILLIAM HILL

Foreign Letters Received.

BERHAMPORE—W. Hill, July 31st.
CUTTACK—W. Brooks, June 26th, Jul. 10th.
—J. Buckley, June 28th.

CUTTACK.—J. Stubbins, July 24th. Aug.
17th, Sept. 2nd, 3rd.
PIPLEE—G. Taylor, June 28th.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From August 20th to October 20th, 1858.

BARTON AND BARLESTONE.			
PUBLIC COLLECTIONS.			
	£	s.	d.
Barton.....	7	7	0½
Barlestone	1	14	5½
Bagworth	2	4	9½
Bosworth.....	0	19	1½
Congerstone	0	17	4½
Miss Hackett's Box	6	11	9½
From the United Sabbath School, for the support of two orphans to be named Samuel Deacon & Catherine Kirkman.....	5	5	0
	18	14	7

BAOUP.			
	£	s.	d.
Public Collection	2	0	0
Donations	0	10	0
	2	10	0
BRADFORD.			
	£	s.	d.
Public Collections at Infirmary-street Chapel	1	10	0
Do. at Fenley-street ditto ...	2	7	1
United Missionary Meeting...	3	4	3½
	7	1	4½

BIRCHCLIFFE.

	£	s.	d.
Public Collection	8	11	10½
Collected by Miss Lister.			
Mr. Lister	1	1	0
Miss Lister	0	5	0
Miss S. Greenwood	0	5	0
Small Sums	0	17	11½
By Miss J. Sutcliffe.			
Mr. Whitham	0	5	0
Small sums	1	1	2
By Miss B. Stansfield			
Mr. Lockwood	0	10	0
Small Sums	1	16	7
By Mr. W. Greenwood.	0	11	6
Box in Boys' School	0	6	6
Box in Girls' School	0	7	1
	15	18	6

CASTLECRE.

Public Collection	0	18	0
Less expenses	0	4	6

CLAYTON.

Public Collection	1	8	6

COVENTRY.

Collections and subscriptions	12	0	0

DENHOLME.

Public Collection	0	17	1

FORNCETT.

Public Collection	0	18	2½

HUNTINGDON.

M. Foster, Esq.	2	0	0

LONGFORD, UNION PLACE.

Public Collection	3	7	0¾
Mr. R. Jones	0	10	0
A Friend	0	5	0
Collected by Mrs. Veals and			
Mrs. Price	0	13	0
By Miss J. Sexton	0	11	1
Small sums	0	18	6
	6	4	7¾
Less expenses	0	7	8
	5	16	11¾

LOUGHBOROUGH, WOOD GATE.

Public Collections	10	1	2½
Less expenses	0	9	6

NORWICH.

	£	s.	d.
Public Collections	6	9	8
Collected by Miss Scott.			
Miss Peggs	1	0	0
Mr. Peggs	0	10	6
Mrs. Cole	0	10	0
Mrs. T. Scott	0	6	0
Small sums	0	3	6
By Miss Scott.			
Mrs. J. Scott	0	5	6
Small sums	2	15	6
	3	1	0
Total	12	10	5
Less expenses ..	0	6	0

QUEENSHED,

Public Collections	4	2	2½
J. Wilkinson	0	2	6
M. Stocks	1	0	0
Collected by Mrs. Hardy.			
James Robertshaw	0	10	0
James Field	0	5	0
Small sums	0	12	0
	6	11	8½
Less expenses ...	0	5	0

SPALDING.

Juvenile Association	7	10	0

STALYBRIDGE.

Public Collections	13	3	10
Subscriptions.			
Mr. John Brooks	1	1	0
Mr. Sutcliffe, Surgeon	1	1	0
Mr. S. Woolley	0	10	6
Collected by			
Miss S. Scholfield	5	13	0
Miss Sutcliffe	2	15	6
Miss M. A. Hollingworth	2	7	6
Miss H. Brooks	2	10	4
Mr. Walter Thorpe	1	18	0
Mr. James Shaw	1	2	6
Mr. George Manley	0	18	6
	30	16	8
Less expenses	7	6	

IRELAND.

KYLE, ENNISCORTHY.

Mrs. A. Mc.Gwira Gyles, for			
Orphan in Miss Butler's			
Asylum, Cuttack	2	10	0

NOTE.—Mr. Stubbins expects to sail from Calcutta early in December. He therefore requests his friends not to write to him in India after the present date.

THE
GENERAL BAPTIST MAGAZINE,
Repository,
AND MISSIONARY OBSERVER.

VOL. 5.—NEW SERIES. DECEMBER, 1858.

No. 60.

ON THE CONNEXION BETWEEN PERSONAL RELIGION
AND MINISTERIAL USEFULNESS.

No earthly office is invested with such importance as the Christian Ministry. The discharge of its duties is closely connected with the well-being of man, not only during his state of probation, but for eternal ages. It is an ordinance of divine appointment, the great ends of which are the vindication of the authority of God, the promotion of the claims of Christ, and the salvation of souls from eternal death. The discharge of the duties connected with other avocations has reference more especially to the advancement of mans' secular interests, or, at best, to his intellectual and moral progress; but by the true Christian minister, man is viewed not only in respect of the relations he sustains to his fellow man, but also with reference to those higher relations which he sustains or ought to sustain to God through Christ. He is contemplated as a depraved and guilty, yet responsible and immortal being, who can only be brought back to God, renewed in the spirit of his mind, and prepared for eternal blessedness by the cordial reception of the truth as it is in Jesus. It is, in short, the great design of the Christian ministry, as an instrumentality appointed by God, to lead men to those heaven-devised means by the use of which (in dependence on the aid of the Spirit of grace) they shall be renewed, sanctified and saved.

The most cursory reader must see that it is of the highest importance, in order to the accomplishment of these ends, that the Christian ministry should be rendered as efficient as possible—qualified in every respect to discharge the duties with which it is intrusted. We cannot too strenuously insist on the *fitness* of the instrumentality employed, under God, to achieve results so overwhelmingly momentous.

In this brief paper we shall endeavour to show the importance of the possession of that *primary* qualification—*personal religion*—without which no one has any warrant at all to take on himself the sacred functions; and we would further maintain that, in proportion as personal religion is experienced and enjoyed, so, on the whole, will be the degree of true success which will attend the prosecution of the ministerial work. We do not overlook the fact that instances have occurred in which persons

have entered upon the work of the Christian ministry who have been entirely devoid of this essential qualification. There have been many, in every age of the church, who, though destitute of a saving acquaintance with revealed truth, have ventured to assume this most responsible of offices. They have spoken that which they have *not* known; they have testified of that which they have *not* seen. Even though God may have condescended to bless the truth proclaimed by their unhallowed lips to the good of men, yet on themselves must rest the awful responsibility for intruding into a sphere for the prosecution of the duties of which they were in the highest degree unqualified. We are fully warranted in maintaining that it is not a mock ministry like this which God has promised to own and bless. All his *true* ministers have been spiritually prepared for their work by personal conversion and renewal. Them especially God has made victorious over error and sin, and to them he has shown with peculiar significance, that they are the approved heralds of his salvation.

We will now view the minister under several aspects of his life and work, in order to show the bearing of personal religion on the right performance of his appointed duties.

We ask the reader to keep, for a moment, the minister and pastor out of sight, and to consider him as *a man and a Christian*. Regarding him only in this light, it must be admitted that, whatever may be the nature of the duties he is called to discharge in his relations to God or man, those duties will be likely to be the more efficiently performed in proportion as he is influenced and affected by the maintenance of a pious and devoted spirit. No duty can be named which personal religion will not greatly assist us in prosecuting aright, if we be only mentally qualified to undertake it. Whatever other qualifications may be insisted on as necessary for usefulness, the Christian ought ever to live and to act, under the impression that personal religion is "*the one thing needful*," and that in proportion to its cultivation so he will become more meet for the Master's use. The claims of personal piety cannot, therefore, be too strongly enforced upon the attention of *every* member of the church of God. It is *the vital force* which, through God, is absolutely necessary to give to the church conquering power over ignorance and sin. To all the Christian priesthood, to ministers, deacons, nay even to the most obscure members, God, under the new dispensation, says: "Be ye holy." The minister, therefore, if we only view him simply as a member of "the body of the Church" cannot free himself from this obligation.

Let us now consider him as a *student* of revealed truth. That truth must be investigated in its various bearings and relations, not only to increase his own acquaintance therewith, and to promote the work of heavenly grace in his own soul, but he is a student for the special behoof of others. The church and congregation to which he ministers, and the society with which he mingles, must enjoy the benefits of his investigations and inquiries. The treasures which he accumulates must be laid at their feet that they may be allured into the kingdom of light and love. The possession of personal piety must be admitted to be of the first importance in the prosecution of his intellectual pursuits. It will give him an ardent love for the truth. It will be one of the means of maintaining the equable balance of his mental and moral powers, and of preserving him from the

dominant influence of evil principles and baneful prejudices. It will prompt him to pursue his studies with childlike simplicity, and dependence on God, and induce him in seasons of perplexity and doubt, when his intellectual difficulties cannot be removed, still to live and walk by faith in the Son of God, ever clinging to those essential verities which are clearly and distinctly revealed. He will be led further, to consecrate his renewed faculties, and all the stores of knowledge he accumulates to the good of the Church. As he experiences the influence and power of true religion, so will he be divested of intellectual pride, and, instead of being vainly puffed up, he will regard himself as "a Steward of the manifold mysteries of God," of whom it is required "that he be found faithful." We would urge those who have entered or are about to enter upon the ministerial work ever to live under the impression that there is a close connexion between the maintenance of a devotional spirit and the right acquisition and use of scriptural knowledge.

Personal religion is essential to the right prosecution of the work of *the preacher*. This may be regarded, in fact, as *the* qualification, without which no person is fitted to proclaim publicly to others "the unsearchable riches of Christ." An individual may be endowed with extraordinary mental powers; he may have received a severe intellectual training; he may have become extensively acquainted with the original scriptures; he may be able to avail himself of the stores of science and philosophy; he may possess the most fascinating address; he may employ the choicest diction to set forth the truth with attractiveness; he may be favoured to a remarkable degree with the liberty of utterance; and other qualifications besides these may meet in him in no ordinary measure; but if he do not live and act under the ever abiding influence of love to Christ and love to the souls of men he may be not unaptly compared to "the sounding brass and the tinkling cymbal." The main spring of right spiritual action is wanting where true piety does not exist in the preacher's heart. His zeal, at best, is connected with mere officialism, and is not heaven enkindled. We have only to take a retrospect of the lives of the most devoted preachers of the truth to discover how beneficial an influence the possession of a large measure of personal religion is adapted to exist on the mind of the preacher. It invests all the great facts of the divine Word with absorbing interest. It impresses the man with the fact that he is dealing, in his ministry, with vital truths and solemn realities. It produces and cherishes within him the impression that he is called to instruct, entreat and persuade immortal beings, each of whom is accountable before God for the use of the privileges with which he is favoured. It sustains in his mind such elevating, yet soul subduing, views of "the love of God which is in Christ Jesus our Lord," that he becomes like "one who hath fire in his bones." He cannot but speak the things which he hath seen and heard. It impresses him with right views of his personal responsibility, and induces him continually to act under their constraining influence. It prompts him to place *saving truth* before the attention of his hearers with the greatest earnestness and the deepest affection, and tends to preserve him from that intellectual trifling in the pulpit on which God looks down with disapprobation. Personal religion leads the preacher to prosecute his work with the deepest humility and conscious insufficiency, whilst he is sustained and encouraged by the thought that "his sufficiency

is of God." These are only a very few of the benefits resulting to the preacher from the possession and maintenance of vital godliness.

Personal piety is of the highest importance to the minister *as one "who watches for souls."* There is no divine authority for the institution of auricular confession as adopted by the priesthood of the church of Rome and by many of the Anglican clergy, whose spiritual arrogance has lately exposed them to national irony and scorn. The true Christian minister does not, therefore, need to be trained in those systems of casuistry which shall fit him to become a "lord over God's heritage." There are, however, important duties devolving upon him as a spiritual instructor, guide and comforter, for the prosecution of which he cannot be too highly qualified. To discharge them aright considerable acquaintance with human character is necessary. He ought to be able to discover and reveal the secret lurking places of error and prejudice. He is called upon boldly to attack or assiduously to undermine those strongholds of corruption and sin, in the hearts of men, without the prostration of which the truth cannot enter. He ought to be in some measure qualified to remove those doubts and perplexities, which (whatever be their cause) often fill the minds of the children of God with apprehension and give rise to severe conflicts. When afflicting and bereaving providences come, he is especially summoned "to bind-up the broken-hearted," to wipe away the tears of the sorrowing, or to minister to the spiritual wants of the dying. He has to deal with all the phases and aspects of unbelief; to give additional light to the convinced and awakened; to establish and confirm the newly converted in the faith of Christ; to allay the tempest of spiritual distress; and to give to all who demand his spiritual care, appropriate reproof, counsel and guidance. Rightly to fulfil these duties it must be admitted that much mental sagacity is needed, together with a deep and extensive acquaintance with Gospel truth, and with the method of wisely applying it as God's medium for weak or sickly souls. But in all these various departments of pastoral labour, personal religion must be regarded as the essential qualification for usefulness. It will assist the man of God in his endeavours to realise the true spiritual position of those who require his aid. It will prompt him, by wisdom and holy diligence, to labour for the good of those whose peculiar cases demand his especial care. It will assimilate him in spirit and temper to the condescending Saviour, who has "compassion on the ignorant and them that are out of the way." It will teach him not to despise even "the little ones," for whom Christ died. It will so impel him to the exercise of the highest philanthropy that he will regard it as no burden or task, but a labour of love to be employed as a shepherd and bishop of souls. It is beyond contradiction that, in proportion as the minister and pastor cares for his own soul by assiduous attention to the means of preserving and promoting his spiritual health, so will he be prompted by his own personal experiences, and by the strength of his inward impulses to feed the flock of God.

We might, if our space permitted, pursue our subject much further by directing the reader to consider the beneficial influence which a high degree of personal piety is like to exert upon the minister and pastor in every department of relative and social life; or as a prominent member of the particular denomination of Christians with which he is identified; or as one who occupies a *local* position of no ordinary importance, and who

is responsible to God for the spirit and manner in which his powers are exerted, and his time employed in the peculiar sphere assigned him; or as one who has entered into other men's labours, and whose works of faith and love, so long as he is permitted to prosecute them, are closely connected with the demolition of all hostile spiritual powers and the accomplishment of the promises of millennial blessedness. These and other topics suggested by our subject, open wide fields for profitable meditation. We refrain, however, from further amplification.

Whatever other qualifications a true minister possesses, a very high degree of personal godliness is indispensable to the healthy and vigorous prosecution of his work. It is demanded by the present state of our churches, the aspect of the times, the wide prevalence of error, and the desire which is felt, in some quarters at least, for the revival of religion. Prayer for ministers then by the professing church cannot be too urgently insisted on, if we are anxious that the cause of God should flourish among us. Even the great apostle of the Gentiles, though he abounded in the gifts and graces of the Holy Spirit, felt his need of the supplications of the church. "Brethren, pray for us," he says "that the word of the Lord may have free course and be glorified."

Every minister of Christ would do well to ponder over the thoughts contained in the following soliloquy of the holy Baxter:—"O, my God, let not my own heart be barren while I labour in thy husbandry to bring others to holy fruit! Let me not be a stranger to the life and power of that saving truth which I have done so much to communicate to others! O let not my own words and writings condemn me as devoid of that heavenly nature and life which I have said so much of to the world! Stir up, then O my soul, thy sincere desires, and all thy faculties to do the remnant of the work of Christ appointed thee on earth, and then joyfully wait for the heavenly perfection in God's time. Thou canst truly say 'For me to live is Christ.' It is his work for which thou livest. Thou hast no other business in the world. But thou doest this work with a mixture of many oversights and imperfections, and too much troublest thy thoughts with distrust about God's part, who never fails. If thy work be done, be thankful for what is past and that thou art come so near the port of rest. If God will add any more to thy days serve him with double alacrity. The prize is almost within sight. Time is swift and short. Thou hast told others that 'there is no working in the grave,' and that it must be now or never. Dream not because Christ's righteousness was perfect, that God will save the wicked or equally reward the slothful and the diligent, as sin is its own punishment, holiness is much of its own reward. Whatever God appointeth thee to do see that thou do it sincerely, and with all thy might."

SIGMA.

THE WORK OF THE HOLY SPIRIT IN REGENERATION.

The subject of this paper is, "The Work of the Holy Spirit in Regeneration," to which I shall add a word or two, on the aid which the believer may expect through life. The former I shall chiefly dwell upon, the latter is merely an *addenda* on which a few brief observations may profitably be made.

What is regeneration? As there are many mistakes in regard to this, it is important that we should have sound and scriptural notions concerning it. Remember whatever notions we have, if they are not scriptural, they are not sound, consequently they are dangerous not only to our peace, but to our salvation.

Bear in mind then that the subject of regeneration is not a matter of speculation on which we can afford to entertain what thoughts or notions we please, or on which we may differ without danger; it is a matter of such importance, that if we mistake with regard to it, our eternal salvation is involved in the mistake.

Some think, believe and teach, that *baptism* or what they call baptism is regeneration, or at least that regeneration is connected with the performance of this rite. Thus in the public service for the baptism of infants in the National establishment the priest, as he is called, after performing the ceremony says:—"Seeing now that this child is regenerate and grafted into the body of Christ's Church, let us give thanks to almighty God for these benefits." And in the same service, and also in the service for the private baptism of infants, after administering the rite, he says:—"We yield thee thanks most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, receive him for thine own child by adoption, and so incorporate him into thy Holy Church." In the catechism the children are taught to say—"In my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." In the confirmation service the Bishop says—"Almighty and everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and has given them the forgiveness of all their sins."

I need not tell *you*, who read your Bible with thought, that they nowhere teach that baptism is regeneration. To believe and teach this is unscriptural and dangerous, and I apprehend nothing has done more harm in the teaching of men, and been a greater hindrance to "repentance towards God, and faith in our Lord Jesus Christ," than the teaching of this by men in authority.

Some think and teach that outward reformation is regeneration. Not so the sacred scriptures. A man may outwardly reform and yet perish; this did Herod, and many others have done the same, but no man was ever regenerated and perished.

Nor is a *partial change* in the inward man regeneration. Regeneration is an entire and permanent change. It affects the whole man, and that not for a time, but throughout his future life. He is born of God—is a child of God—has the spirit of God. Hence he is said to be "born again—born of the Spirit" to have "passed from death unto life"—to be "created anew"—and the man who has experienced this change is called "a new creature" or "a new creation." Not that there is a new soul or new faculties and powers—but a new disposition is given to the soul, a new understanding, a new bias to the will and affections.

Our *understanding* is changed, so that we understand things concerning ourselves as sinners, Christ as a Saviour, and the world as a mere place of probation, just as the bible teaches. Things which were dark and incomprehensible before, are now light and plainly understood.

Our *wills*, which were selfish and opposed to God and his government

are turned towards God and cheerfully submit to him. His will is the rule of the conduct of those who are regenerated. They no more prefer their own ways to his, but say, "Not my will, but the will of the Lord be done."

Then the *affections* of the regenerated are fixed on things directly opposite to those they were. The world, its amusements, pleasures, pursuits and profits had the whole of their affections. These they pursued night and day, month after month, year after year. God, heaven, holiness, and eternity, they would not so much as think of, *Now* they are sick of the world, their affections are drawn from it. God they love, heaven they long for, holiness they breathe, and eternal things they constantly pursue. Their hearts are fixed upon them, and they say "Whom have I in heaven but thee, &c."

Thus you see the change produced by regeneration is a real change; not outward and in appearance only, but inward and so deep as to justify the use of the metaphors employed to set it forth. May we seek to understand better the nature of this change, and may we have clear evidences that we have undergone, and are the subject of it ourselves.

The agency by which this change, called regeneration, is effected, is that of the Holy Ghost on the heart of man. "He saved us by the washing of regeneration, and the renewing of the Holy Ghost."

This work is never effected by man, by the subject himself, or by the eloquence and arguments of others.

The subject if left to himself, would never do as God bids him, he is naturally averse to God. He stops his ears, that when God speaks he may not hear. Thus, when God exhorts sinners to repent, to change their hearts, to believe in the Lord Jesus Christ, he pays no regard; and though the thunders of Sinai should sound in his ears, its lightnings should play before him; though hell should open to receive him, and the day of judgment be at hand; though a way of escape were shown him, and a voice from heaven were to exclaim "flee from the wrath to come"; though Christ were to stand in his way with his arms outstretched to receive him, and in his own melting tone were to address him, "Look unto me, and be ye saved," yet, for all this, if the spirit of God did not touch his heart, he would persist in his sins and rebellion against God, and be a destroyer of his own soul. All this is taught in the sacred scriptures, and there the Holy Spirit is promised to those who ask him. So that the sinner is without excuse for not having the Holy Spirit.

Neither would the eloquence and arguments of men prevail on him to do as God bids him, if his heart be not touched by the divine spirit. We have had proof of this at various periods of time. How touching must have been the eloquence of Noah, and how powerful were his arguments! Every nail he drove in the Ark was an argument why they should repent and turn to God. Yet all his labour was fruitless, so far as the old world was concerned. What could be more stirring than the eloquence of the prophets? Their words seem to be adapted to burn into the very souls of their countrymen, yet for all this they persisted in their opposition to God. Look, too, at the eloquence and arguments of the great and divine teacher himself—even his enemies were constrained to say—"Never man spake like this man," and the Scribes, Pharisees, and Lawyers stood abashed and confounded before him: yet, when the majesty of truth stood before them in its

naked simplicity, if unaccompanied by the operation of the Spirit on the heart, it was resisted and fell powerless: so it has ever been.

The Apostles, though they preached the Gospel in all its sweetness, though their words, as they proceeded from their lips, glowed with more than seraphic fire, yet they fell cold and lifeless on their hearers, unless the Spirit touched their hearts. Thus the apostle says—"I have planted and Apollos watered, but God gave the increase, so then neither is he that planteth anything, neither he that watereth, but God who giveth the increase." This, also, is in exact accordance with what the prophet Zachariah says:—"Not by might, nor by power, but by spirit, saith the Lord." And has it not been so ever since? And is it not so now? We try in various ways to affect man. We beg, we reason, we beseech, we weep over men to prevail with them to leave their sin and go to Christ; but it is all to no purpose, they still persevere in their enmity to God, till the spirit touch their hearts and move them. What stronger proof can we possibly have of the necessity of the Holy Spirit to change the heart, than the scriptures observation and our own experience give us?

I come now, therefore, to insist on this truth—that where regeneration is, it is effected by the Holy Spirit. It is always ascribed to him in the holy Scriptures; it is always ascribed to him by those who are the subject of it. Besides the passages already quoted, which speak of the regenerated as "born of God," and "born of the Spirit," there are others which teach the same truth. Nor would I confine my proof to the New Testament Scriptures. In the Old Testament we read such passages as this—"The Lord thy God will circumcise thy heart, and the heart of thy seed to love the Lord thy God, with all thy heart, and with all thy soul, that thou mayest live." "A new heart will I give thee, and a new spirit." Again, "I will give them a heart to know me." David prays "Create in me a clean heart, and renew a right spirit within me." But not to multiply passages from the Old Testament, we turn to the New. There we read—"And you hath he quickened, who were dead in trespasses and sins." Again, "God who is rich in mercy for his great love, wherewith he loved us, even when we were dead in sins, hath quickened us." Again we read, "It is the Spirit that quickeneth." "He worketh in us to will and to do." "We are his workmanship," "Of his own will, begat he us." Accordingly, when reference is made to the regenerated in the sacred Scripture, their regeneration is always ascribed to the Holy Spirit. Thus, when the believing few had heard the story of Cornelius, they exclaim "Then hath God also to the Gentiles granted repentance unto life." Of Lydia, it is said, "the Lord opened her heart." To the Philippians it was said "It was given unto you to believe," and "he who hath begun a good work in you, &c."

Thus the work of regeneration in the Holy Scripture is always ascribed to God. Sometimes it may appear to be ascribed unto the Father and sometimes to the Son; but this only shows the perfect concord there is existing between the three glorious persons in the Godhead. What is peculiarly the work of one is sometimes ascribed to the others; because all is the work of one triune God. Thus God the Father and Christ the Son regenerate or quicken men by the agency of the Holy Spirit. He is alone the agent by whom this work is effected. Such is the teaching of the Holy Scriptures on this point. Let us receive their teaching and be fully grounded in this truth.

But this work is always attributed to him by those who are the subjects of it. However diversified their views, how various soever their ages, the times in which they have lived, the education they have received, the circle in which they move, and the constitution of their minds; all, without any exception, who have experienced this change, ascribe it to God and say—"Not unto us, not unto us, O Lord, but unto thy name, be all the praise."

We cannot suppose they all should err, especially when we believe them to be good men and have such a teacher. O no! they do not err in this. God is their father, and they know they are begotten again, they feel they have the spirit of children. The Spirit witnesses with their spirits that they are the children of God; and they cannot but speak the things they know and feel; and were all the combined talent of men employed to overturn this truth, viz., "*That regeneration is the work of the Holy Spirit on the human heart,*" this would only make them bind the Gospel more closely to their hearts, and lead them to say, with intense gratitude: "Thy word, and our own experience inform us that regeneration is not the work of man, but of God."

From what has been said, we naturally gather, that the regenerated or believing soul is dear to God, and will have his assistance through life. Here I shall show briefly, what aid he may expect during the remainder of his course on earth.

He may expect guidance and direction.

Notwithstanding he is a child of God, and has learnt the most important lessons, there are many things for him still to learn. Some he has learned very imperfectly. These he must learn more properly. Often when things go contrary, he is at a stand and knows not which way to take; how comforting it is to have an infallible guide at hand, who, if consulted, never refuses his help; who shows the way, saying plainly "This is the way, walk ye in it." Then he guides unto all truth, so that "the wayfaring man, though a fool" in other matters, does not err here. The worldly wise may look down upon and despise him, but under such a guide he finds his way to the celestial country. So plain and simple are the directions given, that the unsophisticated and enquiring, though he runs, may read. O ye timid and yet beloved ones, beloved of your father, hear this and take courage. Open your ears to hear and your eyes to see, and you shall see the direction and hear the words of wisdom and counsel.

The believer may expect support under trial.

While in this world he is not looking for an abundance of its good things, these are not promised; but this is promised, that "his bread shall be given him, and his water shall be sure." He is not promised that no pleasant and agreeable things shall be withheld from him; but he is promised that no "good thing" shall be withheld from him. Afflictions are among the things promised, afflictions are not pleasant, yet often, very often, they are blessings in disguise. "In the world ye shall have tribulations." "I will leave in the midst of thee a poor and afflicted people." But these afflictions are good, inasmuch as they work for us "a far more exceeding and eternal weight of glory." "No chastening," saith the Apostle, "for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness to those who are exercised thereby."

Under the afflictions which the believer has to cope with in the world, and these are numerous and of various kinds, he has precious support. God never leaves nor forsakes him, but places underneath and round about him his everlasting arms. Thus he bears him up and bears him through.

He may expect to be preserved and delivered.

God will not suffer him to be injured. "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." Is. xliii., 2.

See Daniel, the three Hebrew confessors, and the various martyrs, all of whom witnessed a good confession; though their bodies were destroyed, their souls were preserved and purified. But the believer may not only expect preservation, but deliverance. God will deliver him from all his trials and all his enemies. Not unfrequently he works deliverance for him here. When all things seem to make against him, and he sees no way of escape, then does the Almighty stretch forth His hand and appear for him. This was the case with Abraham when about to offer Isaac; with Jacob, when he went to meet Esau; and when Joseph was taken from him: with the Israelites, with the Red Sea before them, and Pharaoh and his host in the rear; with David, many and many a time; and has it not been the case with you, dear reader, how often have you been beset round about with difficulties, and you saw no way of escape, yet deliverance has come, and come too in a way you least expected it?

The believer may expect to be made conqueror over all enemies, obstacles and opposition.

God will never leave his work till he has done all he has engaged to do. He has engaged that his people shall tread down their enemies under their feet, shall be more than conquerors through him. Learn then to trust in God and walk in all his commands. Be concerned to realize the work of the Holy Spirit in your hearts, working in you to will and do of his good pleasure. Conclude not you have the Holy Spirit unless He thus works in you; rest not till you have this. "He will give the Holy Spirit to them that ask him." Ask earnestly, diligently, believingly, expecting you will receive, and you shall receive; for the mouth of the Lord hath spoken it."

THETA.

THE GOVERNMENT OF INDIA AND THE TEMPLE AT POOREE, FOR THE LAST TIME.

As the recent Car Festival is the first which the Missionaries have attended since the severance of the connexion between the Government of the land and this detestable shrine, the present seems a fitting occasion for placing on record, for the information of the friends of the Mission, the final arrangement adopted. On this subject some official papers were published in February last, by order of the House of Commons, entitled East India (Missionaries)—East India (Idolatry). To those who have studied the subject, and are familiar with its various phases, these papers will be very interesting, but to others they must be very dry. As I despair of

making a lengthened statement interesting to the general reader, I shall endeavour to be brief; but it seems necessary to advert to previous legislation.

In 1840 the Pilgrim tax was abolished. This was seven years after the orders were sent from England; they were sent when Lord Grey was Premier, and Charles Grant (Lord Glenelg) was President of the Board of Control. His despatch was a very able and excellent one; but Lord Auckland, who was Governor-General in 1840, passed the Act very reluctantly; and, it is said, that, not long before, he angrily protested that he would not part with so much revenue "to please the saints." However, though "the saints" do not, as yet, "judge the world," they have a great deal of power over those who do, and their enemies often have to lick the dust. So, in this case, the Governor-General found "the saints" too strong for him; he was obliged to abolish the tax, not only at Pooree, but at Gya and Allahabad; but, after all, he had his revenge on them. He appointed that 60,000 rupees (£6,000) should be paid year by year from the Treasury to the Manager of this hateful temple. This arrangement occasioned most of the difficulty in which the question has since been involved. Lord Auckland is gone into the presence of the Judge of all the earth, and neither human praise nor human censure can at all affect him; but I cannot forget that he was one of those who claimed from the Government, not only "protection for the native religions," for this we should all with certain limitations admit; it must be he contended "honest and efficient protection;" in other words, the sanction, support and authority of the ruling Powers must be given to the vilest abominations of devil worship. He spoke of the management of the temple which has occasioned more obscenity, suffering, and death, than any other idol shrine "as a trust for the benefit of the Hindoo community!" Let me add that the hateful tax, abolished in 1840, was imposed in 1806, when Sir George Barlow (who forbade the servants of Christ to preach to the heathen) was Governor-General. It is only an act of justice further to state, that the imposition of the tax was opposed to the wishes of the then Court of Directors. To the Board of Control, half-a-century ago, attaches the disgrace of sanctioning this iniquitous tax. The honorable Court urged that "the exercise of the authority of the Government should extend only to objects falling directly within the province of the Magistrate," but they were overruled.

The second step in relation to Juggernaut was taken in 1843, when the Sataees Hazaree estate was restored, by order of the Court of Directors, to the temple. It was the only landed property belonging to Juggernaut, and its annual value was about 24,000 rupees. This reduced the annual money-payment to the temple to 35,738 rupees; and the revenue officers of Government no longer collected the rents for the idol and its priests.

The third change was made in 1845, when the annual payment to Juggernaut was reduced by 12,437 rupees. It was found, on a strict investigation, that at the period of the British conquest of Orissa, the total revenue of the temple from its own property was 23,321 rupees, and to this amount the annual grant was cut down. This arrangement continued in force till the final one was adopted. It was most objectionable because it openly identified the Government with the temple, and was so understood by all the people. It is also clear from the Parliamentary papers that between 1840 and 1845, the Superintendent of the Temple received more than

62,000 rupees, beyond what was his due, and I think he might have been justly required to refund this amount.

Was the Government honourably bound in finally settling the matter to give compensation for the aforesaid sum of 23,321 rupees? This question has occasioned much discussion. Most of us formerly answered it in the negative, but I must say that the evidence furnished in these papers, that the temple had a right to compensation to that amount is very strong, and cannot, I think, be fairly answered. For one, I am not ashamed to avow a change of opinion, when fuller information that justifies it is furnished, nor need any one. The Ex-Governor-General himself believed for a considerable time that it was a free grant, and was most desirous that it should be "wholly and for ever" discontinued. Lord Dalhousie appears to considerable advantage in these papers as a Christian governor. His language is more like that of an earnest Missionary than a cool and cautious Statesman. In his minute of 11th April, 1851, he says—

"There remains now only the money grant. I am most strongly of opinion that that grant should now be withdrawn. I think that we should make no further grants to Juggernaut, that we should leave to the shrine the lands of which it is possessed; that we should abstain from all interference, directly or indirectly, with its offerings or fees; and should thus dissolve, wholly and for ever, all connexion between the British Government and this chief engine of a hideous superstition." He further declared his opinion to be that it was "greatly to be lamented that any considerations of policy should have induced the Government of the day to identify itself so far with native religious institutions; that it was more to be regretted that the connexion was not entirely dissolved when it was partially severed some years ago, and that no considerations, either of established practice or of supposed policy, should induce us to prolong the present system for a moment longer." It is refreshing to find the chief authority in the State expressing himself on such a subject in so manly and Christian a manner. When the orders of the "Honourable Court" to "Our Governor-General in Council," directing that compensation to the amount of the aforementioned sum of 23,321 rupees should be paid on the withdrawal of the annual payment, they occasioned him much perplexity. It appeared to him that "to execute the orders of the Court would be not to withdraw support from Juggernaut, but permanently to endow it." And he adds "I felt that, personally, I could not consent to execute the orders which the Court had enjoined, and that if they were insisted upon, it would be necessary for me to retire from the office which I have the honour to hold." Before recording this resolution, however, he wisely resolved to carefully re-examine the whole question. He also solicited Mr. Secretary Grant to analyse closely and accurately the voluminous proceedings upon this long controverted question. He might, I think, have selected a wiser counsellor; for though Mr. John Peter Grant (now in the supreme Council) is doubtless an able servant of the Government, few will attach importance to his opinions on a question involving moral and religious bearings. His paper, however, is a long and elaborate one, and, though open to objection on one or two points, it would not be easy to refute the main argument. The Governor-General was convinced, after an anxious re-examination of the question, that he had been under "an erroneous impression," as to the nature of the annual payment made to the temple by the Government, and adds "my mind has

been satisfied by the papers that the disbursement in question is not of the nature of a *grant* or *donation*, as I believed it to be, but of the nature of a *compensation* made to the temple for property which belonged to it, but which has passed into the hands of the Government, and is now enjoyed by it."

The basis, therefore, of the recent arrangement is, that the Rajah of Khoordah, as Superintendent of the Temple, was entitled to compensation in land of the annual value of 23,321 rupees; but owing to his "culpable neglect" in taking measures for the protection of pilgrims, 6,804 rupees are deducted from this amount, and devoted to the maintenance of an efficient police establishment. A fair sum is allowed for the collection of the rents of the estate given to the Rajah; and the probable losses from inundation are also brought into account; the average remission under this item during the last ten years, being regarded as a fair test. It is satisfactory to add that before giving the estate to the Rajah, a settlement of it was made for twenty years; so that, for that period, at least, he will have no right to demand or exact any increased rent, nor can he oust any of the tenants so long as the rent is paid according to engagement. No doubt this arrangement will be very annoying to the Rajah, who is exceedingly avaricious; but to the tenants on the estate it is an important boon.

I advert, with pleasure, to another circumstance in the final adjustment of the question. The Collector of Pooree suggested that on "the occurrence of a singularly calamitous season," inquiries might be made into the losses occasioned by inundation; but to this suggestion a decided objection was very properly taken by the Commissioner of Cuttack; and the deed as prepared by him, states that "no inquiry will hereafter be made by any of the officers of Government *under any circumstances whatever*, regarding alleged injury to the crops, or to the land by drought, inundation, or other cause." This is important, because, if the suggestion of the Collector had been acted upon, our interference in the endowments of the Temple would, in reality, never have terminated. The last paragraph of the deed is important: "And it is hereby declared that from the time of the transfer of the said lands, the Government have no further connexion, direct or indirect, with the affairs of the Temple of Juggernaut, its management, revenues, or otherwise; that the Rajah of Khoordah, in his capacity of Superintendent, is solely responsible for the due application of its revenues, and the due administration of its affairs." And thus the matter ends.

Another word in conclusion. It is more than thirty years since our Missionaries first raised their voices against the Government being connected with Juggernaut; and it would be unpardonable in me to forget that, in this department, Brother Peggs "laboured more abundantly than all" his brethren; nor did he, and those associated with him, labour in vain. Such questions are now better understood than at any former period, and the unhallowed practices of former days can never be renewed. No doubt a few bigots, chiefly of a former generation, still remain; but, though some of them sit in the high places of the land, they are as powerless to prevent the spread of right principles as they are to stop the sun in his course, or to prevent the tides of the ocean. "Their folly shall be manifest unto all men." Let it be our care to sow good seed, to diffuse just and scriptural sentiments, and whether we live to gather the fruit or not, that fruit is certain to be gathered. "In due season we shall reap, if we faint not."

JOHN BUCKLEY.

THE LIGHT OF OTHER DAYS.

It is impossible for a thoughtful person to contemplate departed life, greatness, beauty, joy, or moral worth, without emotions of regret. Indeed, even the most inconsiderate must experience a slight and momentary sadness as scenes of decay and desolation spread themselves before him.

Look at this season of the year. Enter your gardens. Many of the gayest and sweetest flowers are dead. Their beauty no longer pleases the eye, neither does their fragrance perfume the air. Yonder forest is fast becoming leafless. The verdant foliage which a month or two ago adorned it, is now strewn in decaying heaps on the ground. Every moment as you stand and look on the scene, another "sear and yellow leaf" falls with a rustling sound at your feet, preaching most forcibly the solemn truth that "we all do fade as the leaf." The mornings and evenings have grown chill. The sky has lost much of its brightness. The warmth of the sun has decreased. The long, long hours in which the light of the departed day lingered in the western heavens almost until that of the day approaching streaked with tender rays the eastern sky, and the echoes of the nightingale's vespers scarcely ceased before the matin song of the lark was heard—these summer hours are gone. And who does not, as he remembers their brightness and beauty—the pleasant strolls through the wood, or along the river's bank, or over moor and mountain—who does not sigh for the faded "*Light of other days*?"

How pensively the traveller must walk among such ruins as those of Nineveh, Palmyra, Pompeii, or old Rome! Around him are splintered columns; or broken arches; or relics of power and pomp; or the representatives of social hilarity and domestic joys; or grassy mounds, where once gardens bloomed and trees were laden with all precious fruits. He hears only the bark of the fox or the bittern's cry, where ages ago the voice of human melody blended with the notes of the lute and of the lyre. He remembers what history records of the mighty dead who once dwelt there—who on that very spot (now so desolate) pursued the business and pleasures of the world, fought life's battles and buffeted life's storms—who were there born, married and given in marriage, and there died. He reads the vanity of all human greatness—the mutation of all earthly things, in the ruins which surround him, by "*The Light of other days*."

How affecting it is to the man who studies the world's history and delights in promoting the progress of the race, to witness a nation in its decline and fall! Passing by the older empires of the world, such as the Egyptian and Assyrian—the Babylonian, Persian, and Macedonian, look at Greece and Rome: or on a smaller scale Portugal and Spain. They present, now, the utter mockery of kingly power—a perfect caricature of national rule. They are scarcely counted among the kingdoms of modern Europe. Who can remember that once Greece was the chosen home of literature and arts—had her philosophers and her schools—and could proudly boast of her intellectual superiority over all other countries, and now hear her name never mentioned but with contempt; who can remember that once the Roman legions spread themselves over the known world and were everywhere victorious, and see the Pontiff of the Papal States maintained and guarded on his throne by foreign arms; who can remember that once Portugal and Spain were flourishing kingdoms—rich in commerce—enterprising

in discovery—powerful in national deliberations—among the first of European powers, and behold how they have sunk in the scale of nations—how they are distracted and impoverished at home and despised abroad; who can thus contrast the present with the past, and not long to re-kindle "*The Light of other days?*"

As we feel concerning the nation, so we feel in relation to the individual man. I never look on a man of ruined fortune without sorrow. There are many such. I heard a day or two ago of a man who had been worth upwards of £90,000 losing every fraction of that vast sum, and passing from the home in which he had lived in splendour to a parish workhouse. The Western Bank of Scotland and other similar establishments which have failed during the late commercial panic have doubtless produced many such cases as that. Now, when I look on the seedy coat and indented hat, and broken boots, of a man reduced from affluence to poverty—when I gaze on his haggard looks, and see in his appearance and demeanour, and hear in the tones of his voice and the character of his conversation the gentleman of bygone years—when I think of the wealth he once possessed, the means of comfort he had at command, his large and costly furnished mansion, his extensive and well-laid-out grounds, the society in which he moved, and the influence he swayed—when I see and remember all this I cannot but feel a tender sorrow for his condition and desire that once more he might enjoy "*The Light of other days.*"

But as a Christian, and a Christian Minister, there is one case of lost glory which more deeply moves my heart than all others. It is that of a man living in the guilt and degradation and misery of sin, who once enjoyed the blessedness of true religion. * * *

My acquaintance with Christian churches supplies many sad and awful illustrations of a backsliding state. The difficulty, I grieve to say, is not to find the cases, but to select the most appropriate. It occurred to me when preparing these remarks that the following facts, for the truthfulness of which I can vouch, might by the blessing of God be mentioned to profit. They show from what heights and to what depths religious professors may fall.

I remember hearing when a boy, on a missionary platform, one of the most eloquent and powerful advocates of the mission cause. He filled a high position in the religious world, and preached to a large and an influential congregation. I shall never forget how I felt when a few years after I was told that the accomplished preacher and orator, whose eloquent descriptions and appeals were still fresh in my recollection, had fallen from his standing in the ministry—disgraced his character and profession and dishonoured his Saviour. All means were tried to save him. But he sank deeper and deeper. He spent his wife's fortune (no inconsiderable one) to gratify his animal passions. He was expatriated, so to speak, by his vice. And only a year or two back he died a drunkard's death, and was buried in a drunkard's grave.

One more case I must name, as in some respects it surpasses all I have read of or known. I knew a man nineteen years ago, who at a time when a great revival of religion took place in one of the churches in the town in which he lived, was awakened from his sinful state—led to seek pardon—united to God through faith in Jesus Christ—and afterwards received into the church. He was about forty years of age—had been a notorious

drunkard, and fighter, and sabbath-breaker—and in addition to being a plague to his family was a pest to the surrounding locality. His change was most decided and striking. He attended all the prayer-meetings held either in the chapel or cottage houses (and at that time these prayer-meetings were very numerous there). He soon began to pray publicly himself; and though quite an illiterate man, he prayed with great propriety and acceptance. At the time of his conversion he was ignorant even of his alphabet; but so resolved was he to learn to read the Word of God that he took his seat in the lowest class in the Sabbath School. I often saw him learning with children his letters, and spelling the simplest words in the language. His progress was very rapid; and he was soon able to make out, with a little help, the easier parts of the Holy Scriptures. He was a sawyer by trade, and used to carry his New Testament to his work, so that he might steal a few minutes occasionally through the day to perfect himself in his new studies. He thus, by being humble enough to begin at the beginning, and by an unflinching resolve to overcome all difficulties, learnt to read well. He was a man of shrewd sense—much knowledge of human nature—and great acquaintance with Divine things. He was a wonder to all who knew him—a marvel to the world and to the church. In his experience and history the lion was changed into a lamb—the vulture into a dove. His home was altered. His wife and children had a different look. The neighbourhood in its increased peacefulness, felt the advantage of his religion. Old things had passed away, and all things had become new. For a few years this delightful state of things continued. At length it was whispered that he had fallen into his old sin of drunkenness. The report was scarcely believed at first. It was considered a slander of the enemy, or a mistake. The most unwilling, however, were compelled ultimately to give it credence. It was too true. He was taken gently by the hand—kindly reproved—encouraged to return to the arms of Christ—and to seek forgiveness where it had been before obtained. For a time he seemed to repent bitterly. But he fell again, and again, and again; and became as confirmed a drunkard as ever. He was separated from the church, and once more identified himself with the world. The last time I saw him, I spoke to him of the long-lost joys of his religious experience and sought to revive some holy emotions and desires in his heart; but found him harder than ever; and could not help fearing that his last state was worse than the first.—*From the Halifax Lectures, by Rev. W. Walters.*

OUR NONCONFORMITY AND VITAL RELIGION.

The nonconformity of your fathers which you believe in its integrity, began in Puritanism, and the old puritanic doctrine is still its very life, glory, and power. We dearly value the liberty for which our fathers fought; we greatly prefer their simplicity of worship to liturgical services; their parity of ministers to a prelatical hierarchy; their voluntary church to an ecclesiastical establishment; their purity of discipline to unrestricted admission to the Lord's table. But very precious and sacred as are these things to us, far more precious and sacred are the old Protestant, Puritan, Evangelical doctrines which our fathers loved, and for which they were

ever ready to suffer the loss of all things. I need not tell you what they are ; you know where to find them, how to preach them, and how to live upon them, as the proper and only sustenance of the spiritual life. You will find them in the preaching of our greatest reformers—Latimer, Bradford, and others of that goodly company of martyrs—in the books of the best Puritans, in Butler, Gibbs, and Reynolds—in the shorter catechism which your fathers carefully taught their children—in the works of the ejected ministers, Warton, Howe, Flavel, and many more, and their contempory Congregationalists Owen and Goodwin—in the writings of their successors Matthew Henry, Wright, Watts, Clark, and many others—in the proceedings of those holy and venerable men, the founders of our modern missionary and evangelical institutions, who gave to some of us at our ordination their solemn charge to be faithful to the ministry we had received—and, finally, may I not add, in the articles of faith adopted at its foundation by this Congregational Union? Need I say these old Puritan doctrines are still the power of our preachers and the life of our churches? Need I tell you that by these, I mean the true and proper Deity of the Son of God and of the Holy Ghost, the incarnation of the Son, and the propitiatory sacrifice which He offered in His body for the sins of men—justification by faith in His perfect righteousness imputed to the sinner and accepted by Him—regeneration by the Holy Spirit acting directly upon the heart of the sinner, and producing a life of holy and loving obedience to God—with other correlative doctrines implied in the well-understood term “Evangelical.” Without these your nonconformity would be a polity, not a faith ; a churchism, not a religion ; a formality, not a power ; a profession without a life ; a liberty not worth fighting for ; a truth not worth dying for ; a body from which the spirit is departed, and which all your good machinery of Unions and anniversaries, meetings and missions, talkings and preachings, can never revive.—*Dr. Halley, at Congregational Union.*

Review.

WILD FLOWERS: how to see, and how to gather them. By SPENCER THOMPSON, London : Routledge and Co.

This is an admirable book of its class. We have given us first a sketch of structural botany, then a general classification of plants, and lastly a description of the wild flowers of each month of the year. Take the following as a fair specimen of Mr. Thompson's style. “September.—We need not go far from town to gather a goodly number of Autumn-flowering *compositæ*, for many of them delight in waste places, and rubbishy heaps, &c. We at once get involved in a wild confusion of chamomile-looking plants, a confusion which we fear any general description will do but little to unravel. As belliferous plants generally are classed by the ignorant under the name of hemlock, so are these as wild chamomile. The true chamomile, however, is well known in our herb

gardens, and as a medicine, is comparatively found wild. The flowers of all the species we are now alluding to have, like the daisy, a yellow disk, surrounded by a ray of white florets, and their stem leaves are much cut and divided, with the exception of those of the common feverfew, or *Matricaria Parthenium*, which, though much divided, are so in considerably broader segments, with flower somewhat similar to the last, but with disk and ray both white, the green work, or *Achilleæ ptarmica*, has acute lance-shaped leaves, sharply serrated, or saw-toothed at the edges. It is not an uncommon plant ; but another species of the genus, the common yarrow, or milfoil, (*Achilleæ millefolium*) is more frequent, indeed is common everywhere. Its clustered umbels,

of many small composite heads of flowers, are usually white, but not unfrequently pink, and under cultivation, often deep rose-colour. The plant derives its name *milfoil* from the much-divided leaves. It is a celebrated heal-all in domestic surgery. The above plants belong to the radiated or rayed subdivision of the *Compositæ*, in other words, their heads of flowers have a more or less distinct ray, formed by the ligulate, or

strap-shaped florets which are arranged around the circumference. To this subdivision also belongs the daisy, common ox-eye or horse-daisy, and the common-mari-gold. It comprehends, too, the family of ragworts, or fleabanes, ranged under the genus *Senecio*, and represented familiarly to us all in the person of the common groundsel.

THE HALIFAX LECTURES, 1858 :—No. I. to X., by the Rev. W. Walters.
Do., Second Series, I & II. London and Leeds : Heaton & Son.

THE attention paid to the masses by the Church of God, is a pleasing and promising feature of the present day. We have appended to most places of worship "the Sunday-school," "the Tract Society," "the Sick-visiting Society," so that it might be hoped that the whole of our people were directly or indirectly under Christian influence. Alas, it is found, however, that multitudes of the young people, when they leave the Sabbath-school, associate with others who lead them astray; so that the masses of what are called the "working people" become unaccustomed to regard the sanctities of the Sabbath, or to attend the house of God. The amount of irreligion, of practical infidelity, and of hopeless vice which permeates the great masses of the densely populated towns and cities of this kingdom is appalling. The employment of town and city missionaries has done great good indeed; no well-meant effort has been wholly useless; but still it is a painful fact that the larger part of the operative classes cannot be induced to attend the places of worship which abound in our land. *Why* this aversion exists, and *how* it may be overcome, are questions which cannot be lightly dealt with, nor do we feel able to solve them with perfect satisfaction.

The fact, however, exists, and appears on every hand; and we hail with gratitude any well meant effort that is employed to congregate the masses, and urge on their attention the great things which concern their peace. The preachings in the open air, during the summer months, especially if engaged in by ministers or persons well known and all well qualified for this work, will be attended with good. But open-air preaching is a difficult work. The attention of the passing hearer is with difficulty arrested and held, and the speaker, unless he have a powerful voice and a peculiar talent, cannot continue long in this work

without great difficulty, exhaustion, and a feeling of dissatisfaction. It is, however, a good work, and our best wishes are for those who feel competent to engage in it.

Next to this, and in many respects presenting higher advantages, is the engaging of some public building, to which the masses may be freely invited, and where they may hear distinguished ministers, who come especially to address them, and who do so from an obvious benevolent interest in their welfare. It is pleasing to know that during the winter months, for some years past, efforts of this kind have been made, and the response to them on the part of the operative classes has been of the most encouraging kind. The numbers that have come together have been very great, and have continued to be so to the end of the season. Whether it has been the peculiar titles of the Lectures, (always previously announced) or the talent and earnest benevolence of the ministers, or the fact that the service was specially designed for them, that has induced such crowds of operatives to give and continue their attendance, we will not decide; but we apprehend, that the first, and, to some, the most objectionable feature of the proceeding, was the smallest element of their success. Some of the titles used are very objectionable to fastidious minds; but many of them, consisting of common sayings, proverbs, &c., have a powerful attraction, and will, furnish the speaker with an easy means of introducing and enforcing scriptural truth. After all, we opine that it is the great talent of the preachers, and their earnest and benevolent regard to the working classes, that have been the chief cause why these lectures have been so constantly thronged by the working classes.

Without depreciating the labours and talents of other men, (for we rejoice that many have engaged in this work) the names of the Rev. Messrs. H. S. Brown,

of Liverpool; A. Mursell, of Manchester; Chown, of Bradford; and W. Walters, of Halifax, stand preeminent in this kind of useful labour; and we doubt not that the thankful greeting of thousands, and their earnest attention to sacred truths, earnestly delivered are felt by those ministers to be a reward and an encouragement which will more than countervail any opposition or harsh criticism to which their proceedings may have exposed them. Not that any of them are above regarding suggestions from less gifted or adventurous brethren. They will easily avoid the adoption of titles and subjects which shock the sensibilities of well-meaning christians, while they continue, as God may give them strength, their labours of love.

Next to the delivering of these lectures in the way of doing good, comes the printing of them. When this practice began we do not know. Mr. Spurgeon printed the sermons that delighted thousands, at a penny each. Mr. A. Mursell has done the same thing with his lectures in Manchester; and, we are gratified to add, so has Mr. Walters, this year, with his "Halifax Lectures." Thus thousands and tens of thousands are distributed; and let us hope, are of permanent benefit. The volume before us consists of ten lectures delivered at the Odd Fellows' Hall, on the earlier Sabbath afternoons of this year. We have read them with unmingled satisfaction; and though the titles of some sound rather strange, as prefixes to christian discourses, we can assure our readers that there is not one which is not full of good, sound, and useful truth. Take them as they occur, the title of the first is "Pounds, Shillings and Pence." In this, after an interesting statement of the value of money, in the estimation of men, the lecturer refers to "two ways of getting money—a *wrong* way and a *right*," These are well disposed of, and the right use of money is urged on the people. They are then reminded at some length, and with effect, that money

is "not the whole of a man's life. That it cannot remain for ever—that it cannot bless with happiness—that it cannot give a good character—and that it cannot purchase salvation." The next title is "The Charter," and the substance of the lecture goes to exhibit "the Bible as the charter given by God—whose authority is supreme—given to the world—that it secures *liberty*, political, social, and religious; knowledge, general and spiritual, and salvation. We have in succession as titles: "General Havelock," "Dreams," "Spirit-rapping," "Give the Devil his due," "A Night in Babylon," "Birds of a feather flock together," "Books," "Joseph Shepperd, the Murderer." Perhaps the title here most likely to be challenged is that of No. 6, "Give the Devil his due." This was one of the first we read; and what is it? It is a grave and useful discourse on the personality and power of the wicked one, and a strong exhortation to "beware of his devices," and "resist" him.

We have already given in an earlier part of this number an extract from one of the autumnal lectures; and to this we refer our readers for a fair specimen of the power and spirit of their estimable author.

While writing these lines we have been repeatedly reminded of a discussion on this kind of irregular labour, to which we listened at the autumnal meeting of the Congregational union in Halifax; and of the terms of strong condemnation in which some of the strange titles adopted (not by Mr. Walters) were referred to. The reply which one minister gave, in substance, shall conclude this notice. "I grant that some of these titles sound strange to polished ears, and I make no apology for any that violate the sanctities of religion; but if by going out of my way a little, and meeting the people on their own ground, and turning their own words to good account, I can interest, instruct, and save them, I shall be most happy to do so."

SOMETHING IS WANTING IN THE CHURCH OF GREAT BRITAIN. *What?*
The Question answered. By A. D. Heaton & Co.

SERIOUS but small. The chief part of this sixteen-paged pamphlet, intended to be the first of a series, is an extract from "Wiuslows's Morning Thoughts."

ELIZABETH GUTHRIE: *Successively a Sunday scholar, a servant and an invalid. Her Life and Correspondence. Dedicated to the Operatives of the borough of Leeds. Heaton & Son.*
 Intelligent, interesting and useful.

A VINDICATION AND REJOINER, in a letter to A. G., respecting his "What is Christian Baptism?" By David Wallace, Baptist Minister. Houlston and Stoneman; Heaton and Son, London.

MR. WALLACE'S admirable summary of pædobaptist testimonies in favour of believers' baptism, was too telling not to call for a reply. The character of the reply, as discernable from this rejoinder, is about at par with most others of its kind. The author, with a christian temper, uses the caustic, and shews triumphantly the fairness of his quotations, and the force

of his arguments. There is nothing which surprises an intelligent Baptist more than the force of early education, and prejudice in relation to this vexed question. There is no evidence of infant baptism in the New Testament, and no example to warrant sprinkling, and yet how tenaciously these relics of popery are held.

The Protestant Dissenters' Almanack, for the year 1859.

THIS is one of the best almanacks of its class. It is cheap, and contains a large amount of statistical and other information, as to Dissenting Institutions, &c., which is of importance to every Non-conformist.

Correspondence.

ON SUNDAY SCHOOLS.

TO THE EDITOR OF THE GENERAL BAPTIST MAGAZINE.

DEAR SIR, — In thinking about the Magazine for the coming year I have occasionally wondered whether yourself or any of your correspondents have given our Sabbath Schools a thought, I mean with reference to the Magazine: for at the present, with the exceptions of notices of anniversary sermons, we know little or nothing about our schools. The Sabbath School Teacher never thinks to look in the pages of our denominational organ for information, instruction, or advice respecting his "labour of love," or for any interchange of thought with his fellow-labourers in other churches of our denomination. Why it has been so I do not now stay to enquire, but, with your leave, Sir, I would humbly ask permission to suggest, on behalf of my co-workers and myself that you take into consideration the propriety of giving with the commencement of another year one or two pages, as the case may be, to *Sunday Schools*. I think, Sir, you will have no difficulty about securing sufficient matter, for I have strong faith to believe that before two months have passed away the question will be what to leave out; for if other teachers feel as I do they will be pleased to think and to know that they have a recognized place in our Magazine, and therefore, Sir, without further delay, I will venture to state what I think should be given.

And first let me say, Intelligence

of every description relating to Sabbath Schools, such as Anniversaries, Quarterly and Annual Public Meetings of Friends, Teachers, and Scholars, Jubilees, Opening of New School Rooms, Statistics of our various Schools at stated intervals, I mean in reference to their increase or decrease, attendance, &c., Dismissions, School Treats, Proceedings of Sunday School Unions, Reports of Juvenile Missionary Societies, Conversions and Admissions into the Churches. All the information that can be given on the above and similar subjects would, I am sure, be of great use to the Teacher, and of general interest to the Connexion.

Again, I would say that Correspondence with Teachers and others interested in the work respecting the Management, Discipline, Rules, General order, and anything else pertaining to the well-being of our sabbath schools would tend to the enlargement of our minds and create a greater interest in each other and our work.

Another subject that is engaging the thoughts and consideration of the Teacher in the present day (I think more so than formerly) is, How to teach a class most successfully both for time and eternity? And, as an assistance for our teachers, let us have occasionally "Model Lessons for our classes," also suitable subjects for addresses with brief remarks how to handle our subject to the best advantage,

with pointed illustrations and interesting anecdotes suitable both for the class and the address.

Brief and affectionate memoirs of teachers and scholars who have finished their earthly labour, and passed away to the "Land of Spirits." Original hymns for anniversaries would be a great boon, for only the sabbath school teacher knows the difficulty of selecting appropriate hymns for such occasions.

And now, Mr. Editor, I think I have stated quite enough to shew the need of giving a space for such objects, and I have no doubt if given that it will greatly enhance the interest of us all in the Magazine, more especially among the young people of our churches, for they would then find something interesting to themselves, and therefore would prefer purchasing and reading our Magazine, and thus greatly increase the sale; for on looking over the Minutes I find there are nearly 4,000 teachers alone, and say that only one tenth of them purchased the Magazine who do not now, that

would give an increased Monthly circulation of 400.

Leaving these few simple remarks to the consideration of yourself and the denomination, I beg to remain,

A SABBATH SCHOOL TEACHER.

N.B.—If the idea mentioned above is carried out permit me to insert the First Query, viz.:—What is the best method of conducting a Separate Children's Chapel Service? S. S. T.

**. We are very thankful for the suggestions of our friend, and shall be glad to have them carried out as far as our limits permit.—Ed.

QUERY.—What is the Duty of Deacons? Is it right the sick and afflicted among the poor should have visits from them? J. J.

**. Their office is to "serve tables," the poor of the flock will not then be overlooked by them.—Ed.

Obituary.

Miss MARY TEMPLE, aged forty-seven, died at Conningsby, on the 11th Sept. 1858. She was for eighteen years the devoted mistress of the General Baptist Day School. Her end was peaceful and happy, and she "being dead yet speaketh." By her removal the school in which she so long laboured, and the church of which she had been a member twenty-seven years, have sustained a severe loss; but they remember that their loss is her gain. Her means considered, she has acted in a liberal manner towards these, and the connexion she so much loved.—[In "making-up" the magazine for last month this and the following obituary were unfortunately mixed by the printer. We now re-print them in their proper form.]

MARY TERRY (formerly Holsworth) was born in Quaker-lane, Little-Orton, near Bradford, April 14th, 1828, and died May 29th, 1858. She was brought to a knowledge of the truth in connexion with a revival of religion which took place during the ministry of Mr. Ingham. She was baptised and united to the Church on Lord's day, June 2nd, 1844. In six years after she became the wife of our brother, James Terry, one of our Deacons, who now mourns over her loss. She was

the mother of two children, both of whom are dead.

As it regards the character of our departed sister, she was quiet and retiring, humble and devout, prayerful and zealous, patient and kind. She was a keeper at home. She looked well to the ways of her household, and eat not the bread of idleness.

During the last five or six years of her life, she has been subjected to much suffering; hence her attendance upon the means of grace has been irregular. She lived more than a mile from our chapel, but, when well, she thought nothing of going and coming two, three, and sometimes four times on a Lord's day. O that in this respect all our friends would imitate her example.

Her last illness was protracted and severe; but she murmured not. Often would she exclaim, "O that I had wings like a dove, then would I flee away and be at rest." On one occasion she said, "I have two bright stars in Heaven," (meaning her children) and I think they will be so pure that I scarcely dare approach them." She continued, and Jesus Christ will be there, and my old father. Oh! what a happy meeting; the Lord can make me as pure as they." With

these and similar expressions upon her tongue, our sister sweetly entered into the haven of eternal rest. Her death was improved on Lord's day evening, June 20th, 1858, from Eze. xxiv., 16—"I take away from thee the desire of thine eyes with a stroke."

"And is she dead? Has death's cold hand
Cut down that tender flower at last;
Are those bright eyes—once full of light
Now closed in everlasting night;
Is that fair form on which all took
Such pleasure and delight to look—
Alas! now food for worms?
It cannot be! Me thinks I hear
Some sweet voice whispering in my ear,
"Hush! troubled soul! shake off thy fears;
Rejoice! rejoice! dry up thy tears;
Hear this—and raise thy drooping head—
She whom thou mourest is not dead—
But sleeps—life's lamp still burning."

B. W. B.

MRS. ANN WARD, relict of the late Mr. Thomas Ward, of Ripley, Derbyshire, died Sep. 28th, 1858, aged fifty-four.

Mrs. Ann Ward was born at Quorndon, Leicestershire, she was the daughter of Mr. Joseph Ball of that place. When young, during a severe illness, she was led to think about her soul, and when the Lord raised her from the bed of sickness she did not forget her good resolves, but became a very regular thoughtful scholar in the Sunday school, in that village. She gave her heart to God and was baptised and received into the church at Quorndon, in the year 1821, being then nearly seventeen years of age. She was particularly attached to the sabbath school and always spoke of it with very great pleasure even unto the end of her life. She became a teacher, and honourably filled her place until the time of her marriage, which took place in the year 1829. Her removal to Ripley seemed in the way of providence. She and her late husband were very zealous for the prosperity of the General Baptist Interest in Ripley, which was

commenced in January, 1833. While the cause was in its infancy they regularly attended the seven o'clock Sunday morning prayer meeting; an experience meeting was also held in their own house for a number of years.

When the Sabbath School began at Ripley, in the year 1846, she was a teacher for a considerable period, and always rejoiced in its prosperity.

In March, 1858, she very suddenly lost her beloved husband by death.* This heavy stroke she bore with wonderful fortitude and submission, ever after she seemed to become more heavenly-minded. It was quite evident she was ripening for glory; her heart and soul seemed more than ever engaged with the cause of Jesus Christ. She rejoiced that she was able to continue liberally to support the cause; and the church had hoped she would be spared for many years. But how mysterious are the ways of providence!—On Sunday morning, Sep. 26th, she came into the House of God to hear Rev. W. Underwood, of Nottingham, preach; she was taken ill and soon obliged to go out, alas! never to return! She seemed much better on the Monday night, but the following morning the inflammation flew to her brain; she lingered in a state of unconsciousness until about seven o'clock in the evening, when she breathed her last.

Her mortal remains were deposited in the family vault, in the chapel ground, on Saturday, Oct. 2nd. The funeral service was conducted by Rev. W. Gray, of Ashby, and on the 17th of Oct. this solemn event was improved by Rev. G. Needham, of Castle Donington. The very sudden and unexpected removal of two such valued friends as Mr. and Mrs. Ward we deeply lament, while we desire to bow in submission to the Divine will.

R. A.

* See the G. B. Mag. for November.

Intelligence.

CONFERENCES.

THE YORKSHIRE CONFERENCE met at Shore on Tuesday, Sept. 28th, 1858. J. Smith, Particular Baptist, of Briercliffe, near Burnley, read the scriptures and prayed; and John Sutcliffe, of Stalybridge, preached from Col. I., 21, "Whom we preach, &c."

The brethren reassembled for business at 2 p.m. The Pastor of the church presided, and Mr. Wood prayed. The re-

ports from the churches showed that 89 had been baptised since the last conference, and that 18 remained as candidates. Regret was expressed that several churches sent no report.

Resolutions passed—

1. That the Conference become responsible for £250, on behalf of the new chapel, at Todmorden.

2. That the Treasurer of our Home Mis-

sion advance £50 of the above sum to the Todmorden building committee.

3. That the Rev. Thomas Horsfield, Vale Manse, near Todmorden, act both as Secretary and Treasurer of the Conference building committee.

4. That the above committee have the sanction and approval of the Conference in canvassing the Yorkshire district, in order to increase the funds of the Home Mission.

5. That the Todmorden church have our most cordial recommendation in their efforts to obtain subscriptions for their new chapel.

6. That our Secretary affectionately desire the churches in Leeds, Bromley, and Northallerton to send either a representative or a written report to our Conference.

7. That brother Sutcliffe be thanked for his sermon, and requested to send it for insertion in the Magazine.

8. That the thanks of the Conference be given to brother Hardy, as Secretary of the Home Mission, and that he remain in office until next June.

9. That a similar recompence be tendered to brother Springthorpe, and that he continue as Secretary of our Conference till June, 1859.

10. That the next Conference be at Birchcliffe, on Tuesday, December 28th. Mr. Batey, of Rochdale, to preach in the morning. Service to begin at half-past ten.

A Conference collection in the afternoon. At the conclusion of the business a discussion arose on the question "What more can we do to extend the Redeemer's cause among us?" Brother Rhodes spoke on the importance of personal piety. Brother Hardy on the claims of our connexional institutions to a far more liberal support from the majority of our Yorkshire churches; and brother Horsfield, on the want and worth of christian love. May God bless the exhortations then given. Brother Lockwood closed the sitting with prayer.

There was a Foreign Missionary Meeting at night.

C. SPRINGTHORPE, Sec.

ORDINATION.

THE REV. J. CHORLERTON was solemnly recognized as the Pastor of the General Baptist Church, at Coalville and Whitwick, on Wednesday, October 27th. The service commenced about 1 p.m. The Rev. W. Gray, of Ashby, read suitable portions of scripture, and offered the general prayer. The Rev. R. Kenney, of Burton-on-Trent, delivered a lucid introductory discourse. The Rev. E. Bott, of Barton Fabis, proposed the questions to the minister and people, the answers to which were pleasing and satisfactory. The Rev. T. Stevenson, of Leicester, offered special prayer for the minister. The Rev. J. Goadby, of Loughborough, delivered a charge to the minister founded

on Coll. iv., 17, "Take heed to the ministry, &c."

In the evening the Rev. Mr. Fisher, of Hugglescote, opened the service with prayer, and the Rev. T. Gill, of Melbourne, preached to the Church on their various duties. The Rev. J. Chorlerton concluded the service with prayer. The Revs. Kelly, of Measham, Holroyd, of Barton, gave out the hymns.

The congregations were large, attentive, and deeply interested. Many friends were present from Barton, Ashby, Melbourne, &c. May the smile of God rest on our young brother, and may his labours be abundantly blessed!

BAPTISMS.

BELPER.—On Lord's Day, Sept. 19th, after a sermon on the baptism of the Eunuch (Acts viii., 36-8). One female was baptised in the Baptist Chapel, and added to the Church.

MELBOURNE.—On Lord's day morning, November 7th, 1858, a well attended and solemn service was held here. Mr. Gill selected, as the ground of his discourse, I Kings, vi., 11—14 verses, and, at its close, baptised five persons, three males, and two females.

In the afternoon of the same day the

Lord's supper was administered; previous to which the newly baptised received a suitable address, and were recognized as members of the church. In the evening the subject was—"The Call of God in the Gospel, and the Duty of Man in relation to it," from Acts x., 33. It was a "high day" and our prayer and hope are that the impressions produced may lead in some cases to spiritual advancement, and in others to sound conversion.

BRADFORD FIRST CHURCH.—On Lord's day, July 4th, we baptised six who with

one restored, were received into our fellowship. And on Lord's day, Nov. 7th, we baptised six more, who, with one received from a Particular Baptist Church in our town, were received amongst us. May they all endure to the end.

B. W. B.

SUTTERTON.—On Lord's day, August 29th, we had the pleasure of witnessing the divinely appointed ordinance of Believers Baptism administered to three female friends, who had long been "halting between two opinions," but by the faithful preaching of our beloved pastor, have been led to see their duty, and have willingly and cheerfully resolved to do it. We trust others will soon follow their example.

G. F. M.

MACCLESFIELD, Sept. 5th.—Thirteen persons were baptised by our pastor, Rev. J. Maden, eleven of whom were in connexion with the school, most of them teachers. The congregation was very large, there were a great number who could not gain admission into the chapel. In the evening they were added to the church with two others who had been connected with us before. The atten-

dance was very good; the spectators were much more numerous than was ever witnessed on any previous occasion. The Lord grant us many more such seasons. —On Lord's day Nov. 7, twelve persons were baptised by our pastor, six males and six females. Our chapel was well filled on the occasion. In the evening they were added to the church. There was a large number of spectators present. May the Lord still revive his work amongst us.

W. G.

WYMESWOLD.—On Sunday morning, Oct. 31, after a baptism sermon by Rev. G. Staples, to a large congregation, from Deut. xii., 32, "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." Brother Neal baptised nine persons. In the afternoon Mr. Staples preached from Gen. xxiv., 31, "Come in, thou blessed of the Lord." He then addressed the newly baptised, gave them the right hand of fellowship, and administered the Lord's supper. It was refreshing to see so numerous a gathering of brethren and sisters at the Lord's table. May we see the return of many such days.

ANNIVERSARIES.

BELFER.—On Monday, Nov. 1st, 1858, a Tea-meeting was held in the Baptist Chapel, to assist in maintaining the cause of Christ in that place of worship, after which there was a public meeting, when several pieces of sacred music were performed by the choir; and appropriate addresses were delivered by the Revs. Jessop (Indep), T. Yates, of Wirksworth, and W. Shakspeare. Proceeds, including the contributions kindly given by friends, £8 4s.

SUNDAY-SCHOOL JUBILEE, SUTTERTON.—On Sunday and Monday, Sept. 12th and 13th, 1858, the fifteenth Anniversary of the General Baptist Sunday-school, Sutterton, was celebrated. On Sunday Mr. Pike, of Bourne, preached morning and evening to crowded congregations. In the afternoon the scholars received their annual rewards, consisting of books (according to merit) varying in value from one penny to one shilling and sixpence each. On Monday the village presented an animated scene, and many a heart beat high with joy. Before day-break a number of friends with active hands and willing hearts were engaged in completing the varied and extensive preparations. By ten o'clock conveyances began to arrive from Barton, Gosherton, and neighbouring villages. At half-past

ten a sermon was preached by Mr. Shaw, Independent minister, of Boston, after which the scholars and teachers repaired to a field adjoining the chapel, where, under a spacious marquee, an excellent dinner awaited them. After the repast, the scholars, accompanied by the teachers, walked in procession to a field kindly lent for the occasion, where a variety of amusements were provided for them. At one o'clock the visitors, about one hundred and fifty, sat down to dinner. At four o'clock the children partook of an excellent tea and plum-cake; and at five o'clock the visitors and friends, about seven hundred, sat down to an excellent tea. Such a gathering is seldom seen in a little village. In the afternoon the Rev. B. Berridge, the rector of Algbarkirk, distant about a mile, kindly threw open his picturesque park, gardens and church for the entertainment and inspection of visitors; and during the afternoon several hundreds availed themselves of the opportunity thus afforded, and returned highly delighted. It was indeed truly gratifying to see the willingness of all, without regard to sect or party, to assist in promoting the comfort and convenience of all present. I trust that we, as teachers, shall be stimulated to greater exertions and diligence in our great work, by sce-

ing our labours are so appreciated. After tea a public meeting was held in the chapel, and so densely was it crowded that numbers were unable to gain admittance. The Rev. J. H. Wood, pastor, took his seat in the pulpit; the speakers were Revds. Pike, Shaw, Dickinson, Jones, Chorlerton, and others, and addressed the meeting from the pulpit steps. A report was read by the Secretary, from which it appears that its founders, the late venerated Mr. Edward Bissell, Mrs. J. Bissell, Mr. and Mrs. Seymour, and Miss Millhouse, have all entered upon their reward. The school has, at present, on its books 130 scholars, taught by 26 teachers, 15 of whom are members of the church. The past history and success of the school excites thankfulness to our Heavenly Father, and inspires hope for the future. At half-past nine the meeting closed by singing the doxology. Thus past away a jubilee demonstration, deeply interesting in its character, and long to be remembered by all present. G. F. M.

ANNUAL MISSIONARY SERVICES, TARBORLEY.—On Sunday, Oct. 24th, Rev. H. Wilkinson preached two sermons in the Baptist Chapel at this place; after which collections were made for the Mission; and on Monday evening the public meeting was held in the Town Hall, which was well filled. E. G. Salisbury, Esq., M.P., Chester, presided. Addresses were delivered by Revds. J. C. Pike, H. Wilkinson, Mr. Pedley, and Mr. Dutton. These services were full of interest, and our Missionary would be gratified to find that the amount raised for the Mission exceeded any former year—total £54 18s.

MISSIONARY SERVICES, MELBOURNE.—On Lord's day morning and evening, Oct. 10th, annual sermons, on behalf of the Orissa Mission, were preached here by the Rev. Henry Wilkinson, who also, in the afternoon of the same day, gave an interesting missionary address to the teachers and scholars in the Sabbath School.

On the following evening an efficient and impressive Missionary Meeting was held in the chapel, in which the following ministers and friends took part:—The Rev. John Fletcher, Independent; J. Cuthbertson, Wesleyan; J. Carey Pike, H. Wilkinson, and T. Gill; Messrs. W. Ingle, of London; John Adcock, and

Josiah Pike. It is pleasing to state that, notwithstanding the very unfavourable state of the weather, the collections were quite equal to former years. From the financial report presented, it appeared that the collections and subscriptions for the year, including extras, amounted to £68 5s. 11d.

HOLBEACH CHAPEL ANNIVERSARY.—The services of this anniversary were held on the 24th and 25th of Oct. The Rev. T. W. Matthews, of Boston, preached on the Sabbath, and on the Monday there was a tea meeting, and a public meeting afterwards. The congregations were good throughout, and the collections, &c., about £10 18s. 8d. The pastor of the church reported at the meeting on Monday, that the Bazaar, which had been held for the liquidation of the Chapel debt, had yielded a clear sum of £40 18s. 9d; and that, in February last, £60 of the debt had been paid. Blessed be God, and thanks sincere and hearty, to all friends who have kindly aided us. May they be abundantly recompensed, and may we soon see the desire of our hearts in the extinction of the debt, and a gracious effusion of the Spirit of God.

J. C. H.

HALIFAX.—The anniversary services of our Chapel have again taken place, and we are much gratified in being able to inform the Connexion that the Lord has blessed our exertions and disposed friends so kindly to assist us that we have been enabled to pay the third £300 towards the removal of our Chapel Debt. Year by year difficulties in raising so large a sum are increasing, but we have felt the propriety of a meeting for special thanksgiving, that we are enabled to say, "Hitherto the Lord hath helped us." Our anniversary sermons were preached, with interest and ability, by the Revds. Bruce, of Huddersfield, Stevenson, of Ilkeston, and Whitewood, of Halifax. Ministers of the town and neighbourhood kindly assisted in connexion with the public meeting.

MACCLESFIELD.—Our anniversary sermons for the Sabbath school were preached Aug. 29th, by our pastor, the Rev. J. Maden. The congregations were very good, and the collections several pounds in advance of last year.

MISCELLANEOUS.

MACCLESFIELD SUNDAY SCHOOL, Nov. 14.—17 young persons who have long been in connexion with our school were publicly recognized as teachers and each presented with some useful work, among which were several of Pike's Guide. Our pastor preached to the young, on the occasion. The congregation was good and very attentive. W. G.

LECTURE ON DREAMS.—On Sunday afternoon, Oct. 24th, Mr. D. T. Ingham redelivered, by request, a lecture on "Dreams" in the Temperance-hall, Townhead-street, Sheffield; the largest public room in the town, capable of holding 2,000 persons. The audience was very numerous and respectable, nearly filling the hall. The lecturer dwelt first on the mystery of dreams. Lord Bacon gave up the attempt to solve it, and handed the problem down to posterity. Baxter's theory, that dreams are the suggestions of spiritual beings, shows how the subject puzzled him. The absurdity of such a theory—why should they pay us so much attention after overtaking our stomach or brain? And how will this apply to the brutes, many of which—if not all—dream? Not that such suggestions may not sometimes be communicated by Divine appointment. Many instances within our knowledge seem rather to confirm the idea. Perfect sleep is free from dreams. Dreams are, perhaps, intended in part to warn us against impropriety in diet or other habit, and sometimes of threatened disaster or destruction. In old times the Almighty often made important communications to his faithful servants by these means. Some instances of coincidence and of apparent Divine interposition were narrated. Very striking cases within our own knowledge render it quite easy to believe the records of miraculous dreams in the Scriptures. Mr. Sheppard, of Frome, in a book on this subject, suggests that the state of the heart is often indicated in dreams. The audience were cautioned against placing any dependence on dream-books. Rules cannot be applied to such airy, whimsical things as dreams. For a knowledge of one's fortune or duty for guidance, comfort, safety, and happiness, the lecturer urgently recommended the reading of the Bible and earnest prayer. The first part of the subject, on the nature of dreams, was wound up with

this advice:—"Don't assume that any dream is certainly prophetic! Don't assume that it *may not* be so! If it appear to prognosticate evil, don't despair, but pray! If it seem to betoken death, see that you are prepared for the worst! And welcome any impression, though it be but from a dream, that may lead to greater earnestness in the pursuit of life's great object!" The lecturer then noticed day dreams, and advised the young to examine well the ground on which they build their aspirations. Some persons denounce all religion as a mere dream; but the deep-felt craving of the thoughtful soul and the dread of judgment—the shortness and vanity of life are no dreams. Reference was made to John Bunyan and his immortal allegory, modestly called a "dream." A remarkable incident in his life was related, bearing on the subject of the lecture. The life of man was next compared to a dream, in its brevity, its changeful scenes, its often want of purpose and satisfaction; but it was *contrasted* in the solemnity of its interests, its real perils, and awful, actual tragedies. An impressive quotation was then given from Mrs. Hannah More, on the importance of "redeeming the time;" and the lecturer concluded as follows:—"We spend our years as a tale that is told;" "we all do fade as a leaf." Man, however great his wealth, rank, or splendour, shall fly away as a dream and not be found. And if those years—that life—shall have been spent in sin and godlessness, "as a dream when one awaketh, so, O Lord! when Thou awakest, Thou shalt despise their image." God forbid that our lives should prove as empty, useless, and unsubstantial as a dream! that we should have our portion in this life! Rather may it be the workshop for our everlasting portion and fortune! the vestibule of an eternal heaven! the college in which we shall graduate for glory, honour, immortality! an apprenticeship for the divine profession of Jesus Christ in the heavenly city—the capital of the universe! We are fleeting—wearing away—rapidly gliding down the stream! Eagerly, believingly, confidently—not despairingly—let us seize each precious moment and opportunity to fit us for the destiny that awaits us!"—*Slightly altered from the "Sheffield Telegraph" newspaper.*

Notes of the Month.

ECCLESIASTICAL.

November 22. The Bishop of London has held his first visitation, very many clergy were present. The charge was very long, and embraced a vast variety of topics; and, on the whole, was moderate and sensible in its tone and spirit. He condemned Romish confession; regretted the interruption of the special services in Exeter Hall, and the tendency to extreme ritualism manifested in some of his clergy. He recommended the adoption of vigorous measures for the evangelization of neglected districts. The interior of St. Paul's is prepared for evening services. The Gospel Propagation Society has opened a special fund for sending Missionaries to China. With all its diversities of sentiment, its internal feuds and parties, it cannot be denied that there is great energy displayed by many members of the Church of England.

Papery is still active too. The Pope is about to make Dr. Cullen a Cardinal. This honour to the titular Archbishop of Ireland will be very grateful to the Irish saints. An Irish M.P. is soon to take the vows as "a knight of Malta!" What next? The spiritual Quixotte is said to be madly zealous for the papacy. Great confusion, extreme immorality, and every hateful passion are said to prevail in Rome. Perhaps it is the vilest capital in Europe. The presence of "his Holiness" does not purify the people. The French and Roman soldiers hate each other, and often stone or stab each other in the streets.

Our *congregational* brethren shew good signs of vitality. The "special fund" for India Missions already amounts to upwards of £14,000. Six new Missionaries have been sent out during the past six months; and some eighteen young men have offered themselves for Missionary service within a short period. Several ministers have also emigrated to Australia under the auspices of the Colonial Missionary Society. There are no Dissenting colleges sustained with more efficiency in this kingdom than those of this section of the Christian Church.

The *Wesleyans* have recently sent seven more Missionaries to the Feejee Islands. They propose to appoint Missionaries to the army in India. The last of the "helpers" of John Wesley is dead, the Rev. John Hickling, in the 71st year of his ministry, and the 93rd of his life. The

Conference deputation to the Home Secretary, on Sabbath desecration, met with a favourable reception.

An Evangelical Christian Conference has been held in Liverpool. India, the Maynooth Grant, and the general objects of the Evangelical alliance, were the subjects discussed.

The *Baptist* Association of Scotland held its meeting in the end of October. It was well attended, and the discussions practical and useful.

The anniversaries of the *Free-will Baptist* Societies of the United States, were held in Lawrence city, Mass., on Tuesday, Wednesday, and Thursday, Oct. 12th, 13th, and 14th. The education, missions, home and foreign, temperance, and anti-slavery Societies, are in a promising condition. The speaking was homely and vigorous. A young candidate for Missionary labour has engaged to travel among the churches, and collect for his own outfit and expenses. Such zeal ought to succeed. We hope it will. It is pleasant to us to mark the names of men at these meetings, whom we knew there ten years ago, as being in full strength now. Silas Curtis, Durgin; J. B. Davis, Knowlton, Day, &c. May the Lord bless them.

In Norway, as well as Mecklenburg, religions intolerance, on the part of the Lutheran clergy, is manifest. It seems as if no party, when in power, is free from the spirit of persecution. It is reported that the Quakers have agreed to tolerate the marriage of their members with persons "not in membership." and that a relaxed rule will be allowed as to dress, &c. Wonderful!

Thomas Cooper, the notorious Leicester Chartist, and teacher of sedition and misrule, and the author of "The Purgatory of Suicides," written in prison, has become a zealous Christian teacher, and is attracting great crowds; and, we hope, doing great good by his preaching. He is a fearless, strong-minded man; and we hope he will now be a greater blessing than he once was, a curse. Let us glorify God in him.

GENERAL.

The great event of the past month, politically, is John Bright. The sturdy, stalwart, and eloquent Quaker, has given a general view of his politics to his Birmingham constituents. This is so radical, independent, anti-aristocratic, as to awaken the slumbering thoughts of hosts of

radical reformers: and to disturb the repose and provoke the ire of the conservatives, old wigs, and old tories, in the whole land. His honest speech or speeches seem to have aroused all people. He has engaged, at the instance of the Liberal party, who seem resuscitated, to bring in a Reform Bill, independent of the Government. Its chief features will be household suffrage, and an approach to electoral districts. The idea predominant in his mind is, that the aristocracy are the present rulers of England, are responsible for its wars, debt, diplomacy, and public crimes; and that it is full time their rule came to an end. He is not a man to be played with; and his followers may become too numerous to be easily managed by any lordly clique, whether whig or tory. There is so much of health and strength, and high toned morality in his statements and principles, as warrants that, ere long, they shall prevail in this land.

The Government profess to be the friends of progress! Well, we shall see. They will bid for public favour in the next session of Parliament, which is postponed to January. If they do not promise and perform more than Lord Palmerston, we shall be deceived.

The French Government, or rather one of its over officious agents, has commenced a prosecution of Count Montalembert for an article on British freedom. This is very bad. In the worst days of the Cæsars this would hardly have been done in imperial Rome, as the discussion in question is very temperate and patriotic. The French have compromised their dignity by a sanction given to the slave trade, and a subsequent commission of enquiry. Portugal was obliged, under protest, to yield to the greater Power. We gave the present Napoleon credit for more sense than he has displayed in this wretched affair. The weather has been very cold in France, and unusually so in this country for the season.

The news from India has been but little. It should seem as if the insurrection will be crushed out during the present cold season. The kingdom of Oude is the chief seat of action. Some disarmed regiments in the Punjaub have shewn that they are not again to be trusted with weapons. When will the infatuated English cease to place confidence in these men?

In China matters are progressing towards tranquility. A treaty with Japan has been entered into, so that English, Americans, French, Russians, &c., may have mercantile relations. What a mercy if these relations prove a blessing to them! Hitherto the junction of any foreign and barbarous (?) nation with Europeans has been the beginning of their degradation and destruction.

The Atlantic Telegraph is still silent! Some hope it may yet speak, at all events the idea lives, and the force of enterprise, skill, and capital will carry it into effect. SPAIN and Portugal are busy electioneering, but who cares for countries effete and doomed for past and present delinquencies? Once the greatest, now the most contemptible of nations, Belgium, Sardinia yea, even Greece, are of more account in European politics than the land of Ferdinand and Isabella, and the Cid.

Russia seems to be rising in intellectuality and attention to all that promotes it. It will show in time that "knowledge is power," as well as the knout. America, that is, the United States, is feeling more and more that slavery and free institutions are incompatible. The North has so succumbed to the South as to feel humiliated in its own estimation by its position. What will be the end, who can tell? Little is reported about the revivals now that trade is revived. We hope, however, that all has not been in vain.

Australia seems to be growing both in intelligence and strength. It will, in a few years, become a glorious empire. Whether or not we agree to the Yankee notion "the Anglo-Saxons are to rule the world," the tendency of events seems to point to such a consummation.

Mexico will soon become a part of the States; and then with Canada, the whole of the North American continent will be theirs. Then there is Australia, New Zealand, India, and perhaps China and Japan, Africa, and where else? we tremble to write, may become colonized, subject or tributary. Is not this a fulfilment of the prophecy—"God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant?"

Missionary Observer.

LETTER FROM MRS. TAYLOR.

September 30, 1858.

MY DEAR MR. GOADBY,—It is only fourteen months since I wrote and informed you and your readers of the death of our first-born, a fine little girl. It is now my painful duty to inform you that on the 13th instant we were called to part with another, our second and only daughter, nearly nine months' old. Had not Mr. Goadby been with us, her sorrowing father must have made her coffin; but your dear son very kindly made it, and covered it with white calico, so that it looked very nice.

Before nine o'clock, on the same morning, the dear little body was borne to the grave, by our two Christian servants, and followed by Mr. Taylor and Mr. Goadby, with most of our people. The native preachers were away from the station at the time, and Mr. Goadby, of course, was not able to conduct a funeral service in Oriya, so my dear husband tried to officiate at the grave, but his feelings quite overcame him, and he was unable to say more than a few words in prayer, when all present were much affected. I need not say that the removal of our sweet babe has been a great trial to us; but thank the Lord we have been most graciously supported by His blessed Spirit. We know that she is still ours—"Not lost, but gone before" to bloom in a more congenial clime, and that the Hand that tends her now is far more kind than the most tender parents could be.

Dear as Piplee has been to us, I often think that henceforth it will be much more dear, as the graves of our two beloved children are side by side in the little chapel yard. I trust this event will stimulate us to a more entire consecration of ourselves to God, and the great work to which He has appointed us; and that long as our lives are spared we shall live and labour for the good of this unhappy people.

You will be pleased to hear that the "Lord of the harvest" does not suffer His servants to labour in vain in this part of His vineyard. Within the last eight months two young men have come and "asked the way to Zion, with their faces thitherward, saying, 'come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.'" One of these, last cold season, went with Mr. Taylor, as cooley, on his

missionary tours, and while out, broke caste, and expressed a determination to join the Christians, and become one of them. After our return to Piplee he wished to remain with us. So Mr. Taylor thought he had better be put with one of our Christian people to learn farming, but he said he would rather be a house servant, so I took him to teach him house work, and I am thankful to say that his conduct has been most exemplary.

For sometime past we have been very much pleased with his behaviour. Often before retiring to rest at night we hear him, in the most earnest manner, supplicating a throne of grace. The first Sabbath in September he was baptized by Mr. Goadby, and on the same day was admitted into the church: where, I trust, he will prove a faithful servant of Christ, and be made a great blessing. As all his friends live at a village very near to us, he has been much persecuted by them. His poor old mother is constantly coming and trying in every possible way to persuade him to return to heathenism, and sometimes his little brother, ten or twelve years' old, will come and do all he can to get him to go back. The other evening I found them both weeping together. Poor lad! he is quite as anxious for his friends to come and join us as they are for him to return. According to Hindoo custom he was betrothed to a young person, when both were mere children, and it has been very pleasing to see the anxiety of the lad respecting the said young girl—anxiety arising, we hope, from a sense of her spiritual danger. He has made several attempts to obtain her, but without success. A short time since Mr. Goadby and Mr. Taylor, with the native preachers, accompanied him to make a last effort to bring out the girl. When they reached the place of her residence, however, her friends made the most hideous noise. Mr. Goadby said he never heard anything more horrible in his life. The girl's grandmother (her father and mother are dead) commenced screaming at the top of her voice and was at once joined by her female friends, who, unitedly made an indistinguishably melancholy howl for several successive minutes, when no one could hear his own voice. After remaining at the place for some time, and seeing that they could not prevail upon the girl's friends to give her

up, the Sahibs returned to the bungalow. The other person was a youth about sixteen years' old, from Mr. Brookes's school. He came to learn farming with one of our people, and had not been with us long before he came to tell Mr. Taylor how anxious he was about his soul, and how desirous he was of deciding for Christ. When enquiries were made of his master respecting his general behaviour, the old man gave him a most excellent character.

On the first Sabbath in August, Mr. Taylor baptized him, and the same day he was added to the church; and up to the present time his conduct has been all that we could wish.

Last May, a man, with his wife and two children, came out from heathenism, and joined our Nominal Christian Community. The woman is the daughter of the old gooroo, who came out about five years ago. Never shall I forget how pleased the dear old people were to have their children join them—an event they had long prayed that they might realize. How true it is that praying breath is never spent in vain. The conduct of the man and his wife has been very good. They are industrious, and willing to do anything we have for them to do. They are yet only Nominal Christians, but attend very regularly all the means of grace. The poor man is very ignorant, but he is learning to read, and I hope will soon be able to improve himself.

His elder child is a boy about five years' old, and he, of course, goes to school; the younger is almost two years' old.

Within the last three months a young man and his wife have been restored to the church, who had for three or four years been in a state of exclusion for improper conduct. For sometime past their behaviour has shown a decided change of

mind; and on visiting them from time to time we have been much pleased with their conversation.

A short time before the poor woman was re-admitted into the church I called to see her, and found her in great distress on account of not being restored at a former church meeting, and said, for the last twelve months how anxious she had been about her state—how she hated her former sin, and that she daily sought forgiveness from her offended God, &c., &c. I trust, in future, that they may be preserved from all evil, and that their path may be as that of the "just which shineth brighter and brighter unto the perfect day." In July one of our members, a man about thirty years of age, was removed by death. For sometime before his illness his conduct had not been what we could have wished, but during his affliction, which was very severe, he again and again expressed his confidence in Christ as his Redeemer and Saviour. I trust he "has found the rest we toil to find."

All being well the conference is to commence on the 24th of October, and as soon as possible after that our beloved brother and sister Stubbins, with their little boy, are to leave Orissa for a short visit to our "father land," where, I trust, they may be much benefitted by the change, and in due time return to their sphere of labour with renewed health and strength.

I am thankful to say that we are all quite well.

I need not say anything about Mr. Goadby as he is writing to you himself by this mail.

With kind Christian regards to yourself and Mrs. Goadby, also your dear family, in which Mr. Taylor unites.

Yours affectionately,
REBECCA TAYLOR,

LETTER FROM REV. J. O. GOADBY.

MY OWN DEAREST PARENTS.—As the mail leaves in a very short time, and I have not yet commenced writing to you, it is high time a line or two were penned. The weather at the present time is very trying; the rains are breaking up, and the air consequently is overcharged with moisture. Notwithstanding, I am in perfect health, having suffered nothing, or very little, during this unhealthy season. Fever is raging now in every direction. The natives are more susceptible of this complaint than Europeans. A little extra exertion on their part brings it immediately. I have not had

Piplee, October 3d, 1858.
it yet either in England or India. The Hindoo is constitutionally a very weak person. Internal diseases will either soon leave Hindoos or they the diseases. Long afflictions are nearly unknown to them. Sometimes a person attacked by some affliction or other will drag out a long weary existence; but the malady an English constitution would either seldom have, or throw off very quickly when it came. But while the Asiatic, as seen in India, is weak under internal diseases, his stoical capabilities are of an amazingly powerful nature. Some will groan and moan under an ant

bite, and be as though their last day was near; but the generality of them bear wounds, bruises and sores in a manner quite admirable. The other day a little boy was brought to our bungalow who, the night previous, while watching a drove of cows, had been seized by a young tiger. The lad was not more than twelve or thirteen years' old. The little brute sprung out of a mango grove while the lad was passing, and placing one paw on the chest of his victim, gripped him behind the neck and shoulder. The lacerations were long and deep, and so painful as to prevent the turning or raising of the head. The boy was brought in a dhooley, a kind of palkey, and being placed in the verandah, brother T. and myself commenced making a bag and poultice for the wounds. The little sufferer bore all with a stoicism I could not refrain from admiring; grinding his teeth when the sharp twinges came, and biting his lips when the hot poultice was placed upon his sores. There was an utter absence of moaning, crying, or anything approaching to them. On being raised from the dhooley bed to have his wounds dressed, a large cloth had become fast by the congealed blood to the sides of the places, and on being removed threatened to tear the flesh to a greater extent; notwithstanding the lad pulled the cloth away with his own hands, giving his countenance at the time a sharp twitching motion. This ability to endure external bruises may be accounted for no doubt by the fact that their bodies are daily exposed to the action of sun and air, and are constantly being besmeared with fat or oil. Another phase of the Hindoo character was seen during our operations with this lad. While Mr. Taylor was putting on a poultice one of his servants, speaking to the father of the child, said "How is it you have been at all this trouble and brought the child so far to be doctored?" They had come six miles or more. The father very significantly answered "It is a boy—it is a boy." Had the wounded child been a girl no one would have been at such an expense of time or trouble, although the value of the former is not known to have saved its life. Such is their view of things. Their love for their sons far exceeds that they exercise towards their daughters. When a man has more daughters than sons in his family, he concludes at once that his god is displeased with him; and should he have no sons among his offspring, the circumstance will often drive him mad. This feeling is very strong among our native christians. Some years back a very industrious man living at one of our outstations, having married, and his wife bearing him four or five daughters and no sons, his mind

became so deranged in consequence thereof that he hung himself. These are customs and feelings which native christians retain after their profession of the religion of Jesus, and I think rightly so. Christianity, while changing the heart, and influencing the lives and actions of its possessors, does not trample under foot customs native to the country in which those possessors live, only in so far as they hinder the workings of a truly regenerated heart. Now I am dwelling on this subject, I may as well give you a few instances in which I have seen passages of scripture illustrated by manners and customs common to Orissa. Six weeks back I was in Cuttack, and the wedding of a daughter of one of our most respectable natives taking place, I, with all the mission circle, were invited to the marriage supper, or rather dinner. The father of the bride is now an assistant magistrate in Cuttack. I found, on going, that all the natives who had been invited, were presented with a new "lugar" or cloth, and were wearing them at the supper, I did not, at first, take any notice of the circumstance; but, on thinking over it a short time afterwards, recollected the parable of the "King's son's marriage, and the 'wedding garment.'" Here then was an illustration of that parable true to life; indeed, one of the customs of the country in which I was living. I afterwards enquired of one who was able to give me a correct idea of the marriage ceremony in the East, my own pundit, if coming without this garment would be right? The reply was "not at all; but an insult to the father of the bride. The man would be turned out of doors at once as a wicked person." I have seen day after day the "two women grinding at the mill" in our verandah. At this moment, within a couple of hundred yards of me, two oxen are treading out the corn, carried from the field a few days ago; and it is thought a strange action to "muzzle" the beasts previous to tying them to the poll in the centre of the thrashing floor. The two oxen I refer to are not hindered from picking up a piece of corn and munching it as they make their circuitous journeys. When in Calcutta I saw a flock of sheep numbering 300 or 400 following their shepherd, who was dressed in the manner of the countrymen, with a thick blanket thrown over his shoulders, and a long staff in his hand. He walked in front threading his way through crowds of people and a large drove of oxen, and down narrow lanes, but his sheep followed; and when any of them lingered, the shepherd made a very peculiar noise, and the sheep hearing his voice "knew it and followed him." How beautiful this, when remembering the 10th chapter in John's

Gospel. Another instance—in the evening, in this country, and especially in the rainy season, there is a certain insect of the grasshopper species, that makes a noise very much like the “shee” of a stocking-frame, “rickety, rickety shee.” This noise has a very peculiar effect upon any one’s nerves, when they are a little unstrung, because it is so shrill and loud. ’Tis then the “grasshopper becomes a burden.” There is no doubt but in that passage the above insect is referred to. The full force of the passage cannot be seen unless the

noisy creature is heard in its native freedom. I shall send for one of these as a specimen. The creature is at this moment crying out with all its might, Shee-e-e-e, &c., &c., to the dawn of morning.

All, that is, Mr. and Mrs. Taylor, send much love. One of their little ones died a fortnight back. Conference commences on the 24th. Love to all. Remember me to any enquiring friends. Good bye, the post goes in five minutes. JOHN.

N.B.—I am quite well. Remember me at the best of all places, the Mercy Seat.

Foreign Letters Received.

BERHAMPORE—W. Bailey, Sept. 16th.

—W. Hill, Sept. 2nd, 16th.

CUTTACK—J. Buckley, Sept. 3rd, Oct. 2nd.

CUTTACK—I. Stubbins, Oct. 1st.

PIPLEE—J. O. Goadby, Sept. 1st.

—G. Taylor, Sept. 1st. Oct. 2nd.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.
From October 20th, to November 20th, 1858.

AUDLEM.			TARPORLEY.		
	£	s. d.		£	s. d.
Public Collection.....	3	0 6	Collections on Lord's Day ...	6	1 4
Miss Jane Thursfield's box ...	2	0 0	Collection at Public Meeting	8	16 0
Miss Davies's box	1	10 9	SUBSCRIPTIONS.		
Miss Fanny Taylor's box	1	5 0	James Taylor, Esq., Furnival's		
Miss Elizabeth Bonell's box ...	1	0 0	Inn, London.....	1	0 0
	8	16 3	Mrs. Hares, Newcastle	0	10 0
Less expenses....	0	5 0	Mr. Wm. Garnett	0	5 0
BURNLEY.			— T. Bowers, Chester	1	1 0
Public Collection at United			— Ewen, Chester	1	1 0
Missionary Meeting in Enon			— T. Bate, for Orphan.....	2	10 0
Chapel	5	3 1	— C. Bate and Family for do.	2	10 0
Missionary box	1	5 0	— Thomas Walley, Sen.	1	0 0
School boxes	1	10 0	— Thomas Walley, Jun.	1	1 0
	7	18 1	— Stephen Walley.....	1	0 0
GAMBLESIDE.			Mrs. Walley, Saughton	0	10 0
Public Collection.....	2	0 0	Mr. and Mrs. Sherlock	0	10 6
LINEHOLME.			Mr. Darlington	1	0 0
Public Collection.....	2	8 0	Miss Clifton.....	0	10 0
LONG WHATTON.			Mr. Aldersey	0	5 0
Public Collection.....	1	9 2	— R. Thompson, St. Helen's	2	1 4
Collected in the school	0	16 7	— William Aston	1	0 0
	2	5 9	— Richard Aston	1	0 0
QUORNDON AND WOODHOUSE.			— George Ruscoe	1	0 0
PUBLIC COLLECTIONS.			— Joseph Aston	3	0 0
Quorndon	5	3 3	— John Aston	2	0 0
Woodhouse	2	2 6	Mrs. Aston, Sen.	1	0 0
Barrow	1	0 0	Miss Aston	0	10 0
Mountsorrel	0	12 8	Mr. James Dickinson.....	0	10 6
Do School box	0	3 7	Missionary Basket, Mrs. Smith	2	0 8
	9	2 0	Boxes, Miss Dutton	5	0 0
SHORE.			„ Mrs. R. Bate	0	11 0
Public Collection	2	5 6	„ Miss A. Cooper	0	10 6
Mr. W. Newell	1	0 0	From the Sabbath School	5	4 3
	3	5 6		54	18 1
			Less expenses	1	17 7

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by Robert Pegg, Esq., Derby, Treasurer; by the Rev. J. C. Pike, Quorndon, near Loughborough, Secretary; and by the Revs. H. Wilkinson, and W. Miller, engaged, during their sojourn, in England, as Travelling Agents to the Society.